This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

NYPL RESEARCH LIBRARIES
3433 07479247 8

(illegible)
NCB

567 a

CENSURA LITERARIA.

CONTAINING

TITLES, ABSTRACTS,

AND

OPINIONS

OF

OLD ENGLISH BOOKS,

WITH

ORIGINAL DISQUISITIONS, ARTICLES OF BIOGRAPHY, AND OTHER LITERARY ANTIQUITIES.

VOLUME VII.

BEING THE FOURTH OF THE NEW SERIES.

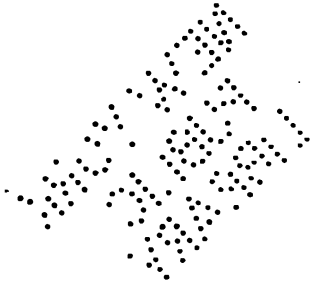
SUTTON LIBRARY

LONDON:

PRINTED BY T. BENSLEY, BOLT-COURT, FLEET STREET,

FOR LONGMAN, HURST, REES, AND ORME, PATERNOSTER-ROW,
AND J. WHITE, FLEET-STREET.

1808.



FOUR PREFATORY SONNETS.

I.

A voice has told me that I toil in vain;
That day to day, and year to year to lose
In rescuing notes of the forgotten Muse,
Is tedious trifling, and unthrifty pain!
There are, I know, who in their pride disdain
These stores of ancient treasure to peruse;
And rather deem, that in Castalian dews
None e'er was steep'd except the modern strain.
O narrow Censors! to whose view, the mind,
Tho' with each flower of time and fashion crown'd,
Yet to one dull unchanging path confin'd,
One form of phrase, one track of thought must bound!
Be mine to toil, tho' Scorn those toils deface,
Thro' all the varying realms of Time and Space!

April 22, 1808.

II.

Tho' no kind Muse has smil'd upon my birth,
Nor prosperous Fortune shot a transient light
Thro' the black clouds that gather round my sight;
Yet still I strive to dress my soul with worth,
That shall exceed the praise, so rife on earth,
Labouring to cultivate the inward sprite
For those empyreal scenes, where is no night;
And living streams allow no thirst, or dearth!
Then, when some cynic glancing on my toil,
"Is this the fruit?" shall in contempt exclaim;
"For this the lonely day, the midnight oil,
The pallid cheek, and the enfeebled frame?"
The struggle's mine," I cry in virtue bold,
"For wreaths thou canst not give, nor canst withold!"

April 22, 1808.

As

III.

As years have o'er me roll'd, and I begin
Descend the vale of life, methinks, the fire
Of my uneasy bosom should retire;
And, 'stead of flames and tossing storms, within
A calm its soothing influence should win!
I seek the Muse; I seize the slighted lyre,
With strains of joy and pleasure to inspire,
And call my thoughts from the vile worldling's din.
But, oh, how vain! my irritable eye
Catches new beams of insult, and of hate;
Deep in my aching heart new sorrows sigh;
And fresh neglects increasing ire create.
"Are these the fruits of all thy added store?
Is this the boast of thy proud Learning's lore?"

April 23, 1808.

IV.

In continuance of the Third Sonnet.

O yet, for still it may my heart relieve
To listen to the lore that never lies;
And still, by fits, my soul's emotions rise
Up to those heights, where guile cannot deceive;
Nor human ills with base resentment grieve;
Tho' spite of that sublime advice, which tries
To strip our grovelling views of all disguise,
This frail machine some earth-born sighs may heave!
O blame not Learning's page, and Fancy's Song,
That they cannot create mankind anew;
And lift this mould of clay to that bright throng,
Where angels none but heavenly aims pursue.
'Tis no small praise, if they the mind refine,
E'en with faint glimmerings of the ray divine!

April 23, 1808.

DIGESTED TABLE OF CONTENTS.

POETRY.

1. The Kalender of Shepardes, Fol. 15 ..... Page 26
2. [illegible] ..... 1618 ..... 27, 343
3. A Poore Helpe, b. l. 8vo. n. d. 337
4. A Booke of Regiſters, in meetre of Martyrs, 12mo. 1559 208
5. [illegible] 1559 44
6. [illegible] Boke of Willes, or Flower of Vertue, 12mo. 1565 225
7. The Banquet of Dainties, b. l. 12mo. n. d. 55
8. Sir David Lyndſey's Dialogue between Experience and a Courtier, 4to. 1566. 113
9. Fragment of Wilmot's Tragedy of Gismonde of Salerne, 1568 350
10. Extracts from the Paradile of Dainty Deviſes, 1576 324
11. Epitaph on Richard Price, Eſq. 1586 130
12. Extracts from England's Parnaſſus, 1600 372
13. R. Greene's Ciceronis Amor, 4to. 1611 126
14. ..... Arcadia, or Menaphon, 4to. 1616 ..... 151, 265
15. Joſephi Iscanbienſis Ptolomæi Oxonienſis, Thomæ Bodleii, 4to. 1613 8
16. Churchyard's Life and Death of Hector, Fol. 1614 121
17. Extracts from Leonard Digges's Gerardo, 1622 ..... 318, 424
18. Martin Parker's Nightingale warbling her diſaſter, 12mo. 1632 52
19. Muſæus; or the Loves of Hero and Leander, tranſlated by Sir R. Stapylton, 12mo. 1647, to which is added a Liſt of ſubſequent Tranſlations 207
20. † Wild's Iter Boreale, 4to. 1660 ..... *ib.*
21. † The Turtle Dove, 8vo. 1664. ..... *ib.*
22. † Complaints, containing ſundrie ſmall poemes of the World's Vanitie, 1591 419

MISCELLANEOUS.

23. J. Gowgh's Abbrevyacyon of generall Councellys, 1539 358
24. An Exhortation (in defence of Hen. VIII.) 12mo 1532 36
25. True Portraitures of the Bible, 8vo. 1553 210
26. The Exile of Purlilia's Precepts of War, tranſlated by Betham, 8vo. 1544, 67
27. † Fulwood's Caſtel of Memorie, 12mo. 1562 209
28. Letters ſent from Venice on the Victory over the Turks, 1571, 12mo. n. d. 32
29. The whole Diſcourſe of the Victory over the Turks, 12mo. n. d. 33
30. Letter of I. B. to R. C. on peopling the Ardes, 8vo 1572 ..... 20, 236
31. † Della Caſa's Galatea, 4to. 1576 215
32. A. Munday's Briefe Anſwer to two ſeditious pamphlets, 8vo. 1582 209
33. Doleman's Conference on the Succeſſion to the Crown, 8vo. 1594 .. 46, 132
34. Deſcriptiones Perſecutionis Chriſtianorum, n. d. 72
35. Naſh's Pierce Penilleſſe, 4to. 1593 ..... 10, 169, 362
36. Diſcoverye of a Counterfeit Conference (in anſwer to Doleman,) 8vo. 1600. 366
37. † Chriſtal Glaſs for Chriſten Women, n. d. 206
38. † The Bible Bearer by A. N. 4to. 1607. 213
39. Elizabeth Grymeſton's Miſcellanea, 12mo. 377
40. Metamorphoſis of Man deciphered in characters, 12mo. 1634 284
41. † Hiſtory of Dr. John Fauſtus, 4to. 1636. 206
42. † Dialogue between the Croſs in Cheap and Charing Croſs, 1641 217
43. Guzman Hinde and Hannam outſtripped, 12mo. 1657 ..... t

44. The

44. The character of an Antiquarian, 1658. 341
45. S. Morgan's Sphere of Gentry, Fol. 1661. 244
46. Higford's Inſtitutions of a Gentleman, 12mo. 1660. 274
47. Barkſdale's Memorials of Worthy Perſons, 12mo. 1661. 280
48. Fragmenta Aulica, by T. S. 12mo. 1662. 339
49. The way to be rich after the practice of Audley, 4to. 1662. 273
50. Feltham's Reſolves, Fol. 1670 379
51. Shifts of Reynardine, 4to. 1684. 207
52. † Briefe Chronologie of the Holy Scriptures, 1600. 420
53. † Bibliotheci Parliamenti, 1653. 421
54. † A New Wind-mil, a new, 1643. 423

BIOGRAPHY.

55. Brief Notice of Dr. Dearing of Nottingham. 91
56. ..... Rev. E. T. Brydges 189
57. ..... Miſs Jones, Poetefs. 414
58. ..... F. Lewis ..... *ib.*

ORIGINAL PIECES, &c.

59. Defects of Modern Criticiſm 175, 385
60. On the preſent ſtate of Public Criticiſm 292
61. Confirmation of the word "Tye" 174
62. Etymology of the word "Entice" 175, 385
63. On the Hero of the Nutbrown Maid, and on Kirke White 95
64. Obſervations on the Third Report of the Commiſſioners for making New Roads in Scotland. 77
65. The Ruminator.... No. XXII. On Books 93
66. ..... XXIII. On Mrs. Carter's Letters 181
67. ..... XXIV. On the pleaſures of reading 299
68. ..... XXV. How far is Hiſtory true? 303
69. ..... XXVI. On Impriſonment for Debt 306
70. ..... XXVII. On modern poetry, and particularly Scott's Marmion. 310
71. ..... XXVIII. Genius incompatible with a narrow taſte 315
72. ..... XXIX. Traits in the character of Gray the poet, 395
73. ..... XXX. On the ſeverity of faſhionable Criticiſm, 400
74. ..... XXXI. On adulation of the Great 402
75. ..... XXXII. Character of Habingdon's Caſtara 405
76. ..... XXXIII. Rank, and riches, and eaſe of heart, not favourable to intellectual exertions 411

---

77. Report of Sales of Books, No. I. 99
78. ..... No. II. 326
79. Literary Epitaphs. 108, 200, 415
80. Literary Intelligence 203, 332, 429
81. Supplement to Liſts of Literary Deaths. 110, 221, 333, 430
82. Literary Obituary. 112, 223, 335, 432

N. B. Thoſe with this mark † are in the Bibliographical Catalogue.

CENSURA LITERARIA.

NUMBER XXV.

[Being Number IX. of the New Series.]

ART. I. *The Examynacion of Anne Askewe latelye martyred in Smythfelde, by the wycked Sinagogue of Antychrist, wyth the Elucydacyon of Johan Bale. Marpurg in Hessen.* 1546.

THE sufferings of Anne Askewe "a gentlewoman very yonge, dayntye, and tender," (accordyng to myne auctour) are related at length by Ballard in his Memoirs of Learned Ladies, from the tract before us, and "the Actes and Monuments" of the zealous Fox;—but the "Elucydacyon of Johan Ball," from the fathers and apostles, is only to be found in this volume.

The short life of this amiable and accomplished lady, was embittered by an unfortunate marriage; contracted, (jointly by Sir William Askew, of Kelsay, in Lincolnshire, her father, and Mr Kyme, her father-in-law,) with a young man for whom she felt no attachment, and to whom she consented to unite herself from filial respect. Her husband, by his inhuman treatment, first drove her from his house, and afterward procured her confinement on account of her religious opinions; for her rigid adherence to which she was at last burned

in Smithfield, but not till after she had been put on the rack to extort a confession of her favourers.

Her beauty, her misfortunes, and the cruelty of her fate excited general commiseration; her biographers were numerous; and the "drunkards made songs upon her." One of these is alluded to in Bishop Corbet's *Iter Boreale.* * The shrewdness of her replies to the artful interrogatories of her examiners proves the strength and acuteness of her mind; and the following "pious chausons" (which may be considered among the curiosities of literature) are alike indicative of her piety and judgment.

The Balade which Anne Askewe made and sange whan she was in Newgate.

"Lyke as the armed knyghte,
Appoynted to the fielde,
With this worlde wyl I fyght,
And fayth shal be my shyelde.

Fayth is that weapon stronge,
Whych wyl not fayle at nede;
My foes therfore amonge,
Wherwyth wyll I procede.

As it is had in strengthe,
And force of Christes wâye,
It wyll prevayle at lengthe
Though all the Devyls saye naye.

Faythe if the fathers olde
Obtayned ryght wytnes,
Wych make me verye bolde
To feare no worldes dystresse.

* Gilchrist's Edition, page 203.

I nowe

I nowe rejoce* in harte,
And hope byd me do so;
For Christ wyll take my part,
And ease me of my wo.

Thou sayst, Lord, who so knocke,
To them wylt thou attende;
Undo therfore the locke,
And thy stronge power sende.

More enemyes now I have
Than heeres upon my head;
Let them not me deprave;
But fyght thou in my steade.

On the my care I cast
For all theyr cruell spyght;
I set not by theyr hast;
For thou art my delyght.

I am not she that lyst
My anker to let fall
For everye dryslynge myst;
My shippe substancyall.

Not oft use I to wryght
In prose nor yet in ryme;
Yet wyll I shewe one syght,
That I sawe in my tyme.

I sawe a ryall trone, †
Where Justyce shulde have sytte;
But in her stede was one
Of modye cruell wytte.

* i omitted in orig. † h omitted in orig.

Absorpt was ryghtwysnesse,
As of the ragynge floude;
Sathane in hys excesse
Sucte up the gyltlesse bloude.

Then thought I, Jesus Lorde,
Whan thou shalte judge us all,
Harde is it to recorde
On these men what wyl fall.

Yet Lorde I the desyre,
For that they do to me,
Let them not tast the hyre
Of theyr inyquyte."

The Voyce of Anne Askewe, oute of the 54 Psalme of David, called Deus in nomine tuo.

"For thy name's sake be my refuge,
And in thy truth, my quarrel judge;
Before the (Lorde) let me be harde,
And wyth favor my tale regarde.
Loo, faythles men, agaynst me ryse,
And for thy sake my death practyse;
My lyfe they seke, wyth mayne and myght,
Which have not the afore their syght;
Yet helpest thou me, in thys distresse,
Savynge my soule from cruelnesse.
I wote thou wylt revenge my wronge,
And vysite them ere it be longe.
I wyll therfore my whole hart bende
Thy gracyouse name (Lorde) to commende.
From evyl thou hast delyvered me,
Declarynge what myne ennemies be.
Prayse to God."

Stamford. O. G.

ART.

ART. II. *A Line of Life. Pointing at the Immortalitie of a vertuous Name. Printed by W. S. for N. Butter, and are to be sold at his shop neere Saint Austen's Gate.* 1620. 12*mo. pp.* 127.

The author of this excellent little manual was John Ford, (most probably the celebrated dramatic writer.) In a preface to the "Wise and therein Noble," he observes, "here in this (scarce an) handful of discourse is deciphered, not what any personally *is*, but what any personally may be: to the intent, that by the view of other's wounds, we might provide playsters and cures for our owne, if occasion impose them." Having animadverted at some length upon the baneful effects resulting from flattery and flatterers, at page 74, we find these shrewd observations—"Flatterie to publique persons, is not more inductious on the one side, then envie on the other is vigilant. Great men are by great men (not good men by good men) narrowly sifted; their lives, their actions, their demeanors examined; for that their places and honours are hunted after, as the Beazar for his preservatives; and then the least blemish, the least slide, the least error, the least offence, is exasperated, made capitall; the dangers ensuing ever proove (like the wound of an enemies sword) mortall, and many times deadly. Now in this case, when the eye of judgement is awakened, flatterie is discovered to be but an inmate to envie; an inmate, at least, consulting together though not dwelling together, the one being catarer to the other's bloudie banquet; and some wise men have been perswaded, that the pestilence, the rigour of law, famine, sickness,

or war, have not devoured more great ones then flattery and envie."

The following character of the Earl of Essex which occurs at p. 76, exhibits the concise and nervous style of the author in a favourable point of view. "In England not long agoe there was a man supereminent in honours, desertfull in many services, indeared to a vertuous and a wise Queene, Elizabeth of glorious memorie, and eternall happinesse: a man too publikely beloved, and too confident of the love he held; Robert Earle of Essex, and Earle Marshall of the Kingdome; he, even he that was thought too high to fall, and too fixed to be removed, in a verie handfull of time, felt the misery of greatnesse, by relying on such as flattered and envyed his greatnesse. His end was their end, and the execution of law is a witnesse in him to posteritie, how a publike person is not at any time longer happie, then hee preserves his happinesse with a resolution that depends upon the guard of innocencie and goodnes."

J. H. M.

Art. III. ROBERT SOUTHWELL.

Mr. Ellis, speaking of this writer, observes, "that his poems, all of which are on moral or religious subjects, are far from deserving the neglect which they have experienced."

In addition to the Specimens brought forwards by that gentleman, I have been induced to select extracts from the following poem, which from its intrinsic merit, and the scarcity of the work in which it is contained,

tained, appears to be well worthy of preservation. It is entitled,

"*Losse in delayes.*

"Shun delayes, they breed remorse,
Take thy time while time doth serve thee,
Creeping snayles have weakest force,
Flie their fault, lest thou repent thee.
Good is best, when soonest wrought,
Lingring labours come to nought.

Hoist up saile while gale doth last,
Tide and wind stay no man's pleasure;
Seeke not time, when time is past,
Sober speed is wisdome's leisure;
After-wits are dearely bought,
Let thy fore-wit guide thy thought.

Time weares all his lockes before,
Take thou hold upon his forehead,
When he flies, he turnes no more,
And behinde his scalpe is naked.
Workes adjourn'd have many stayes.
Long demurres breed new delayes.

Seeke thy salve while sore is greene,
Festered wounds aske deeper launcing:
After-cures are seldome seene,
Often sought, scarce ever chancing.
Time and place gives best advice,
Out of season out of price.

Tender twigs are bent with ease,
Aged trees doe breake with bending,
Young desires make little prease,
Growth doth make them past amending:
Happie man that soone doth knocke
Babel's babes against the rocke."

J. H. M.

ART. IV. *Occasion's Off-spring; or, Poems upon severall occasions. By Mathew Stevenson. London: Printed for Henry Twyford in the Middle Temple.* 1654. 8vo. *pp.* 125.

The versification of this poet (whom Walpole styles "an humble author,") is in general inharmonious and irregular, and his chief merit arises solely from that variety of measure which it appears he could readily adopt. The following poem lays some claim to our approbation.

"*The Choice.*

'Tis not thy rubie lips, nor rosie cheeks,
In which my heart a full contentment seekes;
'Tis not the treasure of thy golden tresses,
That makes me rich, or challenge my caresses,
Nor yet thy light-dispersing eyes, though they
Be the true phosphors of the breaking day;
But I have suited at a nobler rate,
Then to court paint; beauties inanimate;
In summe there's nothing, out-sides can impart,
Hath power to make a conquest on my heart.
But I love you, whose beauty still I find
An index to the beauty of your mind.
You are the pearl that highest value win,
Being faire without, and cordiall within."

J. H. M.

ART. V. *Sheppard's Epigrams, &c. London: Printed* 1651. 12mo.

The following humourous piece forms Epig. 23, p. 14. "*Pedro,*

" Pedro, and Roderigo—the one Franciscan, the other a Dominican Frier.

" Pedro, and Roderigo traveling,
Came to the brink of a religious spring;
But Pedro fearing for to wet his feet,
Prayes Roderigo, if he think it meet,
Since he is bare-foot, on his back to carry
Him over, and save charges of a ferry.
Roderigo's willing, takes him on his backe,
And being in the midst, him thus bespake;
" Tell me, good brother, have you any cash?"
Poore Pedro fearing that he would him wash,
Replies " I have, and mean to pay thee too,"
(Not daring to return him answer, no;)
Which Roderigo hearing lets him fall,
Ducking him overhead, and ears, and all,
Saying, " you know that by my order I,
Must beare no money; therefore, there e'ne lie."

J. H. M.

ART. VI. *Zepheria. Ogni di viene la sera, &c. At London printed by the Widdowe Orwin for N. L. and John Busbie*, 1594. 4*to. pp.* 40.

This curious amatory poem is divided into forty canzonets, each occupying a page. The author displays a good deal of mythological learning, but from the thirty-seventh canzonet, I should suspect him to have been a student of the law, from his appearing so well versed in legal expressions.

" When last mine eyes dislodged from thy beautie,
Though serv'd with proces of a parent's writ,
A supersedeas countermanding dutie,
Even then I saw upon thy smiles to sit,
* * * *

Thine

Thine eyes edict the statute of repeale,
Doth other duties wholly abrogate,
Save such as thee endure in heartie zeale:
Then be it farre from me that I should derogate
From Nature's law unregistred in thee,
So might my love encur a premunire."

J. H. M.

ART. VII. *The Bow-man's Glory; or, Archery revived. Giving an account of the many signal favours vouchsafed to Archers and Archery by those renowned Monarchs, King Henry VIII. James, and Charles I. &c. &c. Published by William Wood, Marshal to the Regiment of Archers. London: Printed by S. R. and are to be sold by Edward Gough at Cow-Cross.* 1682. 8*vo. pp.* 78.

The author dedicates this curious treatise "to the most Potent Monarch Charles II." wherein he observes, "I must confess, indeed, that this art or exercise holds not the same rank and place in military discipline, that it did before the invention of guns; but yet to assign it none at all, were to reflect upon the prudence and consideration of those laws that have since that time been made for its encouragement.

"And methinks that the many victories which our kingdom (famous for their bows) owes to that sort of arms, may at least recommend the exercise to us, though it be but in sport and triumph. Besides, we are sure the labour will not be wholly lost (if there were no pleasure in it,) it being (it may be) one of the most wholsom and manly recreations us'd in this nation, and conduces as much, or more than other, both

both to the preservation of health, and the improvement of strength." After a poem "In praise of Archery," follow three patents granted by the monarchs before mentioned, to encourage the promotion of the same science. The remaining part of the work is occupied with "a Brief Relation of the manner of the Archers marching on several Days of Solemnity," combining some very interesting and curious particulars.

This copy contains the autograph of the celebrated Dr. Farmer, and a memorandum by the same gentleman relative to the high price for which the work had been sold.

J. H. M.

ART. VIII. *Northern Memoirs, calculated for the Meridian of Scotland, wherein most or all of the cities, citadels, sea-ports, castles, forts, fortresses, rivers and rivulets are compendiously described, &c. &c. To which is added, the contemplative and practical Angler. With a narrative of that dexterous and mysterious art, &c. By way of Dialogue. Writ in the year* 1658, *but not till now made publick. By Richard Franck, Philanthropus, Plures necat Gula quam Gladius. London: Printed for the Author,* 1694. 8*vo. pp.* 304.

The author, a Cambridge academician, and dissatisfied cavalier, appears to have travelled as much for the purpose of diverting his spleen and melancholy, as for amusement, being passionately devoted to the pursuit of angling. The greater part of this work is occupied by

by a variety of dissertations on this subject, rather than affords any topographical information. I have selected, as a specimen of his style, an extract from his *first* dedication to a friend, (there being no less than *four* distinct ones* to this rare and singular book.) After inviting him "to step into Scotland to rummage and rifle her rivers and rivulets, and examine her flourishing streams for entertainment," he observes, "you are to consider, that the whole tract of Scotland is but one single series of admirable delights, notwithstanding the prejudicate reports of some men that represent it otherwise. For if eye-sight be argument convincing enough to confirm a truth, it enervates my pen to describe Scotland's curiosities, which properly ought to fall under a more elegant stile to range them in order for a better discovery. For Scotland is not Europe's umbra, as fictitiously imagined by some extravagant wits: no, it's rather a legible fair draught of the beautiful creation, drest up with polish'd rocks, pleasant savanas, flourishing dales, deep and torpid lakes, with shady fir-woods, immerg'd with rivers and gliding rivulets; where every fountain o'erflows a valley, and every ford superabounds with fish. Where also the swelling mountains are covered with sheep, and the marish grounds strewed with cattle; whilst every field is filled with corn, and every swamp swarms with fowl. This, in my opinion, proclaims a plenty, and

* They are respectively entitled as follows: 1. "To my worthy and honored friend Mr. J. W. Merchant in London." 2. "To the Virtuoso's of the Rod in Great Britain's Metropolis, the famous City of London." 3. "To the Academics in Cambridge, the place of my nativity." 4. "To the Gentlemen Piscatorians inhabiting in or near the sweet situation of Nottingham, North of Trent."

presents

presents Scotland, a kingdom of prodigies and products too, to allure foreigners and entertain travellers."

J. H. M.

*** J. H. M. would be extremely gratified if some one of the numerous contributors to the CENSURA LITERARIA would give an account of that very rare work entituled "*Byshope's Blossoms.*" The reason of this request originates from observing, in the catalogue of a most respectable provincial bookseller, the following note subjoined to the same book. "At page fifty-one of this very curious work is to be found the remarkable story upon which the late Horace Walpole's play of the Mysterious Mother is founded."

ART. IX. *The Works of that most excellent Philosopher and Astronomer Sir George Wharton, Bart. Collected into one entire volume. By John Gadbury,* Student in Physic and Astrology. London: Printed by H. H. for John Leigh at Stationer's Hall,* 1683, 8*vo. pp.* 670, *besides Preface and Contents. Adorned with his portrait, an indifferent print.*

The preface contains an account of the author, and an eulogium on his works, and his talents and acquire-

* John Gadbury was born at Wheatley, in Oxfordshire, Dec. 31, 1627, the son of Wm. Gadbury, farmer, by the stolen daughter of Sir John Curzon of Waterperry: was bound apprentice to a taylor at Oxford, whom he quitted in 1644; went in London; became pupil to Wm. Lilly, then called the English Merlin, and improving his knowledge under his instructi n, became eminent for Almanack-making, and fortune-telling. *Wood's Ath. II.* 686.

ments.

ments. "As to his learning," says his Editor, "he was both an excellent scholar, and singular artist, understanding both languages and sciences, as sufficiently appears by this miscellaneous treatise here published, which is of excellent service to all men that are inclined to a courtship of the Muses. So that we may most justly say of this collection, as it is reported a learned critic said of Virgil's works; viz. "that if all the books in the world were burnt, and that only remaining, some vestigia of all kind of learning might be found therein." This he instances in divinity, physic, astronomy, politics, natural philosophy, history and chronology, astrology, meteorology, chiromancy, and poetry. In truth this volume discovers a smattering of all these, probably with small pretensions to merit in any, except by some temporary application, long since become uninteresting. His poems are scraps of rhymes, originally introduced principally into his Almanacs; of which the following is a specimen.

In his *Hemeroscopion, &c.* or *Almanacks* for* 1653, are these verses *in the Month of May*;

"Whither an army now? Well: I could say,
Who 'tis will get, or who shall lose the day:
Thrasillus-like, inform you, who shall prove
Victorious in's ambition, who in's love:
But I am silent; nay, I must be dumb;
'Tis TREASON now to pray, *Thy kingdom come!*"

Sir George was of an ancient Westmoreland family, and born at Kerby-Kendal in that county in April 1617. In 1633 he went to Oxford, where he dis-

* These he published from 1640 to 1666.

covered

covered more turn for mathematics than for logic; and thence retiring to his patrimony pursued his natural bent, and published *Almanacks* under the name of George Naworth. At the breaking out of the rebellion, he turned his property into money, and raised a troop of horse for the King, with whom he hazarded his person very gallantly, and was at last routed and taken prisoner at Stow in Gloucestershire, in 1645. From this period he lived privately, suffered much, and supported himself principally by literature, till the Restoration, when he was made Treasurer and Paymaster to the Ordnance; and afterwards purchasing an estate, was on Dec. 1, 1677, created a Baronet. He died at his house at Enfield, in Middlesex, on August 12, 1681, and was succeeded in his title by his son Sir Polycarpus Wharton. Wood says, "he was esteemed the best astrologer, that wrote the *Ephemerides* of his time, and went beyond William Lilly, and John Booker, the idols of the vulgar; was a constant and thorough-paced loyalist, a good companion, a witty, droll, and waggish poet."*

ART. X. *Poems, Elegies, Paradoxes, and Sonets. London: Printed by Henry Herringman, and are to be sold at the Anchor in the Lower Walks in the New Exchange.* 1664.

I believe this is nothing more than a new title-page to the original edition of Bishop King's poems, registered in Vol. V. p. 49. It is here mentioned for the sake of the elegies at the end. These elegies are con-

* Wood's Ath. II. 684. Wood's ideas of poetry often make one smile.

tained

tained in thirty-eight pages, and are only four; viz. 1. Upon my best friend L. K. C. 2. On the Earl of Essex. 3. On Sir Charles Lucas, and Sir George Lisle. 4. Upon the most incomparable King Charles the First; dated "*From my sad retirement, March* 11, 1648."

I give the second, not only because it is the shortest, but because it has some merit.

"*On the Earl of Essex.*

"Essex twice made unhappy by a wife,
Yet married worse unto the people's strife:
He, who by two divorces did untie
His bond of wedlock and of loyalty:
Who was by easiness of nature bred
To lead that tumult, which first him misled;
Yet had some glimmering sparks of virtue lent
To see, though late, his error, and repent:
Essex lies here, like an inverted flame,
Hid in the ruins of his house and name;
And as he, frailty's sad example, lies,
Warns the survivors in his exequies.
He shews what wretched bubbles great men are,
Through their ambition grown too popular;
For they, built up from weak opinion, stand
On bases false as water, loose as sand!
Essex in differing successes tried
The fury and the falsehood of each side;
Now with applauses deified, and then
Thrown down with spiteful infamy again;
Tells them, what arts soever them support,
Their life is merely time and fortune's sport;
And that no bladders blown by common breath
Shall bear them up amid the waves of death:

Tells

Tells them, no monstrous birth, with power endued
By that more monstrous beast the multitude;
No state Colosse, though tall as that bestrid
The Rhodian harbour where their navy rid,
Can hold that ill-proportion'd greatness still
Beyond his greater, most resistless will,
Whose dreadful sentence written on the wall
Did sign the temple-robbing Tyrant's* fall:
But spite of their vast privilege, which strives
T' exceed the size of ten prerogatives;
Spite of their endless parliament, or grants,
(In order to those votes and covenants,
When, without sense of their black perjury,
They swear with Essex they would live and die,)
With their dead General ere long they must
Contracted be into a span of dust."

Dr. Henry King was eldest son of Dr. John King, Bishop of London, who died 1621. He was born at Wornal, in Bucks, in January 1591; educated at Oxford; and after various intermediate preferments made Bishop of Chichester, 1641. After the fall of episcopacy, he resided at the house of his brother-in-law, Sir Richard Hobart, at Langley, in Bucks. The Restoration replaced him in his bishopric, of which dying possessed on October 1, 1669, he was buried in Chichester Cathedral.†

ART. XI. *Nympha Libethris: or the Cotswold Muse, presenting some extempore verses to the imitation of yong Scholars. In four parts. London: Printed for F. A. at Worcester.* 1651. 12mo. pp. 96.

* Belshazar. Dan. V. † Wood's Ath. II. 431.

By Wood's invaluable Athenæ,* we are informed that this rare little volume was the production of Clement Barksdale, who was born at Winchcombe in Gloucestershire, Nov. 1609, had his grammar learning in the free-school at Abingdon, Berks, was entered a servitor of Merton College, Oxon. in Lent term 1625, but soon translated himself to Gloucester-hall, where he took his degrees in arts, received ordination, and in 1637 supplied the place of chaplain of Lincoln college at the church of All Saints. Being called from thence the same year, he was made master of the free-school at Hereford, and soon after, vicar of Alballows in that city. When the garrison of Hereford was surprised by the parliamentary forces in 1646, he was rescued out of the danger, and placed at Sudeley, (doubtless by the Bridges family) where he exercised his ministerial function; and afterwards sheltered at Hawling in Cotswold, where he undertook a private school with success; and where he appears to have penned his Nympha Libethris. After the restoration he was settled, by royal gift, in the parsonage of Naunton, near Hawling, and Stow on the Wold, in Gloucestershire. These he retained till the time of his death, which took place in January 1687; having lived to a fair age, says Wood, and leaving behind him the character of an edifying preacher and a good neighbour. His publications were very numerous, though few of them continue to be regarded, unless it be his *Memorials of Worthy Persons* and *Remembrances of Excellent Men*, which are chiefly compilations. The copy of his Cotswold Muse, now before me, was procured by a friend from the library of Mr. Brand, at a

* Vol. II. col. 812.

high

high price; and as it is the only one which has met my observation, a particular statement of its contents may be acceptable. Opposite the title are the following lines:

"No *Frontispiece* my verses have,
But what kind readers' fansyes 'grave.
The shadow of a spreading tree
From Sirius doth the shepheard free;
He listens to a silver spring
Whose waters, as they run, do sing;
A little house, Roell, is near
A palace, when her lord is there;
The gentle lambs are feeding by,
The Muse approaching, with fair eye
Offers her bounteous hand, and sayes—
'Shepheard, here take this sprig of bayes:'
'Embrace me, Virgin, answers he,
I care not for thy bayes, but Thee.'
He was too bold: the Muse too coy:
She frown'd, and threw the sprig away."

On the back of the title are two extracts from the epistles of Pliny, in apology for his volume of verses; besides a preparatory motto, to conciliate the reader's good will. Then follows—"The Consecration of all:"

"*To my Lady Chandos.*[*]

"Madam, see here your Rōell-Muse
Exults for joy, your name to use:
Fair,

[*] Qu. Jane, daughter of John Earl Rivers, and second wife to George, sixth Lord Chandos, whom she outlived, and married again: though Collins, who gives this information, contradicts himself by saying Lord Chandos was thrice married. In the year after Barksdale published his book,

 Lord

Fair, noble, good, * all titles due
Are understood, when I name *you*:
Well knowing every thing is grac'd,
That's under your protection plac'd.
She's innocent; yet flyes t' your wing
T' avoid suspicion. She doth bring
Some men of arms, and other some,
Whose praises do from learning come.
To Ladies she hath honour done:
And, above all, yourself are one.
She hath inserted a few toyes,
To please and profit the school-boyes.
I charge her, not disturb your pray'r,
(Though some time she breaths holy ayr,
And sings the Liturgy in verse;)
Nor unseasonably rehearse:
But wait till at your vacant time
You please to listen to her rime.
When you—' that's good' vouchsafe to say:
That, O that word's the poets' bay!"

After six lines addressed to the same, Latin verses succeed "Preceptori suo Mro C. B. signed Hackettus, others signed Thorn, and A. S. and English compliments signatured Sackville, Stratford, Tounsend, and

Lord Chandos had a disagreement with Col. Henry Compton (grandson to Lord Compton) about a lady he recommended in marriage, whose person and fortune were below few matches in the kingdom: this difference unhappily ended in a duel, when Col. Compton fell by his Lordship's hand: which account both he and his second, Lord Arundel of Wardour, were imprisoned for some time, and at last tried, and both found guilty of manslaughter. This melancholy event and its consequences, are likely to have made a deep impression on the mind of Lord Chandos, and might contribute to his immature decease; notwithstanding he is recorded to have died of the small-pox in February 1654. See Collins's Peerage.

* Alas! she did not prove *good* to the Brydges family! *Editor.*

T. B.

T. B. After a title-page to Part I. with a motto from Virgil, which adumbrates the general title—

Nymphæ, noster amor, *Libethrides:*

he offers a short dedication to his complimentary friends "adolescentibus bonæ spei;" and gives a list of the chief names honoured by his Muse. Instead of inserting this list, I shall proceed to denote more particularly the persons to whom these short poems are inscribed; with the designation of them: those with Latin prefixes, being written in Latin.

The following introductory lines present an apology for the negligence of his poetry.

"*To the Reader.*

"The Cotswold Muse so call'd, to do her right,
For rustic plainesse, not for any hight,
Humbly craves pardon, if she chance to meet
Some delicate reader on her tender feet.
She tunes her innocent notes for pupils yong,
Whose fancy can't digest a verse too strong:
High poems will deter them: these may teach
And animate, because so near their reach."

"Ad Magistrum Jonesium, Coll. Æn. socium.
Doctori Greenwood, procanc. Ox.
To Dr. Warren, why he makes verses.
On the death of Mr. Charles Parry, physician, of Hereford.
To Mrs. Eliz. Williams, with *Fragmenta Regalia.*
To Mrs. Abigail Stratford, standing silent.
Preface to a paraphrase of Grotius *De Veritate, &c.*
To Mr. David Williams, with Instructions for Travell.
To my La. C. with some papers. Another.

Upon the picture of Grotius, in one of his books, put into English.

Upon H. Grotius, and his principal works, particularly *De Imperio.*

Ad Jacobum Commetinum Med. cum operibus Cratonis.

Ad Thomam Carew, apud J. C. cum Davenanti poëmatiis.

To Mr. T. S. at his general's funeral, Colonel Myn.

To Mr. Laurence Womock, after the taking of Hereford, 1645.

To Mr. Turner, when the Governour had given him one of his livings.

Ad D. Ro. Bosworthium, cum invitatus non veniret.

On the Translations by Sir Ro. Stapylton.

On Mr. Howel's Vocal Forest.

Upon a visit of my La. C.

Upon the decease of my infant lady.

Upon the scholars succeeding souldiers at Sudeley Castle. To my Lo. C.

Sudeley to Rowill. Rowill to Sudeley.

Amico nobili D. Gul. Higford, cum elogiis Thuan.

The following lines in this place are worth transcribing, for the dignity of sentiment they convey.

"*Mens regnum bona possidet, &c.* SEN.

"Riches exalt not men on high,
Nor costly clothes of Tyrian dye;
Nor court, nor crown, nor other thing,
Is the mark proper for a King.
He, that from all base fears hath rest,
That banishes vice from his breast;

Whom

Whom no ambition doth move,
Nor the unconstant people's love:
Whose mind's his best dominion,
Free from unruly passion;
He's truly king. Thus, if you live,
A kingdom to your self you give."

At the funeral of his Schoolfellow C. M. Another.
Upon the death of his brother C. M. to his uncle R. M.
Epitaphium Magistri T. Reading.
An Epitaph upon Mr. Jo. Thomas. Upon the same.
Upon the death of Mrs. Dorothy Thomas. Another.
Upon my La. C. and her sisters comming into the country in a very rainy day.
In Crastinum beatæ Luciæ.
In D. Doctorem Kerry, et Uxorem ejus piæ memoriæ."

Part II. is dedicated to the hopes of Hawling, Mr. Henry and Mr. Richard Stratfords.

The poems are addressed:
To Mr. Fra. Powell of Ch. Ch.
To Mrs. Jane Commelin.
To Dr. Rogers, Canon of Hereford.
A New Year's gift to Dr. Bosworth, physician of Hereford.
Upon his seven Children: two girls dead, one alive, and four boyes.
On the death of Mr. Fr. Pink.
To Dr. Charlton.
Upon Dr. Croft, Dean of Hereford.
To Sir Wm. Croft, with *Thuani Principes.*

Upon Dr. Brown, Dean of Hereford, preaching.
D. M. Godwino, prælectori Heref.
M. Stephano Philips prælectori electo, 1645.
To Mr. John Beale.
To the religious pair of widows, Mrs. P. Green and Mrs. M. Russel, with the La. Falkland's life.
To Dr. Warren, with return of his Henry VIII.
Upon a new Book of Justification, promised by my La. C.
Upon Zuinglius: é Thuani Elogiis.
Upon Luther: ex eodem.
To Mr. Tho. Williams, at the Temple.
Mr. R. Samasio, C.C.C.
To Mr. Fra. Thorne.
To Mr. Thos Bridges.
To Mr. Powell, for the fair wax-light he sent me.
To Mrs. Susanna Charlton. On the death of her mother, 1649.
To Mr. William Burton, upon his Clemens Rom.
In morte Gulielmi Fratris.
Grotius de Verit. Relig. Englished. To John and Richard Hows.
To a gentleman, with Dr. Featly's Handmaid.
To Mr. Savage.
To Mr. Edward Carew.
To Squire Higford, upon his Grandfather's Book.
To Mrs. Abigail Stratford.
D. Doctori Skinner, Cancell. Heref.
D. D. Wright, Doct. Medico.
Mr. Tho. Jamesio Col. O. A.

Part III. is thus dedicated to his nephew, J. B.

" The care thy Father once bestow'd on me,
I very gladly would return to thee.

What

What I to thee, (thus love in a blood runs)
Do thou communicate unto my sons.
I have no land to give, such is my chance;
Take this poeticall inheritance.
A little here is best; because much more
Of poetry, perhaps would make you poor."

"To Mr. Ro. Scudamore.
To L. Hedworth.
Upon Mr. William Lawes: To Mr. Will. Brode.
Upon Mr. Henry Lawes: To Mr. Jo. Philips.
Upon Beggers lodg'd in the Col. Heref. 1645. To Col. B.
Upon the taking of Hereford, Dec. 1645. To Col. James Wroughton.
Ad Guil. Turrium, T. B.
Mr. Freeman, Theologo Seni.
Ad M. Collierum.
Ad M. Palmerum.
To Mrs. Eliz. Williams; for Dr. Taylor's Rule.
Upon Dr. Hammond's Works: To Mr. Jn. Beale.
Jo. Warreno suo LL. Doctori.
V. Cl. Herberto Crofto. D. H.
To D. Rogers, C. R.
To Dr. Higs, D. L. upon Lord Verulam's motto.
To D. Critton, C. R.
Upon the death of B. Prideaux.
Upon Dr. Kerry and his Wife.
Upon Mr. Shirly's* Gram Anglo. Lat.
An English Library: To Ri. Sackvill. † Cuidam."

* This was James Shirley, the poet and dramatic writer.

† Qu. Richard Ld. Buckhurst, who succeeded his father in 1652 as fifth Earl of Dorset? and may be tracked as a noble author in Jonsonus Virbius.

The

The former of these is long and serious: the latter is short and epigrammatic.

"Your man ask't, whether I did preach to-day
At Sudeley chamber?—It was answer'd *ay*.
I came in time and preach'd: you absent were:
Did you ask *when?* that you might not be there."

Upon a Brother of his.
To old Mr. Tho. Hacket.
Chr. Merretto suo Doct. Med."

Part IV. dedicates itself to his noble friend Mr. Tho. Bridges.

Then follows—"To Mr. D. W.
To Sir W. C. of Glo." (Qu. Sir Willm. Chandos, 7th baron?) This gratefully acknowledges the author's domestic obligations.

"After a chilling blast took me elsewhere,
My little family is planted here,
Whom Chandos' noble bounty now maintains;
And by your government, who hold the reins
So gently, yet with skill and care, I have
For my innocuous Muse leisure and leave,—
She is ambitious now to send you health,
And prepares for you th' Ebrew Commonwealth.*
Why should not my poor studies honour you?
Where the tree grows, sure there some fruit is due."

"To Mr. Fra. Powell of Ch. Ch.
To Dr. Fuller.
On the death of Sir Wm. Croft: to Col Wroughton.
The Defence: to Mr. Fr. Powel of Ch. Ch.
Dr. Kerry's Counsel.

* This he published in 1653, from Cunæus, De republicâ Hebræorum.

To

To Mrs. Stratford.

Guil. Turrio, cum non responderet.

Upon the death of Mr. William Whear, fellow of Merton, on St. Matth. day: to Mr. Sam. Whear.

To his Wife, at last a Nurse.

A parley 'twixt a Citizen and Soldier, at Hereford-siege, Sept. 1, 1645.

Upon his son C. B.

Upon Dr. Taylor's Funeral Sermon. To Mr. Savage.

To my sister Barksdale. To the same.

Upon the Book of Justification, written by J. G. sent me by my Lady Chandos.

Non nobis Domine, &c. In the Great Chamber at Sudeley: to my Lo. C.

" Chandos, wh' adorn'd the princely chamber, where
So many friends and tenants welcom'd were,
Caus'd the artificer on the wall to write
This sentence, and expos't to all men's sight:
So when our works are brought to end, must we
All sing aloud *non nobis, Domine!*
And I, my Lord, that for my Muse I may
Favour obtain, must *Kyrie Eleison* say.
'Twas her ambition her notes to sing
To the great grandson of the Cotswold-King." *

In Stapyltonum equitem Anglum interpretem Stradæ Romani.

To my brother D. Charlton.

Eidem Domino Gualt. Charltono. M. R.

To Mr. Edmund Bower.

* Grey Brydges, fifth Lord Chandos, on account of his splendid retinue was styled " The King of Cotswold," but he was *father* of George Lord Chandos.

To

To the worthy persons mentioned in these papers. Mrs. Ric. Hillo, T. B.

To Mr. Edmund Waller. (This compliment seems to have been undescried by the editors of Sacharissa's bard.)

" A wit and poet's no reproach: to you
Both titles, if to any one, are due.
Your name shall be enrolled, Sir, among
Best English poets, who write smooth and strong.
I know a man, had rather with your wit
Be th' happy author of a poem (yet
He studied long by the fair stream of Ouse)
Than be some potent Prince, or one o' th' House."

To Mr. J. C. physician.

To D. Merrett.

To Mr. Alex. Weld.

To Mr. F. B.

To Mr. W. T.

To the Critics.

Herbert and Crashaw.

" When into Herbert's Temple* I ascend
By Crashaw's Steps, I do resolve to mend
My lighter verse, and my low notes to raise,
And in high accent sing my Maker's praise!
Mean while these sacred poems in my sight
I place, and read, that I may learn to write."

" To F. A. stationer." This politic tribute makes it apparent that the name of his Worcester publisher was *Francis Ash*, who seems to have been a noted binder.

" *Franc*, you admire what shou'd the meaning be,
That my unknown Muse printed is for *thee*.

* Herbert's Temple, or sacred poems, were deservedly republished last year. Crashaw's Steps to the Temple had a selected reprint in 1785.

Here

Herd in the end, thou shalt the reason find:
'Tis printed (tak't not ill) for thee to bind.
None can compare to you, so finely well
You *bind*, that your books for the *outside* sell:
If by your close art you will set it forth,
My 'Cotswold Muse' will sell, though nothing worth:
And though the writer's wit give no great flash,
Readers will think 'tis good, 'cause bound by *Ash*."

Wood remarks that Barksdale was a great admirer of Hugo Grotius, whose life he published. This appears from the frequent mention of him in Nympha Libethris: but Wood adds, that our copious versifier was a "great pretender" to poetry: and this does not appear.

T. P.

ART. XII. *Ritson's Bibliographia Poetica. Additions and Alterations, &c.*

[CONTINUED FROM VOL. V. P. 136.]

H. B. is also subscribed to twenty lines, in form of a dialogue, "the reader to Geffrey Chaucer;" in Speght's edition of Chaucer.

JOHN BRADFORD has two or three scraps of poetry, in "A godlye treatyse of Prayer translated into Englishe by John Bradforde" [quotations from James iiij and John xvj] Colophon. "Imprinted at London in Paules Church Yearde, at the sygne of the Rosé, by John Wight." 8vo. no date.

HENRY CHETTLE. "The Pope's pittiful lamentation for the death of his deere darling Don Ioan of Austria: and Death's answer to the same. With an

Epitaphe

Epitaphe upon the death of the said Don Joan translated after the French printed coppy by H. C." This is only a head title, (qu. if there is any title page? I believe not) then follows "The Pope's lamentation." 68 lines, alternate rhyme. "Death's aunswer," 76 lines, same. "Don Joan's Epitaphe," two four-line stanzas; at the end "The furst of October, 1578, L'acquis a bonde. Finis, imprinted by I. C." Small 8vo. b l. not mentioned in Herbert.

GERVIS CLYFTON has a trivial scrap or two in "The Casket of Jewels:" the running title of an imperfect copy. 12mo. b. l.

MILES COVERDALE. I venture to attribute to this writer the following work, having seen it in a volume, along with other pieces, to which he had put his name, and all apparently printed together. "A Christen exhortation unto customable swearers. What a ryghte and lawfull othe is; whan and before whome it ought to be. Item. The maner of sayinge grace, or gevyng thankes unto God: who so ever heareth Goddes worde, beleve it, and do there [a]fter, shall be saved." 12mo. no printer's name or date, perhaps 1547. At the end is one seven-line stanza, and "A shorte instruction to the worlde," a poem of thirteen seven-line stanzas addressed to eight different characters, the first seven in one stanza each, and the remainder "To the preests."

"A.D. In confendation of the author and his booke:" prefixed to twelve lines of alternate rhime in "The Anatomie of Abuses, contayning a discoverie or briefe summarie of such notable vices and imperfections as now reigne in many Christian countrayes of the worlde,

worlde, but (especiallie) in a very famous ilande called Ailgna.* Together with most fearefull examples of God's judgementes executed upon the wicked for the same; as well in Ailgna of late, as in other places elsewhere. Verie godly to be read of all true Christians everie where, but most needeful to be regarded in Englande: made dialogue wise by Phillip Stubbes. Seene and allowed, accorded to order. Math. iii. ver. 5. Repent for the kingdome of God is at hande. Luc. xiii. ver. 5. I say unto you, saith Christ, except you repent, you shall all perish. Printed at London by Richard Jones, 1 Maij, 1583. Small 4to. Introduction 14 leaves; end sig. R. j.

I. D "Grounde of Artes; teachinge the worke and practise of Arithmetike, both in whole numbers and fractions, after a more easier and exacter sorte then any lyke hathe hitherto been set forth. Made by M. Robert Recorde, Doctor in Phisick, and nowe of late diligently overseene and augmented, with new and necessary additions.

I. D.

"That which my frende well begonne,
For very love to common weale,
Neede not all whole to be newe donne,
But new encrease I do reveale.

Something herin I once redreste,
And now agayne for thy behoofe,
Of zeale I do, and at request
Bothe mend and adde, fytte for all proofe.

Of numbers use the endles might,
No witte nor language can expresse,
Apply and try, bothe day and night,
And than this truthe thou wilt confesse."

* *Anglia* inverted.

Londini,

Londini, Anno Domini, 1573." Coloph. "Imprinted at London in Paules Churche-Yarde, at the signe of the Brasen-Serpent, by Reginalde Wolfe, Anno Domini M.D.L.XXIII." The usual six lines by Record, of "the bookes verdicte," at back of title: and on the last page, after printer's name, is "I. D. to the earnest Arithmeticien," prefixed to five stanzas of four lines, each in alternate rhime.

This work was in such repute, and so repeatedly published, that it is probable there are other editions, as well as this, not seen by Herbert.

T. D. "Canaan's Calamitie, Jerusalem's Miserie, and England's Mirror.—The dolefull destruction of faire Jerusalem by Tytus, the sonne of Vaspasian, Emperour of Rome, in the yeare of Christes Incarnation 74. Wherein is shewed the wonderful miseries which God brought upon that citie, for sinne; being utterly over-throwen and destroyed by sword, pestilence, and famine. Briefly gathered into this small volume, for the benefit of all well disposed persons; wherein they shall finde many strange and notable thinges, worthy to be regarded and had in remembrance. At London, Printed by Thomas Purfoot for Henrie Tomes, and are to be sould at his shop, neere St. Sepulchers Church at the signe of the White Beare, 1598." 8vo. Dedicated "To the Right Worshipfull M. Richard Kingsmill, Esquier, Justice of the Peace and Quorum in the Countie of Southampton, and Surveyer of her Majesties Courtes of Wardes and Liveries, all prosperitie and happinesse;" sig. "your Wor. most humbly affectionate T. D." Then "To the gentlemen readers health;" sig. "Your's in all courtesie, T. D.;" with five poems on "The Destruction of

of Ierusalem;" and, perhaps, more; as the copy of the work I saw was imperfect at the end. These initials are given by Ritson to Thomas Delone.*

"I. F. in commendation of the author and his booke;" head to 24 lines, in alternate rhime, before Stubbs's Anatomy of Abuses. See above, A. D.

WILLIAM FOSTER has twelve lines before "The five bookes of the famous learned and eloquent man Hieronimus Osorius, contayning a discourse of Civill and Christian Nobilitie; a worke no lesse pleasaunt then profitable for all, but especiallye the noble Gentlemen of England, to view their lives, their estates, and conditions in. Translated out of Latine into English by William Blandie, late of the Universitie of Oxeford, and now Fellow of the Middle Temple in London. Imprinted at London, in Fleete Streate, by Thomas Marsh. Anno 1576. Cum privilegio."

"ABRAHAM FOWLER's needeles Hœdera," prefixed to 36 lines in alternate rhyme, before "A philosophicall discourse, entituled the Anatomie of the Mind; newlie made and set forth by T[homas] R[ogers.] Imprinted at London by I[ohn] C[harlwood] for Andrew Maunsell, dwelling in Paule's Church Yarde, at the signe of the Parret. 15 6." 8vo.

A. G. affixed "to the reader, in commendation of this present woorke," thirty lines in couplets, before Peele's "Pathe-waye to Perfectness." 1569. Fol.—*poste Peele.*

"T. H. to the Reader," is the head-line for two six-line stanzas, prefixed to "A Discourse concerning the

* Qu. whether in the present instance they should not be given to Thos. Decker? *Editor.*

Londini, Anno Domini, 1573." Coloph. "Imprinted at London in Paules Churche-Yarde, at the signe of the Brasen-Serpent, by Reginalde Wolfe, Anno Domini M.D.L.XXIII." The usual six lines by Record, of "the bookes verdicte," at back of title: and on the last page, after printer's name, is "I. D. to the earnest Arithmeticien," prefixed to five stanzas of four lines, each in alternate rhime.

This work was in such repute, and so repeatedly published, that it is probable there are other editions, as well as this, not seen by Herbert.

T. D. "Canaan's Calamitie, Jerusalem's Miserie, and England's Mirror.—The dolefull destruction of faire Jerusalem by Tytus, the sonne of Vaspasian, Emperour of Rome, in the yeare of Christes Incarnation 74. Wherein is shewed the wonderful miseries which God brought upon that citie, for sinne; being utterly over-throwen and destroyed by sword, pestilence, and famine. Briefly gathered into this small volume, for the benefit of all well disposed persons; wherein they shall finde many strange and notable thinges, worthy to be regarded and had in remembrance. At London, Printed by Thomas Purfoot for Henrie Tomes, and are to be sould at his shop, neere St. Sepulchers Church at the signe of the White Beare, 1598." 8vo. Dedicated "To the Right Worshipfull M. Richard Kingsmill, Esquier, Justice of the Peace and Quorum in the Countie of Southampton, and Surveyer of her Majesties Courtes of Wardes and Liveries, all prosperitie and happinesse;" sig. "your Wor. most humbly affectionate T. D." Then "To the gentlemen readers health;" sig. "Your's in all courtesie, T. D.;" with five poems on "The Destruction of

of Ierusalem;" and, perhaps, more; as the copy of the work I saw was imperfect at the end. These initials are given by Ritson to Thomas Delone.*

"I. F. in commendation of the author and his booke;" head to 24 lines, in alternate rhime, before Stubbs's Anatomy of Abuses. See above, A. D.

WILLIAM FOSTER has twelve lines before "The five bookes of the famous learned and eloquent man Hieronimus Osorius, contayning a discourse of Civill and Christian Nobilitie; a worke no lesse pleasaunt then profitable for all, but especiallye the noble Gentlemen of England, to view their lives, their estates, and conditions in. Translated out of Latine into English by William Blandie, late of the Universitie of Oxeford, and now Fellow of the Middle Temple in London. Imprinted at London, in Fleete Streate, by Thomas Marsh. Anno 1576. Cum privilegio."

"ABRAHAM FOWLER'S needeles Hœdera," prefixed to 36 lines in alternate rhyme, before "A philosophicall discourse, entituled the Anatomie of the Mind; newlie made and set forth by T[homas] R[ogers.] Imprinted at London by I[ohn] C[harlwood] for Andrew Maunsell, dwelling in Paule's Church Yarde, at the signe of the Parret. 15 6." 8vo.

A. G. affixed "to the reader, in commendation of this present woorke," thirty lines in couplets, before Peele's "Pathe-waye to Perfectness." 1569. Fol.—*poste Peele.*

"T. H. to the Reader," is the head-line for two six-line stanzas, prefixed to "A Discourse concerning the

* Qu. whether in the present instance they should not be given to Thos. Decker? *Editor.*

Londini, Anno Domini, 1573." Coloph. "Imprinted at London in Paules Churche-Yarde, at the signe of the Brasen-Serpent, by Reginalde Wolfe, Anno Domini M.D.L.XXIII." The usual six lines by Record, of "the bookes verdicte," at back of title: and on the last page, after printer's name, is "I. D. to the earnest Arithmeticien," prefixed to five stanzas of four lines, each in alternate rhime.

This work was in such repute, and so repeatedly published, that it is probable there are other editions, as well as this, not seen by Herbert.

T. D. "Canaan's Calamitie, Jerusalem's Miserie, and England's Mirror.—The dolefull destruction of faire Jerusalem by Tytus, the sonne of Vaspasian, Emperour of Rome, in the yeare of Christes Incarnation 74. Wherein is shewed the wonderful miseries which God brought upon that citie, for sinne; being utterly over-throwen and destroyed by sword, pestilence, and famine. Briefly gathered into this small volume, for the benefit of all well disposed persons; wherein they shall finde many strange and notable thinges, worthy to be regarded and had in remembrance. At London, Printed by Thomas Purfoot for Henrie Tomes, and are to be sould at his shop, neere St. Sepulchers Church at the signe of the White Beare, 1598." 8vo. Dedicated "To the Right Worshipfull M. Richard Kingsmill, Esquier, Justice of the Peace and Quorum in the Countie of Southampton, and Surveyer of her Majesties Courtes of Wardes and Liveries, all prosperitie and happinesse;" sig. "your Wor. most humbly affectionate T. D." Then "To the gentlemen readers health;" sig. "Your's in all courtesie, T. D.;" with five poems on "The Destruction of

of Ierusalem;" and, perhaps, more; as the copy of the work I saw was imperfect at the end. These initials are given by Ritson to Thomas Delone.*

"I. F. in commendation of the author and his booke;" head to 24 lines, in alternate rhime, before Stubbs's Anatomy of Abuses. See above, A. D.

WILLIAM FOSTER has twelve lines before "The five bookes of the famous learned and eloquent man Hieronimus Osorius, contayning a discourse of Civill and Christian Nobilitie; a worke no lesse pleasaunt then profitable for all, but especiallye the noble Gentlemen of England, to view their lives, their estates, and conditions in. Translated out of Latine into English by William Blandie, late of the Universitie of Oxeford, and now Fellow of the Middle Temple in London. Imprinted at London, in Fleete Streate, by Thomas Marsh. Anno 1576. Cum privilegio."

"ABRAHAM FOWLER'S needeles Hœdera," prefixed to 36 lines in alternate rhyme, before "A philosophicall discourse, entituled the Anatomie of the Mind; newlie made and set forth by T[homas] R[ogers.] Imprinted at London by I[ohn] C[harlwood] for Andrew Maunsell, dwelling in Paule's Church Yarde, at the signe of the Parret. 15 6." 8vo.

A. G. affixed "to the reader, in commendation of this present woorke," thirty lines in couplets, before Peele's "Pathe-waye to Perfectness." 1569. Fol.—*poste Peele.*

"T. H. to the Reader," is the head-line for two six-line stanzas, prefixed to "A Discourse concerning the

* Qu. whether in the present instance they should not be given to Thos. Decker? *Editor.*

Londini, Anno Domini, 1573." Coloph. "Imprinted at London in Paules Churche-Yarde, at the signe of the Brasen-Serpent, by Reginalde Wolfe, Anno Domini M. D. L. XXIII." The usual six lines by Record, of "the bookes verdicte," at back of title: and on the last page, after printer's name, is "I. D. to the earnest Arithmeticien," prefixed to five stanzas of four lines, each in alternate rhime.

This work was in such repute, and so repeatedly published, that it is probable there are other editions, as well as this, not seen by Herbert.

T. D. "Canaan's Calamitie, Jerusalem's Miserie, and England's Mirror.—The dolefull destruction of faire Jerusalem by Tytus, the sonne of Vaspasian, Emperour of Rome, in the yeare of Christes Incarnation 74. Wherein is shewed the wonderful miseries which God brought upon that citie, for sinne; being utterly over-throwen and destroyed by sword, pestilence, and famine. Briefly gathered into this small volume, for the benefit of all well disposed persons; wherein they shall finde many strange and notable thinges, worthy to be regarded and had in remembrance. At London, Printed by Thomas Purfoot for Henrie Tomes, and are to be sould at his shop, neere St. Sepulchers Church at the signe of the White Beare, 1598." 8vo. Dedicated "To the Right Worshipfull M. Richard Kingsmill, Esquier, Justice of the Peace and Quorum in the Countie of Southampton, and Surveyer of her Majesties Courtes of Wardes and Liveries, all prosperitie and happinesse;" sig. "your Wor. most humbly affectionate T. D." Then "To the gentlemen readers health;" sig. "Your's in all courtesie, T. D.;" with five poems on "The Destruction of

of Ierusalem;" and, perhaps, more; as the copy of the work I saw was imperfect at the end. These initials are given by Ritson to Thomas Delone.*

"I. F. in commendation of the author and his booke;" head to 24 lines, in alternate rhime, before Stubbs's Anatomy of Abuses. See above, A. D.

WILLIAM FOSTER has twelve lines before "The five bookes of the famous learned and eloquent man Hieronimus Osorius, contayning a discourse of Civill and Christian Nobilitie; a worke no lesse pleasaunt then profitable for all, but especiallye the noble Gentlemen of England, to view their lives, their estates, and conditions in. Translated out of Latine into English by William Blandie, late of the Universitie of Oxeford, and now Fellow of the Middle Temple in London. Imprinted at London, in Fleete Streate, by Thomas Marsh. Anno 1576. Cum privilegio."

"ABRAHAM FOWLER'S needeles Hœdera," prefixed to 36 lines in alternate rhyme, before "A philosophicall discourse, entituled the Anatomie of the Mind; newlie made and set forth by T[homas] R[ogers.] Imprinted at London by I[ohn] C[harlwood] for Andrew Maunsell, dwelling in Paule's Church Yarde, at the signe of the Parret. 15 6." 8vo.

A. G. affixed "to the reader, in commendation of this present woorke," thirty lines in couplets, before Peele's "Pathe-waye to Perfectness." 1569. Fol.—*poste Peele.*

"T. H. to the Reader," is the head-line for two six-line stanzas, prefixed to "A Discourse concerning the

* Qu. whether in the present instance they should not be given to Thos. Decker? *Editor.*

Londini, Anno Domini, 1573." Coloph. "Imprinted at London in Paules Churche-Yarde, at the signe of the Brasen-Serpent, by Reginalde Wolfe, Anno Domini M. D. L. XXIII." The usual six lines by Record, of "the bookes verdicte," at back of title: and on the last page, after printer's name, is "I. D. to the earnest Arithmeticien," prefixed to five stanzas of four lines, each in alternate rhime.

This work was in such repute, and so repeatedly published, that it is probable there are other editions, as well as this, not seen by Herbert.

T. D. "Canaan's Calamitie, Jerusalem's Miserie, and England's Mirror.—The dolefull destruction of faire Jerusalem by Tytus, the sonne of Vaspasian, Emperour of Rome, in the yeare of Christes Incarnation 74. Wherein is shewed the wonderful miseries which God brought upon that citie, for sinne; being utterly over-throwen and destroyed by sword, pestilence, and famine. Briefly gathered into this small volume, for the benefit of all well disposed persons; wherein they shall finde many strange and notable thinges, worthy to be regarded and had in remembrance. At London, Printed by Thomas Purfoot for Henrie Tomes, and are to be sould at his shop, neere St. Sepulchers Church at the signe of the White Beare, 1598." 8vo. Dedicated "To the Right Worshipfull M. Richard Kingsmill, Esquier, Justice of the Peace and Quorum in the Countie of Southampton, and Surveyer of her Majesties Courtes of Wardes and Liveries, all prosperitie and happinesse;" sig. "your Wor. most humbly affectionate T. D." Then "To the gentlemen readers health;" sig. "Your's in all courtesie, T. D.;" with five poems on "The Destruction of

of Ierusalem;" and, perhaps, more; as the copy of the work I saw was imperfect at the end. These initials are given by Ritson to Thomas Delone.*

"I. F. in commendation of the author and his booke;" head to 24 lines, in alternate rhime, before Stubbs's Anatomy of Abuses. See above, A. D.

WILLIAM FOSTER has twelve lines before "The five bookes of the famous learned and eloquent man Hieronimus Osorius, contayning a discourse of Civill and Christian Nobilitie; a worke no lesse pleasaunt then profitable for all, but especiallye the noble Gentlemen of England, to view their lives, their estates, and conditions in. Translated out of Latine into English by William Blandie, late of the Universitie of Oxeford, and now Fellow of the Middle Temple in London. Imprinted at London, in Fleete Streate, by Thomas Marsh. Anno 1576. Cum privilegio."

"ABRAHAM FOWLER'S needeles Hœdera," prefixed to 36 lines in alternate rhyme, before "A philosophicall discourse, entituled the Anatomie of the Mind; newlie made and set forth by T[homas] R[ogers.] Imprinted at London by I[ohn] C[harlwood] for Andrew Maunsell, dwelling in Paule's Church Yarde, at the signe of the Parret. 15 6." 8vo.

A. G. affixed "to the reader, in commendation of this present woorke," thirty lines in couplets, before Peele's "Pathe-waye to Perfectness." 1569. Fol.—*poste Peele.*

"T. H. to the Reader," is the head-line for two six-line stanzas, prefixed to "A Discourse concerning the

* Qu. whether in the present instance they should not be given to Thos. Decker? *Editor.*

Spanish Fleete invading England, in the yeere 1588: by A. Ryther." 4to. 1590.

"JOSUA HUTTEN to the booke," prefixed to 100 lines of alternate rhimes before Rogers's Philosophical Discourse. See FOWLER.

J. H.

At p. 248 of the 5th volume of CENSURA, a republication of the poems of "James the First, for Mr. Tytler's text is exceedingly incorrect," is suggested. "I had transcribed *the Kyngis quair* long before the publication of this edition, [printed for Balfour, 1783,] and afterward sent my copy to Mr. Tytler, who might have made use of it for that which was printed at Perth. The transcript he followed has abounded with the most flagrant and absurd blunders, which he has carefully preserved. *Christ's kirk on the Green* is likewise very inaccurate. The Editor's acquaintance with the language of either poem seems superficial and imperfect." Quod Joseph Ritson. *M. S. penes me.*

At the end of "Ane compendious booke of godly and spirituall Songs, &c. Edinburgh, printed by Andro Hart." 12mo. b. l. is the following poem.

"Sen throw vertue incressis dignity,
And vertew is flowre and rute of nobles ay,
Of ony wit or what estate thou be,
His steps follow, and dreid for none effray:
Eject vice, and follow treuth alway.
Lufe maist thy God that first thy lufe began,
And for ilk inch he will thee quite ane span.

Be

Be not over proud in thy prosperity,
For as it cummis, sa will it passe away;
The time to compt is short thou may well see,
For of greene grasse, soone cummis wallowed hay;
Labour in trueth quhilk suith is of thy fay:
Traist maist in God for he best guide thee can,
And for ilk inch he will thee quite ane span.

Sen word is thrall, and thoght is only free,
Thou daunt thy toung that power hes, and may
Thou steik thy eine fra warlds vanity,
Refraine thy lust, and harken what I say:
Graip or thou slide, and keep furth the hieway,
Thou hald thee fast upon thy God and man,
And for ilk inch he will thee quite ane span.

Finis.

¶ Quod King James the First."

This poem is given from a transcript made by Ritson: and Mr. Irving has also copied it into his Lives of the Scotish Poets, Vol. I. p. 315; but its being written by James seems doubtful. It is the last in the volume of Godly Songs, and, similar to all the preceding, has the word "Finis" affixed; then a new line, as above, with "Quod King James the First." Had names of authors been necessary, those of Gawin Douglas and Sir D. Lindsay, might have been added to their pieces, and lines written by a monarch, were not likely to be thrust to the end of a volume, to close the rear of anonymous writers only. The work is supposed to have been published to promote the views of the reformers, * and had a veil for the nonce; therefore, if attributing

* See Mr. Dalyell's cursory remarks upon "ane book of godly songs," (who has republished the work) p. 57 of Scotish Poems of the Sixteenth

attributing the lines to King James, is only to depend upon the above slender authority, I shall conclude with suggesting the probability that "Quod King Iames the First" was a shallow artifice of the printer to imply the whole volume was written by that monarch.

Conduit street. J. H.

ART. XIII. *The Joviall Crew, or the Devill turn'd Ranter: being a character of the roaring Ranters of these Times, represented in a Comedie. Containing a true discovery of the cursed conversations, prodigious pranks, monstrous meetings, private performances, rude revellings, garrulous greetings, impious and incorrigible deportements of a sect (lately sprung up amongst us,) called Ranters. Their names sorted to their severall natures, and both lively presented in action. London: Printed for W. Ley.* 1651. *4to. pp.* 15.

Gildon says "it was printed in 1651, and that it exhibits a character of the roaring ranters of that time; but that was the age of saints, not of ranters. However, this writer mentions the piece so particularly, that it is probable he had seen it." Biog. Dram.

Century. Edinburgh, 1801, small 8vo. Mr. D. also published another edition, same year, large 8vo.—"A specimen of a book intituled ane compendious booke of godly and spiritual sangs, collectit out of sundrie partes of the Scripture, with sundrie of other Ballates changed out of prophaine sanges for avoyding of sinne and harlotrie, with augmentation of sundrie gude and godly Ballates, not contained in the first edition, Edinburgh, printed by Andro Hart: Edinburgh, printed by W. Ruddiman, J. Richardson, and Company, 1765," Small 8vo. pp. 46, was edited by Sir David Dalrymple.

Gildon

Gildon certainly saw a copy, though he has unwittingly called it an Interlude;* and as it appears little known, and a copy seldom occurs, the following short description may not prove unacceptable.

Opposite the title is a woodcut of the devil, travelling in a flaming car, drawn by two dragons, and attended by imps. The clouds in compartments, after the manner of a map, with the words "London, Edenburgh, Dublin;" in the distance, a cottage with a man and woman seated on a hill, having sheep hooks. Beneath the print is

"*The Prologue.*

"Bedlam broke loose? Yes, hell is open'd too;
Mad-men, and fiends, and harpies, to your view
We do present: but who shall cure the tumor?
All the world now is in the ranting humor."

The scene is laid in London; and there is an enumeration of twenty-one characters besides Clink, *keeper of Finsbury*, a beadle, officers, &c. "Their names are sorted to their several natures," as Dose, an apothecary; Pidwidgin, a taylor; Pandorsus, agent for the devil; Mrs. Crave-drink, and Mrs. All-prate, &c. The first act consists of two scenes; in the first we are told, by "one sacred law, every man's wife must be at his friend's use;" and the second shews the characters dancing a merry jig and singing a ranting song. Pandorsus exhibits these mad pranks of the Joviall Crew for the amusement of his master. In the first scene of the second act, two citizen's wives agree to become of the new sect, and "be convertites together; as on that day, the prime of all the

* The Biog. Dram. has added to this error the date of 1598. *Editor.*

gang, the chief theologists and worthiest sisters of all that zealous tribe were to meet at a tavern." The next scene discovers the whole Crew of the Ranters at a tavern, where an order is given for "twenty gallons of rich sack, lights to adorn the room in every angle, a pound of right *varina*, and a gross of shining pipes, fit for a female's tooth." The third act opens with preparing to induct the two new members, and they accordingly appear in the following scene, when "all the old ranters, hand in hand, surround the two new ones (who are upon their knees) singing about them the following

"*Song.*

"Round, round, all in a ring,
Fellow creatures, let us sing;
Here are two, that come to be
Annext to our society:
By Pluto's crown, Proserpine's hair,
Cerberus' yell, Alecto's chair;
By Epicurus' happy life,
And Messalina, Claudius' wife;
By Venus' gloves, and Lais' paint,
By Jezabel, our chiefest saint;
By goats' desires, and monkies' heat,
Spanish flies, and stirring meat;
By the vigour of an horse,
By all things of strength and force;
By Alcides' back of steel
By Jove's escapes, Omphale's wheel,
We adopt these happy pair,
Of our liberties to share:
Arise, arise, blest souls, and know
Now you may rant, *cum Privilegio.*
They dissolve their hands."

The

The conclusion of this scene prepares for poetical justice; the whole company are rendered insensible by a sleepy potion, and removed by the constable and watch to Finsbury. The two scenes of the fourth act consist of the Ranters recovering from their stupor; Clink, the keeper, declaring their situation; the introduction of the two husbands of the new sectarists in disguise of Ranters, who are examined on certain items in their articles, and at the conclusion of the scene, "they fall together by the ears; the Ranters are soundly beaten, and their women carried off." In the last act the husbands discover themselves to their wives, and then "tear off their cloaths," that they may be "fitter to dance Lavaltoes." The other Ranters enter in their shirts and shifts, and the beadle, with his whip, has full charge of the company. "Exeunt omnes. Written by S. S. Gent. Licensed and published according to order. Finis."

Ross, in his "View of all the Religions of Europe," describes the Ranters as "a sort of beasts, that neither divide the hoof, nor chew the cud; that is to say, very unclean ones, by open profession of lewdness and irreligion." A character answering to the one given in this dramatic piece, the leaders of which appear to be noticed in the second act; when a fiddler sings a catch (the best and newest in town) "Excellent, says a Ranter, did this Minerva take flight from John Taylor's or Martin Parker's brain." In a few lines further is "a health to all our friends in Kent:" these allusions appear local; and probably the sect was as little worthy notice as the *sealed* votaries of Joanna Southcote are now.

To this may be added a short account of two scarce publications on the same subject. The first is

The Ranter's declaration, with their new oath and protestation; their strange votes, and a new way to get money; their proclamation and summons; their new way of Ranting, never before heard of; their dancing of the hay naked, at the White Lyon in Petticoat-Lane; their mad dream, and Dr. Pockridge his speech; with their trial, examination, and answers; the coming in of 300, *their prayer and recantation to be in all cities and market-towns read and published; the mad-Ranter's further resolution; their christmas carol and blaspheming song; their two pretended abominable keyes to enter heaven, and the worshipping of his little majesty, the late Bishop of Canterbury: a new and further discovery of their black art, with the names of those that are possest by the devil, having strange and hideous cries heard within them, to the great admiration of all those that shall peruse this ensuing subject. Licensed according to order, and published by M. Stubs, a late fellow-Ranter.* [Wood-cut in four small squares—1. A saluting scene, "This is the way." 2. A tub preacher, "I wil deliver you." 3. A banquet, "We are all shakers." 4. Dancing the hay naked "Play musick."] *Imprinted at London by I. C.—M.D.C.L. 4to. four leaves.*

In this tract there is the incredible number of 5000 civil Ranters mentioned, as also that 3000 had been re-converted since November; and "the truth and certainty of these particulars are attested by (eight names) late fellow-Ranters."

The

The Declaration of John Robins, the false prophet; otherwise called the Shakers-god; and Joshua Beck and John King, the two false disciples; with the rest of their fellow creatures, now prisoners in the New Prison at Clarkenwell: delivered to divers of the gentry and citizens, who on Thursday, Friday, and Saturday last, resorted thither to dispute with them. With the citizen's proposals to the said John Robins, concerning his opinion and judgment, and his answer thereunto; together with his prophesie of what is to come to pass this year 1651, *and the strange things revealed to him: his religion, principles, and creed, as also his blasphemous tenets, in attributing an inspiration from the Holy Ghost; with the manner of their diet, and his woe pronounced concerning all those that drink ale. By G. H. an ear-witness.* [Wood-cut, ut supra.] *London: Printed by R. Wood,* 1651. *4to. 4 leaves.*

The titles of these tracts more than describe their contents. In the last is mention of "Mr. Underwood, a reformado in the Lord General's regiment, having been a notable companion with those people which are vulgarly called Ranters."* That in "the age of Saints," the saints were the greatest sinners, appears on all occasions; and the description of "The Joviall Crew," improperly foisted into the dramatic lists, is further proof that their immaculate acts would

* Butler, in the Second Volume of his Remains, published by Thyer, has left the character of a RANTER; whom he represents as "a monster produced by the madness of his age, as a fanatic Hector who found out (by a very strange way of new light) how to transform all the devils into angels of light; for he believes all religion consists in looseness, and that sin and vice is the whole duty of man." *Editor.*

not

not bear the test of reason: though the Shakers appear from this inconsiderable; the names of ten being only given as committed to prison, Saturday, 24 May, 1651.

Conduit street. J. H.

ART. XIV. *Opobalsamum Anglicanum: an Englishe Balme, lately pressed out of a Shrub, and spread upon these Papers, for the cure of some Scabs, Gangreeves, and Cancers, indangering the Bodie of this Common-Wealth; and, to whom it is now tendred, by the well affected English, in a double-speech, disjunctively deliverd, by one of their fellowship, both to the faithfull and malignant members of the representative-body of this kingdome. Penned by the author of Britain's Remembrancer, Geo. Wither, Esquire. Psalm* cxli. 5, 6. *Let the righteous smite me, and it shall be a kindnesse; and let him reprove me, and it shall be an excellent oyle, which shall not breake my head, &c.—When their judges are overthrowne in stonie places, then shall they heare my words, &c. Printed in the Yeare* 1646. *4to. pp.* 24. *doub. col.*

In this piece the prolific muse of Wither has threaded 2030 lines in verse, including "the preface," which opens with the successes of Fairfax, obtained early in 1646.

"Great hopes I had, of perfecting ere this,
My Vox-pacifica, * and songs of peace:
For Fairfax, with his victories begun,
So stoutly and successefully went on,
That neither summer's heat nor winter's cold,
Brigade nor army, fortified hold,

* His Vox-pacifica was printed in 1645. *Editor.*

Nor

Nor force, nor policie; no, nor their wiles
Who did oppose in secret, all the whiles,
Could bring his brave proceedings to a stand,
Till he had marched quite throughout the land,
As in a triumph; and had brought ev'n those
Presuming, and proud bragadocean foes,
Who had despiz'd, and sleighted his beginnings
To be the sad spectators of his winnings;
And to be prostrate suitors unto them,
For life and mercy, whom they did contemn."

The preface, after some further lines, has a long simile on the subject of the Gangreve. The poem is divided into two speeches; the first is

"*The Speech of the well affected English to the faithfull Peers, and to their constant Trustees, being Members of the Honourable House of Commons.*

" Starres of the great and lesser magnitude;
Behold us not as if we would intrude
Upon your orbs; nor think this throng appears
To interrupt the motion of your spheares;
To hinder your aspects; or take offence
At anie late effect, or influence,
Derived from your power; or, at ought done
By you in both, or either house alone,
When violence, their motion suffers not,
Whereby prodigious things may be begot:
For so heroick, and so noble ever,
Hath been your prudence, and your stout endeavour,
To keep upright the wheels of Charles his wain,
And ev'ry harmfull vapour to restrain,
Exhal'd by meteors, to the wrong of them,
Whose habitations are within your clyme;
That we confesse with praise, and admiration,
Your constant labours in the preservation

Of

Of this distracted empire, and present
All humble, and all due acknowledgement,
For persevering, through those manie stops,
Obstructing the fruition of our hopes."

This strain of panegyric has but little to awaken interest now: curiosity will be more indulged with the next extract, where the name of another poet, whose soft and easy verses ever please, is mentioned.

" Are none of those, think you, permitted yet,
In either House of Parliament to sit,
Who, when the city should have been betray'd,
Did know of it? Think you, when Waller said,
(To strengthen his confederates) that, he
Knew many, who thereto would aiding be
In either House? Think you he should have had
His pardon; if none fear'd he could have made
The saying true? Or that, he naming none,
Should into banishment, so cheap have gone;
Unlesse, because he could have nam'd so many,
That, if the Houses should have question'd any,
It might have brought upon us at that season,
A danger, almost equalling the treason?
What e're ye think, we think this was the cause
Why he, who was in breaking of the laws
The Principall, escap'd with life; when they
That Accessaries were, their debts did pay;
And, are we bound to think now Waller's gone,
That here of his confederacie are none,
While we perceive delinquents so defended,
As yet they are, and we so ill befriended?
Who in both Houses, would have scorned more
To hear such questions asked, heretofore,
Then Strafford and the Prelate,* who are now
A headlesse paire? And which is he of you

* Archbishop Laud may here be supposed. *Editor.*

Among

Among the Commons, who enjoy'd a name
More honourable, and a fairer fame
Then Hotham had? Which of you stood so strong
A charge as he? Or held it out so long
Without recording? Or, engag'd this nation
Unto him, by a greater obligation
Then he did, for the time? And, yet at last,
You saw he fell; because he had not plac't
The structure, (though twere strong) upon these rocks,
That could abide reiterated shocks:
And if men, in desert so eminent,
('Till we discover'd in what path he went)
Fell from that bravery in resolution,
And so much constancie in execution,
Then well may we distrust that, some of those
Who, at this present, make fair seeming showes,
May possibly be false? At least when they
Have trodden heretofore beside the way,
And are at present probably suspected;
Though, they in some things, faithfully have acted?
Since we have oft experience had, that none
Have to the Commonwealth more mischief done,
Then some, who for a while have had the fame
Of patriots, and did but play that game,
Till they had opportunity to catch
That grace at court, for which they lay at watch."

This prosaic truth has been repeated a thousand times, and will continue to be applied by party writers to the end of time. It is the pinnacle of ambition always assigned the noisy politicians, and the greater majority have proved the random satire well founded. Another specimen will be necessary from the beginning of what may be styled the second part, as a comparison with that already given.

"*The*

" The Speech of the Wel-affected, to their perfidious Trustees, dishonouring the Parliament, by the same, or by not acting cordially therein.

" Stand off, ye traytors; that, we may not smutch
A blameless-member, whilst your faults we touch;
Stand further off, we say; lest while we speak,
Some foolish-fellow may our words mistake;
And think, we have a purposed intent
To lay aspersions on the Parliament.
Stand yet a little further from among them,
That ev'ry man may see we would not wrong them,
But rather do them honour by assaying
To help prevent their scandall and betraying,
By making ev'ry wronged subject know,
For whom their troubles and oppressions flow.
So, being singled out, as you are now,
None but a brainlesse-foole, or some of you,
Can be so impudent, as to apply
Our checks to that High Court's indignitie;
Or seem displeas'd, because our minds we say
As fearlessly, as honest freemen may;
Since we presume no further, then to do
That which necessity compels us to;
And that which, being longer time delaid,
Must come too late and quite in vain be said.
When first this Parliament conven'd together,
Who call'd for such as you? How came you hither?
Confesse the truth, are not you some of those,
Who made the Burgers drunk when you were chose?
Or bribed them with hopes, that when you die
You would bequeath their town a legacie?
Or be at least so neighbourly unto them,
As none of those discourtesies to do them,
Which must undoubtedly, have been expected,
If they your profer'd service had neglected?"

The

The allusion of the author to himself, at the concluding part of the poem, makes it necessary to extend this article to a greater length than was intended; but, as incidental to the life of the poet, it may not appear uninteresting. At the end of the speech, describing the various effect it had on the party addressed,

"Some threatned him whom justly they suspected
To be the penner of it, and then swore
If they could help it he should write no more.
Some did advise to apprehend, and call him
To some Committee, and there soundly maul him,
That others may take warning, how they dare
Speake truth to them, who love no truth to heare.
But others minding what a vote had past,
In that Committee, which abus'd him last,
And being fearfull, that his good intent
Would, ere long time, unto the Parliament
So evident be made, that their despight
Would rather on their heads than his alight,
They waved that, and being at a stand,
In thinking what they best might take in hand,
At length, 'come let us smite him with the tongue,'
Said one of them, who knew what doth belong
To deep revenge, and, let us daily strow
Some scandalls of him wheresoe'er we go."

Wither appropriates above 120 lines to speak of himself, and seems to have intended it as a justification, or explanation, of his meaning. He says,

——"I, as heartily as any one,
According to my faculties have done;
And showne these times, and those perhaps, to come,
That poesie may have an usefull roome

In

In great affaires, and poets fill their place,
Whether the times be generous, or base.
Though I no pardon find, assur'd I am
This work would not have done the author shame,
In better times: nay, if an Irish-bard
Had sung thus much to them, they would have heard
His numbers with respect; and manie things
Bestow'd, beside a harp with silver strings.
But, I shall think my game hath well been plaid,
If I with mischief shall not be repaid
For my good will; nor lett when I have done
To bear the burthen of despights, alone.——

My next, oh! noble friends! and last request
Is this, that if I should be so opprest
As is intended, you would thinke upon
Those, whom by serving you, I have undone;
That *halfe of me* (who had a share in that,
Which I adventur'd freely, for the State)
And those *branch'd from us*, who thereby are left
No means of bread, or breeding; but bereft
Of all their outward helps: Oh! let them find
More grace than yet I do: yea, be so kind,
That unto them may truly payed be
What on the publike faith you owe to me
In debts, on faire account, due from this nation,
By private and by publike obligation.
My naturall-affection makes me feare
This motion needfull: therefore, have a care
You sleight it not; for doubtless if you do,
God will require it and requite it too;
Yea, if you shall forget what I prefer,
God will remember your Remembrancer.

And

And when your children shall with hunger pine,
Provide abundance of good things for mine.
Thus hopes, and thus believes,

GEO. WITHER.

Fiat voluntas Dei."

To this is added rather more than a page in prose as "The Printer to the Reader," signature "Benevol. Typographus." It appears to be intended as a further declaration of the author's political creed. "He protesteth he is neither for, or against, the Presbyterians, Independents, Scots, English, King, Parliament, members, or people, more or less, then according as he (in his judgment and conscience) thinks it may conduce to the wrong or right way, from or toward the truth of God, and the peace of the kingdom; with a charitable respect, so farre as is possible, to the remedy of our general distempers, without the wrong, or disquiet of any person, who wilfully draweth it not upon himself."

Conduit street. J. H.

ART. XV. *The Unmasking of a feminine Machiavell. By Thomas Andrewe, Gent. Est nobis voluisse satis. Seene and allowed by authority. London: Printed by Simon Stafford, and are to be sold by George Loftis, at the Golden Ball in Pope's Head Alley.* 1604. *4to. 22 leaves.*

Dedicated "to his worthy and reverend uncle M.D. Langworth, Archdeacon of Wells."

"To the vertuous Mistris Judith Hawkins." A Sonnet "to the Reader." A short prose address,

wherein the author says, "some may imagin I have written of malice to some particular person, by reason of my titles strangenes, wherin whosoever is opinionate, is far wide: yet if any guilty conscience (that perhaps I know not) will wrest my writings, and interpret my meaning in other than the right sence, I am not to bee blamed, if that creature's corruption accuse it selfe."

"To detraction," 22 lines, by the author.

"In laudem authoris, &c," 10 lines Latin, sig. "Rob. Hunt, Heath-fieldensis."

"To his worthy friend, &c." 6 lines, sig. "E. B. Gent."

"To his respected and kind affected friend, Mr. Thomas Andrewe, Gent." two six-line stanzas, signed "Samuel Rowlands."

Then follows the poem. The story appears founded on the acts of a false female friend, while the author was gone abroad with (it may be supposed) the Scottish part of the army, in which he was at the battle at Newport, in Flanders, 22 June, 1600; and a description of that event forms a considerable portion of the work. The relation is made in the manner of a vision, and recounting the misfortunes of another.

"*The Argument of this Booke.*

"Possest with sleepe, in silent night,
Me thought I found a wofull wight,
Whose heart was heavy, looke was sad,
In sorrowes colours being clad,
In a vast desart all alone,
For his desaster making mone,

Filling

Filling with plaints the tender ayre,
Who, when to him I did repayre,
His various fortunes and estate,
To me did mournfully relate:
And did desire I would unfold,
What unto me by him was told.
Haplesse *Andrea* was he call'd,
Whose heart with sorrowes deepe was gal'd.
What e're I saw in that strange dreame,
My Muse hath chosen for her theame."

From about 900 lines, of which the poem consists, the selection of a specimen is difficult; there is not much interest in a long description, where

"Pikes pikes encounter, shot at shot let flye,
All nations on their several patrons crie."

Nor is the following account of the arrival of Morpheus, at the conclusion of Andrea's tale, much preferable; but it may serve for a dull poem to give a drowsy end.

"Scarce had he ended, when we saw from farre,
As we imagined, a waiged carre,
Which coming neere us, presently I knew,
Twas Morpheus' coach that foure night ravens drew;
The wheeles did make no noise, yet so fast ran,
As could beguile the very sight of man.
With soft Arabian silke 'twas over-cover'd,
About the which, light dreames and visions hover'd.
The curtains of the same were made of rings
Of the quicke battes that Vesperugo brings
To flie as harbengers before the night,
When to th' inferiour spheare the sun gives light.
His team being come"——— enough!

Conduit street. J. H.

ART. XVI. *The Touchstone of Complexions; generallye appliable, expedient and profitable for all such, as be desirous and carefull of their bodylye health. Contayning most easie rules and ready tokens, whereby euery one may perfectly try, and throughly know, aswell the exacte state, habite, disposition, and constitution, of his owne body outwardly: as also the inclinations, affections, motions, and desires of his mind inwardly. First written in Latine, by Leuine Lemnie,* and now Englished by Thomas Newton. Nosce teipsum. Imprinted at London, in Fleete-streete, by Thomas Marsh, Anno 1576. Cum Priuilegio. Small 8vo. 157 leaves, without dedication, &c. b. l. Herbert 865.*

Dedicated "to the Right Honorable, his singuler good Lorde, Sir William Brooke, Knighte, Baron Cobham, and Lorde Warden of the Cinque Portes; Thomas Newton, his humble orator, wisheth long life, encrease of honor, with prosperous health, and eternall felicitye." Dated Butley, in Cheshire, 21 Sept. 1756.

The work is divided into two books; the first containing ten, and the second six chapters, discussing various maladies attending human life, interspersed with apposite anecdotes, proverbs, and translations, from Horace, Juvenal, &c.

In giving advice as to mitigating the heat of the dog days, the author relates his visit to England; he says, "It shall be verye good to sprinckle on the pavements and coole the floores of our houses or chambers wyth springing water, and then to strew them over with sedge, and to trimme up our parlours with greene

* Lævinius Lemnius, an eminent physician and divine, was born at Zirie-Zee in Zealand, 1504, where he died in 1568. *Editor.*

boughes,

boughes, freshe herbes or vyne leaves; which thing although in the Low Countrey it be usually frequented, yet no nation more decently, more trymmely, nor more sightly then they do in Englande. For, not long agone traveylinge into that flourishinge islande, partly to see the fashions of that wealthy countrey, wyth men of fame and worthynesse so bruited and renowmed, and partlye to visite William Lemnie, in whose company and weldoing, I greatly reioyce (as a father can not but doe) and take singuler contentation inwardly, even at my first arryval at Dover, and so along my iourney toward London, which I dispatched partly uppon horsebacke, and partly by water, I sawe and noted manye thinges able to ravishe and allure any man in the worlde, with desyre to travaile, and see that so noble a countrey. For beinge broughte by D. Lemnie (a skilfull physicion and well thoughte of there for his knowledge and experience) into the companye of honourable and worshipfull personages, everye gentleman and other woorthy person shewed unto mee (beinge a straunger borne, and one that never had beene there before) all pointes of most frendly curtesye, and taking me first by the hand, lovingly embraced and badde me righte hartely welcome.

" For they be people very civill and wel-affected to men well stryken in yeares, and to such as beare any countenance and estimation of learninge, which thing they that halfe suspect and have not had the full tryall of the maners and fashions of this countrey, wil skarcely bee perswaded to beleeve. Therefore, francklye to utter what I thincke, of the incredible curtesie, and frendlinesse in speache and affabilitie used in this famous Royalme, I muste needes confesse, it doth sur-

mount and carye away the pricke and price of al others. And besyde this, the neate cleanlines, the exquisite finenesse, the pleasaunte and delightfull furniture in every point for household, wonderfully reioyced mee; their chambers and parlours, strawed over with sweet herbes, refreshed mee; their nosegayes finelye entermingled wyth sondry sortes of fragaunte floures, in their bedchambers and privie roomes, with comfortable smell cheered mee up, and entierlye delighted all my sences; and this do I thinck to be the cause ye. Englishmen, lyving by such holsome and exquisite meate, and in so holesome and healthful ayre, be so freshe and cleane coloured; their faces, eyes, and countenance, carying with it, and representing a portly grace and comelynesse, geveth out evident tokens of an honest mind; in language very smooth and allective, but yet seasoned and tempered within the limits and bonds of moderation, not bumbasted with any unseemely termes, or infarced with any clawing flatteries or allurements. At their tables they be verye sumptuous, and love to have good fare; yet neither use they to overcharge themselves wyth excesse of drincke, neither thereto greatly provoke and urge others, but suffer every man to drincke, in such measure as beste pleaseth himselfe; which drinck (being eyther ale or beere) most pleasaunt in taste and holesomely relyced, they fetch not from foreine places, but have it amonge them selves brewed.

"As touching their populous and great haunted cities, ye. fruictfulnes of their ground and soyle, their lively springes and mighty rivers, their great heards and flocks of cattel, their mysteries and art of weaving

and

and clothmaking, their skilfulnes in shooting, it is needlesse here to discourse; seeing the multitude of marchaunts, exercysing the traffique and arte of marchaundize amonge them, and ambassadours also sente thyther from forraine princes, are able aboundantly to testifie, that nothing needeful and expediente for mans use and commoditie lacketh in that most noble ilande."

The exercises for strong men are nearly similar to the Cotswold games "wrestling, coytinge, tennis, bowlinge, whorlebattinge, lifting great waightes, pitching the barre, ryding, running, leapinge, shooting in gunnes, swymming, tossing y^e. pike, tyltinge, barryers and tourney." For gentler exercises, to be "caryed in wagons, rowed in boates, singinge and musicall melodie; and if thereto be used a cleare and lowde reading, of bigge tuned soundes by stoppes and certayne pauses, as our comicall fellowes now do, that measure rhetorick by their peevish rhythmes, it will bryng exceeding much good to the breast and muscles."

Certain humours in the constitution, having more power and controulling than the planets, they "breede and bring forth into the theatre of this world, some that be stout braggers and shamelesse praters, some parasites and clawbackes, some dolts and cockscombes, some selfe pleasers, which thinke more of themselves, then all the rest of the towne besyde doth; some mynstrelles and pypers, some graceless ruffians and spendalls, ryotously wastyng and consumyng their patrimony; some dycers and gamesters, some trencher frends and coseners, some counterfaiters, skoffers, tumblers and gesturers, some jugglers, & legier du maine players, wyth a great rablemente of other lewde lubbers of other sorts besyde.

"*Hor. Lib. I. Epist.* 2.

"A rabling route of ydle loutes,
consuming grayne and corne,
Devoyde of thryft, cyphers to fill
up roume, and tale forlorne;
Right woers of Penelope,
stark verlettes, flattringe mates,
And belly goddes, addict too much
to cheere and dainty cates.
Who love to snort in bedde till none,
and hear the mynstrelles playe
On warbling harpes, to banish dumpes
and chase all care away."

Conduit street. J. H.

ART. XVII. *Notices of Salgado.*

Salgado, the author of "The Manners and Customs of the principal Nations of Europe," of which an account has been given in CENSURA LITERARIA, Vol. III. p. 209, published also the following tracts.

"The Romish Priest turned Protestant, with the Reasons of his Conversion. Wherein the True Church is exposed to the view of Christians, and derived out of the Holy Scriptures, Sound Reason, and the Ancient Fathers. Humbly presented to both Houses of Parliament. By James Salgado, a Spaniard, formerly a Priest of the Order of the Dominicans. London: Printed for Tho. Cockerill at the Three Legs in the Poultry, over against the Stocks-Market, 1679." 4to. 31 pages.

"A Conf[e]ssion of Faith, in Latine.* By James

* Or rather, translated from the Latin.

Salgado,

Salgado, a Spaniard, and sometimes a Priest in the Church of Rome. Londini: Anno Domini 1680." 4to. 11 pages. To this is affixed "An Account of my Life and Sufferings since I forsook the Romish Religion; in a letter to Dr. H. S." * 4to. 4 pages.

From this last pamphlet the following particulars may be learned respecting him. Removing from his native country into France, he was entertained by the Rev. Monsieur Drelincourt, who advised him, for safety, (having publicly renounced popery) to go into the United Provinces. He then settled at the Hague as a teacher of the Spanish language, but not succeeding, from his ignorance of Dutch, he returned to Paris. Here he concealed himself among the members of the Reformed Church, but some of his own countrymen who were attendants on the Queen of France, a Spaniard by birth, discovered him, and by their means he was taken into custody, sent back to Spain and put into the Inquisition, where he lay a year, undergoing a monthly examination, but at last made his escape. Being retaken, he was again thrown into prison, and, after a confinement of five years more, was sentenced to the galleys, for his dereliction from the church of Rome.

In the galleys he endured for twelve months "the miseries that attend slaves at the oar, chains, nakedness, stripes, thirst, hunger, vermine, and sickness," till the surgeon and other officers of the galley, wherein he was, represented him to the inquisitor-general "as a person not only useless, but noysome to them, and the other slaves." He was then sent to the hospital at Murcia, and afterwards removed to the convent.

* Qu? Sir Hans Sloane.

Escaping

Escaping thence into France, he staid at Lyons about a year; when, not finding himself safe, he sought an asylum in England, where it is likely he concluded his "eventful history." Salgado was evidently a man of ability and learning. He speaks of his knowledge of Latin, French, and Italian, in addition to his native tongue, and appears to have procured a subsistence in this country by teaching those languages.

Birmingham, August 10, 1807. WM. HAMPER.

ART. XVIII. *On the fanciful additions to the new Edition of Wells's Geography of the Old Testament.*

[CONTINUED FROM VOL. V. P. 414.]

TO THE EDITOR OF CENSURA LITERARIA.

SIR,

It is not merely a great variety of animals which this new science, taught in the additions to Wells's Geography, proves to be on medals symbols of the origin of mankind in the neighbourhood of Mount Taurus, such as bulls, lions, eagles, goats, and serpents, but also all the imaginary animals of all nations, sphinxes, griffins, unicorns, and 'chimæras dire,' together with horned men, goddesses, and all other monsters of the human brain. Let us observe how ingeniously he demonstrates the truth of his assertions. In pl. 3, his N°. 1, exhibits a lion with a goat on its back, and the tail of the lion wreathed round like a serpent; its end being formed like a serpent's head. This represents the *chimæra*, which, according to the ancients, was compounded of a lion, serpent, and goat. Underneath

are

are the letters ΣΕ, which he conceives to mean *Seriphion*, as he calls that island in the Egean sea, just as *Pylæ* he before named *Pylion*, because the Greek legend had πυλων, and certainly there is no material difference between a nominative and genitive case; so that his orthography is as excellent as his accuracy in quotation both here and before: for here he refers for *Seriphio* to the fourth c. of the Annals of Tacitus, yet it is difficult to find any such word there to countenance his own. However, whether right or not, in referring this medal to *Seriphos*, let us attend to his conclusions concerning it. He says "the mountain Caucasus is described as having three noticeable heads or peaks. These are symbolized in this medal, N°. 1, which shews a lion, goat, and serpent conjoined, forming the *chimæra:* it is a medal of Seriphion. Virgil calls Seriphion *serpentiferam:* it was a mere rock. Medallists acknowledge their ignorance of the reason why the chimæra has been inserted on its medals, and what can it have possibly to do with Seriphion? The reference is perfectly unnatural, and even monstrous; there is no conformity between the symbols and the place symbolized. Taking this as certain, I suggest that it was colonized from *Seripha*, a city and a mountainous district in Caucasus, placed in *our* map annexed, and well known and acknowledged: these colonists, to perpetuate the remembrance of their original station, adopted on their coins the insignia of that original station; thus all becomes easy. The lion, the goat, and the serpent, are the three most considerable heads of Caucasus—I have been particular on the type of this medal, because I think the conclusion clear, and shall not therefore so particularly examine every medal: here

the

the very name Seriphion has likewise been preserved from the parent *Seripha.*" p. 18. Thus we have a new explication of the chimæra, which the ancients erroneously supposed to have represented the clearance of Mount Cragus, in Cilicia, from lions, serpents, and *wild goats* (named χιμαιρασιη Greek) by the exertions of Bellerophon mounted on the winged horse Pegasus. I have read over the explications of ancient fables, by the well known Hudibrastic Alexander Ross, but never found there any thing so curious and learned, at least so novel. I do not dispute the certainty of this account of the origin of those islanders in the Egean sea from Mount Caucasus, but shall only observe, that I cannot find that well-known city the *Seripha*, of Caucasus, to be even mentioned by any one ancient whatever; and unfortunately the author himself also has forgot to insert it in his annexed map: possibly he could not find the right place for it; and, I verily believe, that Wells also has been so careless as to omit this great city, unless it be the same as *Sephar* or *Sepharvaim*; but these were certainly too far to the east for Caucasus: perhaps, it was the same as the mountain *Riphah*, for by adding *se* to it we may get *Seriphah*, and this addition is just as easy as when we before took away *O* from *O-siris*. Moreover, I never before met with the history of the three peaks of Caucasus, called lion head, goat head, and serpent head. But it seems unjust both in the author and other medalists to say that Seriphos had no concern with the chimæra; not indeed immediately; yet it had a distant connexion through the actions of its own hero, Perseus: for when he slew Medusa, her drops of blood produced not only serpents, some of which travelled

travelled into both Mount Cragus and Seriphos itself, but also the winged horse Pegasus sprung from those drops; who, flying over into Greece, was luckily caught by Bellerophon, as he was drinking at a fountain near Corinth; who directly mounted him and flew into Cilicia, where he destroyed the chimæra. So that I doubt it will be difficult to assert that Seriphos had not as near a connection with the chimæra, as with Mount Caucasus: and, possibly, the reason of its adopting for its symbol the tail of the tale instead of the head of it, Perseus himself; was, because a Perseus riding on the winged horse had been adopted by the Corinthians as their symbol, unless it be rather Bellerophon; but most certainly the serpent in the tail of the lion was well suited to the case of Seriphos, which abounded so much in serpents, as well as frogs, as required another such conquest as that over the chimæra itself, to clear the island.

The author, moreover, supports the above explication and his chief principle of such symbols, expressing the colonies derived from Noah's ark, and dispersed throughout the world, by means of another medal of Tarsus in Cilicia, at N°. 2, pl. 3, exhibiting again the chimæra under the form of a lion with the horns of the goat, &c. and a human figure with bows and arrows standing erect upon the lion's back, whom he calls a *Scythian*; and as Scythians resided near Mount Caucasus, hence he concludes, that "the reference of these emblems to Caucasus is *clear*, on the principles already explained." p. 19. Thus this pretended *Scythian* forms the *only* connexion between the chimæra and Caucasus: but why may not that human figure represent Bellerophon himself as well as a Scythian? He nevertheless

nevertheless concludes it "to be *clearly* again the head, principal, or ruler, of Mount Lion and Taurus." *i. e* the commander of a Scythian tribe on that mountain.

These inquiries are as amusing, and almost as true, as the tales which children read in Esop's fables, where mankind are instructed by birds and beasts; and which are thus, by the author, happily extended to historic as well as moral instruction: however, he does not originate all mankind from Mount Taurus, but allows some part of the human race to have come from that storehouse of all knowledge, human and divine, India. For he had read in Genesis xi. 2, that mankind journeyed from the east to Shinar; from whence then could they come except from India? And agreeably to this he found some mention made in Greek authors, "that colonies from Ethiopia, which, he says, means India, settled in Egypt and in Syria." p. 24. Now he finds memorials even of these colonies preserved likewise by the symbols on medals; for he presents us with the types of coins, struck in several cities of Syria, having a female figure, seated on a rock, and a river flowing at her feet, with a man swimming in it. Having also observed that some of these had a temple on the brink of the river, he at first conceived that the men seen swimming were the priests of the goddess on the rock, who was worshipped in those temples, and that her priests were performing their sacred ablutions in the adjacent rivers. "I acknowledge that I was long in doubt whether the swimmer denoted one of the religious persons who bathe in the river." p. 16. But as second thoughts are often best, "he afterwards, in a medal of Tarsus, found the same goddess

goddess crowned, and at her feet the waves of a river and a man swimming as usual, but he had horns on his head." *ibid.* Now the sight of the horns staggered him much, and induced him to alter his former opinion; not that he conceived the man with the horns to be a victim of the inconstancy of his goddess, at whose feet he lays prostrate, and even seems to be peeping; no, he obtained his horns in a more honourable way: for the author had read in Indian accounts, that when the river Ganges leaves the mountains, where its sources are, and enters the adjacent plains, "it runs through some narrow rocks, which the natives call the *cow's mouth.*" p. 15. Hence it occurred to the author, "that the above type alluded, *beyond all contradiction*, to the horns on the *cow's head*, through which rock the river Ganges passes." p. 16. So that the Indians, who settled in Syria, brought the cow's horns along with them, when they left India, and placed them on their own heads, as a memorial of their origin from the bank of the Ganges; and thus these symbols confirm the accounts both of scripture and profane historians. He adds, "this medal is further applicable to our purpose, as *the goddess* sits on a seat decorated with a figure of a griffin; that is, a lion and eagle united, (two mountains on our principles)." These mountains, however, are now no longer the heads of Mount Taurus, but the mountains in which the Ganges has its source—"and in combining these ideas it is impossible not to admit their perfect correspondence, though employed in distant parts of the globe, as being *repetitions* of the original emblems adopted by these colonies, which had quitted the region of their nativity, but not forgotten its memorials." So that

that here we have these symbols and the science of *bullism* only at second hand, in imitation of those invented by the earliest descendants from the ark of Noah, after it had rested on Mount Taurus; but thus the original bull's horns are now turned into a cow's horns: and as it might be still doubtful what that *goddess* has to do here, he informs us, "that it is the image of the Indian god Vistnou, in a female form, as giving birth to the river Ganges." p. 15. And why should not a god be transformed into a goddess, as well as a bull into a cow, or a cow, suckling its calf, into a bull giving suck. This is all so sublimely mystical and so wildly ingenious, concerning the antiquities of mankind, that well may we say of the author with Ovid,

> "In nova fert animus mutatas dicere formas
> Corpora, Di, cœptis (nam, Di mutastis et illas)
> Aspirate tuis, dum ab origine mundi
> Et Noah, ad hæc deducite tempora mythos."

All this far exceeds even the bright imagination of Mr. Bryant, *that the man swimming in the river represented the desolation caused by the deluge*; and how superior are both these explications of such medals to that of *Noris?* who could give no better account of the *goddess* on such medals, than the simple explication of its being "Urbis *imago turrita* monticulum insidens et habens subtus figuram fluminis, quo urbs alluitur, et vivum ex undis emergentem." p. 247 and 345: which is too suitable to the abovementioned information of Ælian to be true, that the ancients denoted rivers sometimes by male and sometimes by female figures; and sometimes also by a *vir cornutus:* but how

how the ancients came by these horns is now for the first time perfectly cleared up. "*The mural crown also on the female head is now shewn to be the high crowned diadem of Vistnou; and that Noah himself drank out of the river Ganges at the cow's mouth.*" In fine, it is not possible for me to do justice to all the good things in this new antiquarian novel; but I will exhibit one example more which proves, beyond all dispute, that three human *feet*, found sometimes impressed on medals, were symbols of the three *heads* of Mount Taurus.

S.

ART. XIX. *Andrew Stuart's Letters and Douglas Case.*

[CONTINUED FROM VOL. V. P. 299.]

I have waited thus long for a sight of the printed Case on the part of the Duke of Hamilton, before I proceeded to continue the review of this subject; but as I have not obtained it, I shall now proceed without it.

All the attention which I can give to the circumstantial and tedious *Case of Mr. Douglas* only confirms still more deeply the conviction I expresed on the first perusal of *Stuart's Letters*. I had not a particle of doubt *then*; if I had, it would *now* have vanished. A recurrence to the arguments of Mr. Stuart, and a reconsideration of them, after all that has ingeniously laboured on the other side, (for very ingenious Mr. Douglas's Case certainly is) induces me to pronounce them unanswerable. If they struck me as able and

perspicuous at first, they appear to me still more so, after escaping from the labyrinth of the other side.

Nor are they to be considered as merely applicable to a particular case. They contain an able elucidation of some of the general principles of evidence, drawn both from powerful reasoning, and a deep insight into the human character. Whoever peruses these Letters may learn some practical wisdom; and be consoled by finding that there are rules of proof, arising from the accumulated experience of acute minds, which not the ablest and most plausible judge can depart from, undetected, and with impunity.

I do not believe that there will be found a lawyer hardy enough to impugn Mr. Stuart's exposition of such parts of the laws of evidence, as he has had occasion to recur to. And as little do I believe that any one will venture to reconcile the conduct of Lord Mansfield in this case to those laws, if his arguments were such as Mr. Stuart states them to have been; which statement as I am not aware that either Lord Mansfield or his friends ever publicly denied, I must presume to be true.

I do not blame the advocates who drew up Mr. Douglas's case. It was their business to make the best of their client's cause,—with this exception, that they ought not to have fallen into the scheme of their employer's agents to sacrifice the character of Mr. Stuart for it; more especially, as it seems, as if in private most of them were convinced of his uprightness.

But in my mind their very mode of treating and labouring the case proves their consciousness of its weakness. Else why be dwelling on ten thousand minute and trifling points, and be endeavouring to

puzzle

puzzle and fritter away the attention, when the whole turned on two or three leading hinges? It is the mark of little minds to be hanging upon the scent, and unravelling little intricacies, instead of striking at the main clue, of which all the minor windings must necessarily follow the course.

The truly infamous attempt to create prejudices, and destroy the fair operation of evidence by base insinuations and cruel invectives against the character and conduct of Mr. Stuart, who was the principal conductor of the Duke of Hamilton's interest, appears to me in itself to furnish insuperable presumptions against his opponents. We have, alas! had subsequent glaring proof, that this is the trick of perfidious, false, and revengeful, hired opponents, to those who have been seeking their just rights of inheritance! And, what is still more melancholy, that the trick has been again successful! Were it not that the same depravity of heart too often suggests the same expedients, I should almost suppose that the line of conduct in the last case was borrowed from the former! *

Mr. Stuart is accused not merely of uncandid conduct, but of leading witnesses, and of instituting a French process, called the Tournelle, for the purpose of manufacturing evidence. The injustice of these accusations will be proved, before I close, by the testimony of men, whose situation in life and opportunity of judging put their assertions beyond suspicion. Yet, painful as is the remark, there can be but little doubt

* It is but too apparent that some of the persons who took an active part in the case alluded to, had been poaching very industriously in Mr. Douglas's case, from a strange coincidence of a variety of singular expressions, which at the time I much wondered at, but now trace to their source.

that the decision turned upon the prejudices created in this way.

I really feel a deep depression, while I record my loss of confidence in the power of law, and the skill of sound sense, to seat justice triumphant over sophistry, false eloquence, caprice, or prejudice: "*My ideas of justice,*" says Wedderburn, "*are a little perplexed by the decision, and I consider it as a striking example that no cause is certain or desperate.*"*

The whole of Mr. Douglas's long case contains an invective of the most virulent nature from beginning to end against Andrew Stuart. Superficial judges are thus induced to take for granted that the question depends on the proof offered by him, and, therefore, on the rectitude or dishonesty of his conduct. They are thus drawn away from the main point, on which the decision ought really to rest, and with which Mr. Stuart, even if his conduct had been improper, has nothing to do.

This is the testimony and conduct of Sir John Stewart himself, coupled with the evidence produced by Mr. Douglas's agents regarding Delamarre, the pretended accoucheur! If this be coolly and impartially examined, separated from all those clouds of comparatively irrelevant circumstances, in which it has been artfully involved, I confess myself incapable of anticipating a difference of opinion, among sound and honest minds.

We know that this cause unfortunately engaged the passions of large parties, not only in Scotland, but in England. We know that it was many years in liti-

* Letter to A. Stuart, May 22, 1769.

gation,

gation, during which all those misrepresentations, which folly, malice, artifice, and interest, are so apt to generate, had an opportunity of swelling to an alarming height. We know that from the very nature of the supreme court by which it was finally decided, these evils must necessarily have their operation even in that sacred quarter.

It does really seem to me that there is no other possible mode of accounting, at this distance of time, for the following series of insuperable difficulties having been got over. 1. The omitting to obtain a proper certificate from the accoucheur; or if lost, the omitting to procure another. 2. The admitted fabrication by Sir John Stewart of pretended letters from the accoucheur. 3. The inference, that, if a real accoucheur existed, Sir John Stewart could not in this fabrication have ascribed to him striking and material circumstances which did not belong to him, such as his tour to Italy and his sojourning at Naples, unless he had an interest in concealing him from examination. 4. The inference, that Sir John Stewart could not in his deposition ascribe to him, a wrong commencement of their acquaintance, which differed not only in place, but twenty-seven years in point of time from the true; an equally erroneous age; an erroneous place of residence; and an erroneous employment, such as being surgeon to a Walloon regiment; unless for the same purpose.

Now if Sir John Stewart's account of the accoucheur was true, it is *utterly impossible* to identify him with the accoucheur, set up by Menager: if it was not true, then every tittle of evidence given by Sir John Stewart, must be completely set aside. We must then

resort to Menager's evidence standing by itself: but Menager's evidence, uncombined with Sir John's, even if it be true, is strangely incomplete. Either way therefore the difficulty is insurmountable. There is either a gross deficiency, if taken separate; or if combined, the wonderful coincidence, of which Lord Mansfield endeavoured to enforce the belief, turns out to be a striking discrepancy!

Were we to stop our remarks here, and to refrain from making any further observations on Sir John Stewart's conduct, I think we have stated objections, on which Mr. Douglas's opponents might reasonably have thought themselves safe, But a few more obvious queries will materially tend to increase our doubts, if they want increase. If Lady Jane was really brought to bed in the house of Madame Le Brun at Paris, by an accoucheur of the name of Le Marr, how came Sir John Stewart not to assist in the inquiries for these people? How came he not to recollect (even if we can suppose him to have lost the letters) some of the circumstances, which in a correspondence of years must have come out to afford him a clue for tracing out Le Marr? Did he never write answers to Le Marr? Was there no trace of him to be found at those places, to which the letters were sent? Could he not have gone to Paris himself,* and pointed out the house of Ma-

* Mr. Douglas's lawyers seem to have felt the pinch of this; and endeavour to account for it, by accusing Andrew Stuart of attempting to frighten Sir John Stewart from coming to Paris, by the Tournelle process; but, even if a man conscious of innocence could be so frightened, why did not Sir John go to Paris before this Tournelle process was begun, or thought of: and which, in the same breath, these accusers charge Mr. S. with carrying on *secretly?*

dame

dame Le Brun? Could he not have conversed with Godefroi and Michel, and brought some decisive circumstances to their memory? Could he recollect no one person, except his own household, Frenchman, or Scotchman, who could give something more than loose hear-say evidence of this extraordinary birth, which would naturally have been a subject of gossip among all his acquaintance, and of triumph and boast with himself?

These are difficulties which occur in the latter stage of the business, when the cause was under absolute litigation, and proofs were called for, and searched after with the *utmost* diligence by Mr. Douglas's agents. But it may further be asked, why from the very hour of the birth, if birth there was, Sir John did not furnish himself with powerful and undeniable certificates, which were then within his reach, at little expense or trouble? The very nature of this extraordinary delivery, his wife's age, the inheritance which was at issue, and a foreign country, were all imperious reasons against this omission! But, had he then omitted it, how can we account for his not doing it, as soon as he learned that suspicions of the birth were actually entertained in Scotland? This happened very early, and before he returned from the Continent.

In lieu of all this Mr. Douglas's advocates urge that it is not so much their business to prove that the birth was true, as it is that of their opponents to prove that it is false, by proving Mr. Douglas, by positive evidence, the son of somebody else. They insist on demanding of the Duke of Hamilton a proof of the negative. And they intermingle with it unceasing invectives against Mr. Stuart for a zeal directed by rancour,

rour, for activity in opposition to his conviction, for suppressions by which he has misled his deluded principal, and for statements contrary to his better knowledge upon the chance that they might not be detected. And all this turns out to be built upon occasional arguments, which, as they contend (but cannot always be admitted) were pushed too far; and upon what Mr. Stuart states to have been (and what in the very nature of things probably were) the variations between the first colloquial statements of witnesses, and their final depositions in courts.

But, as I have said before, not one of these objections and accusations has the smallest concern with the main points on which this cause must hinge. It betrays therefore a feeling of despair on the part of Mr. Douglas's advocates thus to attempt to mislead the mind from the real difficulties. By these means, "*the controversy,*" says Stuart, "*seemed not to be one cause, but a vast collection of different causes. Those parts of it which were obvious to common sense, and which required no labour of thought to be comprehended, were lost and obscured in the multitude of others which demanded a more minute and accurate discussion; and the Peers, actuated by their usual integrity, but forgetting that the dispute turned merely on a question of fact,* of which they were no less able judges than the most profound lawyer, *were apt to consider the matter as on the same footing with the subtle questions of jurisprudence, where they justly have a great deference for those who are engaged by their profession to attain a more particular acquaintance with that science.*"——"Your Lordship's distinguished sagacity," continues he, "led you to perceive

ceive this disposition of mind in your audience, you took advantage of it, and availed yourself of the authority attending your station; you mustered up all that eloquence which you so readily command on every subject where you take an interest; and by wandering in that immense forest of facts and circumstances, you were able to draw off the attention of the judges from those luminous points of view, which, if considered singly, would have sufficed alone to determine that memorable cause."

I have observed, that there seems no occasion to travel further for ground on which to decide this case. A birth stated to have happened not twenty years before under very suspicious circumstances, and supported by very weak, or very discredited and inconsistent proof, does not appear satisfactory to an impartial mind. But to confirm the doubt, strong circumstantial evidence of the negative was established. It is admitted that about that time (within three months of it, as Mr. Douglas's party admit; exactly at the time as his opponents contend) the children of Mignon and Sanry were carried away. And many witnesses deposed to a variety of circumstances inconsistent with Lady Jane's delivery. An endeavour was made to discredit these witnesses, as influenced by Mr. Stuart. On this Mr. S. observes, "History and experience have shewn, that it is very possible for impostures to succeed, by reason of the extreme difficulty, with which the opposite party has to encounter, on whom the burden of proving the negative proposition lies; but no instance can be shewn of any satisfactory or successful proof brought of the *falsehood* of a *true birth*."—"In an affair which depends on the direct testimony

testimony of two or three witnesses, it may indeed happen, that the truth of a fact may be disguised or suppressed by their false testimony; but he, who grounds his cause upon a circumstantial proof, consisting of various branches, and comprehending a variety of separate and independent proofs, established by circumstances and by witnesses unconnected with each other, must be very confident indeed of the truth and justice of that cause. Witnesses may be corrupted, but circumstances cannot; nor are they so pliant as the memories or dispositions of men. From these considerations, a proof by circumstances, so incapable of being perverted, and so liable to detection if false, has ever been allowed to be not only the most free from suspicion, but the best suited for affording to the mind of man the surest indications of the truth; indications far more convincing and satisfactory than can arise from the positive testimony of a few witnesses liable to error or seduction."

I love eloquence and admire a brilliant mind: but when I see the rights of inheritance, and the laws of evidence at its mercy, I shrink with horror to reflect how little secure all that is most dear to us is from the caprice of human passions! Lord Mansfield put forth his meteor lights; and the inconsiderate public were led away by its coruscations! *

Having

* Mr. Harris, in a letter to Dr. Joseph Warton, dated March 7, 1769, says: "Great encomiums are given to Lord Chancellor, and Lord Mansfield, for their eloquent and decisive speeches in the Douglas cause, which carried the judgment in Douglas's favour without a division. Five Lords protested against this judgment, the Duke of Bedford, Earls of Sandwich, Bristol, and Dunmore, and Lord Milton." See *Wooll's Life of Dr. Warton*, 350.

In Elphinstone's *Forty Years Correspondence between Geniuses of both Sexes*,

Having myself been placed in a situation similar to that of Mr. Stuart, and having been the victim of the machinations of hired agents, who thought they could best earn the wages and the patronage to which they looked by the enormity of their falsehoods and cruelties, and whose rancour rose in proportion to their perfidy, I cannot hesitate to transcribe at length the most decisive authorities in Mr. Stuart's favour; for my statements and arguments, may, from what I have now suggested, be deemed liable to partiality. And there are those who, in the excess of their candour towards the attackers, cannot easily believe that he, who has been outrageously attacked, is entirely free from blame. They will not lightly admit, dear candid creatures! that corrupt motives can influence the bosom of the accuser! They forget that malice is a strong stimulant; and revenge of all passions the most energetic and vehement! For they, gentle judges, can imagine no impulse but the love of truth, however mistaken; and the hatred of falsehood, however wrongly suspected! I feel therefore a mixture of glory and indignation in recording the opinion of these great men,

Stuart, Vol. III. p. 589, is the following passage: "My English Grammar, &c. Mr. Drummond has coppies at Eddinburrough; hware, I suppose, yoo wil also find Mr. *Stuart's* Letters. Width these Mr. Cadel declines connexion; nay, absolutely refuses to be an instrument ov their circulation: but my sister hoo is now here (Kenzington) and joins my spous and self in regards, says yoo hav onely to hint yoor wish in *New-Street*, shood yoo not have dhat extraordinary work at *Eddinburrough*. Elleganse ov style must be allowed it; nor can its wrong address be denied. Lord *Mansfield* is attacked insted of Lord *Camden*: hwich latter grait man's decisive speech in dhe *Dugglas*-cause is very happily extant in dhe *Scots Maggazene* ov 1769; as I can vouch, hoo herd it (and herd it with admiracion!) pronounced!"

who

who had the best opportunity of judging, with regard to an ill-fated, most able and virtuous man, thus diabolically traduced, for purposes the most infamous!

LETTERS

From the Hon. Charles Yorke to Andrew Stuart, Esq.

"DEAR SIR, Sunday, March 26, 1769. Highgate.

"Since I had the pleasure of seeing you, a friend from your country called on me, and said much of the disturbances at Edinburgh, and the insults to the President. After the example set in this part of the country, to resist the authority of Parliament, I do not wonder at the efforts to weaken the dignity of an inferior judicature, though within its limits, and for the ordinary course of justice, supreme. Let me beg of you one thing, as a friend; not to be too anxious, nor feel too much, because things impertinent or injurious are said of yourself. Can any man exert his talents and industry in public or private business without staking his good name upon it? Or at least exposing himself to the jealousy of contending parties, and even to their malice and detraction? In these consequences do you experience more than the common lot? And why should you hope to be exempt from it?

"No impartial man can read over the *papers* in the cause, with all the *private letters* and *memoranda* exhibited, and not stand convinced of the purity of your intentions, and the integrity and honour of your conduct. You could not have given evidence consistently with the rules of the law of Scotland, by which the execution

execution of the commission was regulated. If you could, some circumstances which appear to me of little weight, would have been explained.

"The council of Scotland for all parties, and the judges, who differed on the merits from one another, *all* concurred in doing justice to your character, and declaring that you had acted uprightly, as well as ably. This I am free to say every where, and say to you in this letter, merely because I think it; and because the sincere opinion of a friend, declared on such occasions so trying and important, is the genuine consolation of an honest mind.

"For myself I need not say that I would not have urged some things at the bar of the House of Lords, as I did, if I had not felt the weight of them.—In such causes, an advocate is unworthy of his profession, who does not plead with the veracity of a witness and a judge.*

I am, Dear Sir, with great regard,

Your obedient humble servant,

C. YORKE."

From Mr. Solicitor General Dunning.

Lincoln's Inn, 27 May, 1769.

"——— I cannot write to you without expressing my hopes, that you have, ere now, taught yourself to disregard the many injurious misrepresentations of

* These are sentiments worthy this great and good man, who was not only an honour to his family but to his country; and whose morbid sensibility sacrificed him a victim to his high sense of honour in the following year. No one rose at the bar for many succeeding years *aut similis, aut secundus.*

your

your conduct in the Douglas cause, which I am sorry to learn are still circulated with some industry. It is not to be doubted, but that all imputations which are not founded in truth will be forgot, as soon as the animosity which gave birth to them has subsided. In the mean while, though the best consolation is the consciousness of not having deserved them, it may perhaps be matter of some consolation to you, that those, who have had the most occasion to examine them, think of them as you would wish;—perhaps too, some of them may be referable to the want of a sufficient explanation at the bar of particular passages, which have been made the ground of censure; and if so, it is more peculiarly a debt of justice to you from the council in the cause, thinking of it as I do, to declare, that after the fullest investigation which in that character it was my duty to make into every part of the cause, it appeared to me to have been conducted on your part, in a manner not only altogether irreproachable, but distinguished throughout by a degree of candour and delicacy, of which I have met with few examples.

I am, with real esteem and regard,

Your very humble servant,

J. DUNNING."

From Mr. Wedderburn.

"MY DEAR STUART, Broomhall, 22 May, 1769.

"I have read over here the news-paper account of Lord Chancellor's speech in the Douglas cause, which, in my opinion, he has more reason to be offended

fended with than you have: it is the publication of one, who had only capacity enough to retain those parts of the speech, which, I am persuaded, the Chancellor would wish to be least remembered. Nothing ever was worse founded than any aspersions upon your conduct in that cause, which, in its whole progress, was carried on, not only with the strictest probity on your part, but with a candour and delicacy that very few men would have thought themselves bound to observe. I have more than once thought, in the course of the inquiry, that you acted with too nice a sense of honour, in a contention with people who made no scruple to take every advantage, though I respected the principle upon which it proceeded. It was impossible you could escape abuse (let your conduct be ever so correct) at a time, when, for much less interests, all characters are daily traduced, and personal invective is become a standing mode of argument.—I am sorry, upon their own account, that it should be adopted by those, who having felt what calumny is, should be cautious how they give a sanction to it. Upon your account, I feel very little anxiety; because, besides the testimony of your own mind, you have the satisfaction to know, that all those, who have been eye-witnesses of your conduct, not only justify it, but applaud it; that of the many judicious people who have studied the cause, very few indeed join in the reflections upon you; and that even your adversaries do your conduct that justice in private, which in public they have sacrificed to the interests of their cause. They have succeeded, and the decision must compel our submission; but assent can only flow from conviction; and the opinion I had entertained of the cause is not altered by any reasoning I have heard

heard upon it. — My ideas of justice are a little perplexed by the decision, and I consider it as a striking example, that no cause is certain or desperate. You will probably be gone from London before I return to it; and I could not help writing to you, as I shall not have an opportunity for some time of meeting you.

Adieu, my dear Stuart, and believe me ever,

Your's most sincerely,

AL. WEDDERBUN." *

From Sir Adam Fergusson.

"SIR,

"I cannot express the indignation I have felt at the attempts which have been made, especially since the appeal was entered in the House of Lords, to throw out aspersions on your conduct in the management of the Douglas cause. If these attempts had proceeded alone from your adversaries, or from the mere vulgar, I should have disregarded them, and thought them unworthy of notice; because in the one I should have considered them as arts made use of to support their cause; in the other, as owing to want of proper information. But when I have seen them supported by those whose situation naturally gives weight to their assertions, how void soever they may be of any foundation in evidence, or even destitute of common candour, I look upon them in a very different light. It is for this reason, Sir, that I consider it as a testimony I

* I cannot say this authority is of as much weight, as the others. The character of Lord Rosslyn was not much calculated to procure confidence in his opinions. *Editor.*

owe

owe to truth, to declare, that having had the fullest opportunity of considering every particular relative to the conduct of that cause, I have not only the most thorough conviction of the uprightness and integrity of your proceeding in every part of it, but think the whole has been conducted, not only with remarkable ability, but with a degree of candour, moderation, and temper, of which I know very few men who are capable. This is a piece of justice which I have not the smallest doubt will, sooner or later, be done you by the world. In the mean time, if a declaration of my sentiments can be of the least use to you, I chose to express them in this manner; and am, with the most real esteem, founded on those very qualities which have been so unjustifiably traduced.

Dear Sir,

Your most obedient humble servant,

AD. FERGUSSON."

St. James's Place, March 11, 1769.

I have now probably said enough on this subject. I will, however, neither bind myself to drop it here, nor to pursue it further.

ART. XX. *Lives of Modern Poets.*

No. VIII.

MRS. LEFROY.

I ENTER with hesitation upon a task of much delicacy; yet love and duty impel me not to throw away the opportunity of giving a memorial of one, most dear to me, whose merits deserve a lasting record.

Anne, the wife of the late Rev. George Lefroy of Ash, in Hampshire, was born at Wootton in Kent, in March 1748. She was the eldest child of Edward Brydges, Esq. of Wootton Court, who died in Nov. 1780, by Jemima, (who still survives) the youngest daughter and at length coheir of William Egerton, LL.D. Prebendary of Canterbury, Chancellor of Hereford, and Rector of Penshurst * in Kent, younger son of the Hon. Thomas Egerton of Tatton Park, in Cheshire, who was younger son of John, second Earl of Bridgewater, by Lady Elizabeth, daughter of William Cavendish, Duke of Newcastle.

From her earliest infancy she discovered a quickness of apprehension, and a rapidity of memory, which astonished all, who knew her. These were rendered still more attractive by a sweetness of temper; and an overflowing benevolence of heart, which was almost too exuberant for the rough world to which she was destined. Her conversation, and her command of language were as voluble and copious, as her ideas were instantaneous and brilliant. Her speaking countenance, more especially the smiling radiance of her eyes, added powerfully to her astonishing eloquence.

Thus endowed, she early displayed an insatiable love of reading—more especially works which addressed

* Here Dr. Egerton passed his time in the strictest intimacy with his cousin John Sydney, Earl of Leicester, to whom he owed the rectory; and, perhaps, it was from the groves of Penshurst, where

"The musing wanderer loves to linger near,
While History points to all its glories past," *

that that enthusiasm for literature, which has marked one or two of his descendants, was transmitted by him.

* Mrs. Smith.

themselves

themselves to the fancy, or the heart. She became so intimately acquainted with the English poets, that there was scarce one, of any eminence, of whose productions she could not repeat by memory a large portion. With a mind formed and cultivated in this manner, it is not wonderful that she had herself the pen of a ready writer. At twelve years old she composed a pleasing hymn, which would not disgrace at the same age any who have risen to the highest pinnacle of genius. Had her ambition been thus early directed to literary pre-eminence, and regularly continued, I firmly believe that there was no laurel beyond her reach. But either in the retirement of the country, or when mixing with the world among her numerous relations and acquaintance, moving in a station in life, where other (I do not say more honourable or more virtuous) objects of rivalry were encouraged, she was taught to consider literature rather as a casual amusement than a business; and this, as her faculties were naturally volatile, increased the defect (if she had a defect) of her mind.

The shades of Wootton, however, were well calculated to strengthen the colours of her fancy, and confirm the purity of her heart. She lived beloved and admired, in the bosom of a large family, amid scenes of beauty, simplicity, and virtue. The warmth of her disposition, her amiable and pious sentiments, and her ideas of earthly happiness, were cherished by example, and took habitual root.

At this period she wrote many occasional poems, which displayed great ease, elegance, and harmony of language, justness of thought, and excellence of heart. Too many of them have been scattered to the winds,

and are now irrecoverable. She never put forward her whole force. If she had, I am confident she was capable of great strength and sublimity, particularly on subjects connected with her elevated ideas of religion. Her compositions never fell into flatness; and she was perfectly free from that uncouth and encumbered style of expression, with which too many of her cotemporaries have been tinctured.

In December 1778 she married the Rev. George Lefroy,* then rector of Compton, in Surry, whom she had known from her childhood; and removed with him to Basingstoke in Hants, till the living at Ash, in that county, for which he was then waiting, should become vacant. The new neighbourhood, where she now lived, were not less delighted with her attractions, than those circles, in which she was formerly known. She was the charm of every society of her own rank; and she was equally the idol of the poor, on whom her attentions, her kind and gentle manners, and her charitable disposition, conferred daily blessings. She electrified every company: young and old, gay and grave; the virtuous and the dissipated, the high and the low, were animated by the sound of her voice.

In 1784 she removed to Ash, where Mr. Lefroy had succeeded to the living, and very handsomely rebuilt the rectorial house. The domestic cares of a growing family, who in the excess of her affection engrossed a large proportion of her thoughts, tended, in

* Son of Anthony Lefroy, Esq. a well-known merchant of Leghorn; and nephew to the late Benjamin Langlois, Esq. who in 1779 was Under-Secretary of State; and to General Langlois, well known in the Austrian service. His brother was formerly Lieut. Col. of the 13th Dragoons, and now resides at Limerick.

addition

addition to constant company, of which it was natural that she, with whom every one was delighted, should be fond, allowed her little time for the continued cultivation of those great talents, with which Providence had endowed her. She read eagerly and rapidly; but she read only for amusement. She wrote and she talked with energetic eloquence; but all that her pen produced were principally hasty letters, committed to paper, while her acquaintance or her family were talking around her, and interrupting every moment her eager and instantaneous apprehension, which darted from one subject to another with the celerity of the northern lights. Her wonderful gifts of intellect were in this manner too much frittered away; and are gone therefore without leaving behind those permanent proofs of their existence, which were so easily within her power.

When her family were struggling for the honours of their birth; when year after year, that ill-fated claim, which, like the Douglas cause, will stand a beacon in the annals of litigation, was prolonged, opposed, harrassed by treachery, overwhelmed with falsehood, surrounded by unexampled prejudice, and covered with the most cruel, undeserved, and provoking injuries; when, with every added session, she saw the gloom of her brothers increase under ill-usage irreparable, and springing from the instruments of corruption and revenge; she took a lively and active part in the contest and its sufferings; her mind became deeply occupied with the subject, and for the first time her philanthropy and universal benevolence received a shock. Her indignation now and then broke forth;

and would have made an impression on any head or heart, not depraved till they were callous as stone. She survived the unexpected blow of the final decision, not eighteen months; and, accompanied as it was by circumstances of aggravated mortification, it seemed to be constantly uppermost in her thoughts; and I believe she had by no means recovered it at her death.

Her mind, however, had sufficient occupation: for she was constantly employed in acts of goodness to all within her reach. When the important discovery of vaccination was promulgated, she eagerly caught at it; learned the process, and with her own hand extended its benefits to near eight hundred of the neighbouring poor. She persevered in defiance of interested calumny: and it was curious to see the flocks of people from the surrounding villages, resorting to her, whose complaints she patiently heard, and whose progress in the disorder she assiduously watched. Nor was any other act of kindness to the poor omitted by her. Amidst her various avocations, she every day condescended to teach a number of village children herself, not only to read and write, but to work, to make straw-hats, &c. In her walks and rides the cottages of the peasants were as much the objects of her visits as the mansions of rank, fashion, or opulence.

On December 15, 1804, having rode to pay a visit about two miles off, the horse, when she mounted him to return, set off in a canter, and increased his pace; she lost her courage, and after keeping her seat for near a mile, fell, and never spoke again. It is possible the servant might have caught the bridle, and stopt the horse; but he had been afraid to come up with her, lest

lest his own horse should increase the pace of the other. She was carried home, and lingered in a state of insensibility till the next morning, when she died * in her fifty-seventh year, an example of every thing that is attractive and virtuous in the female character.

With the most sincere and most fervent sentiments of religion, with the most tender and affectionate heart, with the most pure and undeviating rectitude of conduct, she united the most lively and captivating manners, the most amiable temper, and the most brilliant understanding. Her death, therefore, created a very widely-extended lamentation. Wherever her name was known, (and it was not confined to narrow bounds) it drew forth deep and unfeigned regret. Her relations and friends considered it an unspeakable affliction. And he, who draws this memoir, who owes to her the first direction of his mind to poetry, who spent under her fostering attentions some of the happiest moments of his life, and experienced from his earliest dawn of infancy her fond and unceasing affection and partiality, never passes a day without a deep and woful sense of her loss.

Some of her poems have been preserved in the *Poetical Register*. The following, among many others, has not been printed.

"*To her Husband.*

"O say, dear object of my soul's best love,
By what new means can I my passion prove?
Twin'd with my heart-strings are the cords that bind
This weak and fearful to thy stronger mind.

* Her husband survived till January 1806.

O that you saw with what incessant care
For thee I raise to Heaven the fervent prayer;
How past this transient scene my raptur'd soul
Blest with thy love sees endless ages roll!—
As some poor wretch, whom midnight dreams affright,
Sees horrid gulphs just opening to his sight,
While hideous fiends torment his sinking soul,
And lightnings flash, and dreadful thunders roll;
Waking he scarce believes the scene deceit,
Still his nerves tremble, and his pulses beat;
So, tho' convinc'd my foolish fears were vain,
My heart still sinks beneath ideal pain."

I will venture one more specimen.

"*To Miss D. B.* Feb. 1776.*

" Whilst you for Gaylard's† festive dance
Adorn your lovely face,
With pleasure see each charm advance,
And heighten every grace;

By Marmontel's instructive page
I strive my soul to dress,
In charms that shall defy old age;
And brighten in distress.

When Belisarius, old and blind,
To Fancy's view appears,
Soft pity overflows my mind,
And fills my eyes with tears.

Taught by his fate how vain is power,
How fickle Fortune's smiles,
I learn to prize the peaceful hour,
And scorn Ambition's toils.

* Afterwards Mrs. Maxwell, who died March 1789.
† A neighbouring family in Kent.

Surrounded

Surrounded by the pomp of war,
Had I the hero view'd,
Those chiefs attendant on his car,
His valour had subdued;

Compassion for the sufferer's fate
Had o'er my soul prevail'd,
Obscur'd the conqueror's glittering state,
And all his glories veil'd!

Despoil'd of honours, riches, power,
Bent with the weight of years,
Helpless and blind, in sorrow's hour
How glorious he appears!

Torn from his brow in life's first bloom
The warrior's crown may fade,
Or in the cold and silent tomb
Be wither'd and decay'd.

But round the good man's placid brow
Unfading wreaths shall twine;
More fresh by time those laurels grow,
Bestow'd by hands divine!'*

Her productions, like her conversation, were all rapidity; she had no ambition of authorship, and neither confidence enough in her talents, nor sufficient continued attention, to do justice to her own powers. She looked only for her fame in the angelic goodness of her character; and she had the happiness of being so almost universally beloved, that, if there were any who indulged a taint of envy or ill-will towards her, they carefully for their own credit disguised it.

Sept. 12, 1807.

* This has been printed in the Poetical Register, Vol. I. p. 32.

ART.

N°. IX.

WILLIAM COLLINS.

The following curious letter having been inserted nearly thirty years ago in one of the volumes of the *Gentleman's Magazine*, which is now, I believe, difficult to be procured, I am prompted to reprint it here.

"January 20, 1781.

"WILLIAM COLLINS, the poet, I was intimately acquainted with from the time that he came to reside at Oxford. He was the son of a tradesman in the city of Chichester; I think an hatter; and being sent very young to Winchester school, was soon distinguished for his early proficiency, and his turn for elegant composition. About the year 1740, he came off from that seminary first upon roll, * and was entered a commoner of Queen's College. There, no vacancy offering for New-College, he remained a year or two, and then was chosen demy of Magdalen College; where, I think, he took a degree. As he brought with him, for so the whole turn of his conversation discovered, too high an opinion of his school acquisitions, and a sovereign contempt for all academic studies and discipline, he never looked with any complacency on his situation in the university, but was always complaining of the dulness of a college life. In short, he threw up his demyship, and, going to London, com-

* "Mr. Joseph Warton, since Dr. Warton, Head-Master of Winton school, was at the same time second upon roll; and Mr. Mulso, afterwards Prebendary of the church of Winton, third upon roll."

menced

menced a man of the town, spending his time in all the dissipation of Ranelagh, Vauxhall, and the play-houses; and was romantic enough to suppose that his superior abilities would draw the attention of the great world, by means of whom he was to make his fortune. In this pleasurable way of life he soon wasted his little property, and a considerable legacy left him by a maternal uncle,* a colonel in the army, to whom the nephew made a visit in Flanders during the war. While on this tour he wrote several entertaining letters to his Oxford friends, some of which I saw. In London I met him often, and remember he lodged in a little house with a Miss Bundy, at the corner of King's-square Court, Soho, now a warehouse, for a long time together. When poverty overtook him, poor man, he had too much sensibility of temper to bear with his misfortunes, and so fell into a most deplorable state of mind. How he got down to Oxford I do not know, but I myself saw him under Merton wall, in a very affecting situation, struggling, and conveyed by force, in the arms of two or three men, towards the parish of St. Clement, in which was a house that took in such unhappy objects; and I always understood, that not long after he died in con-

* Dr. Johnson, and others, call him Col. Martin: Dr. Warton calls him Col. Martin *Bladen*, I suspect erroneously, as that person was uncle to Admiral Lord Hawke. But Dr. Warton adds, "Col. Martin Bladen was a man of some literature, and translated Cæsar's Commentaries. He left his estate to his nephew my dear friend, Mr. William Collins, which he did not get possession of, till his faculties were deranged, and he could not enjoy it. I remember Collins told me that Bladen had given to Voltaire, all that account of Camoens, inserted in his Essay on the Epic Poets of all nations, and that Voltaire seemed entirely ignorant of the name and character of Camoens." From Warton's Pope, V. 284. *Editor.*

finement;

finement; but when, or where* he was buried, I never knew.

"Thus was lost to the world this unfortunate person, in the prime of life, without availing himself of fine abilities, † which, properly improved, must have raised him to the top of any profession, and have rendered him a blessing to his friends, and an ornament to his country!

"Without books, or steadiness and resolution to consult them if he had been possessed of any, he was always planning schemes for elaborate publications, which were carried no further than the drawing up proposals for subscriptions, some of which were published; and in particular one for '*A History of the darker Ages.*'

"He was passionately fond of music; good-natured and affable; warm in his friendships, and visionary in his pursuits; and, as long as I knew him, very temperate in his eating and drinking. He was of moderate stature, of a light and clear complexion, with grey eyes, so very weak at times as hardly to bear a candle in the room; and often raising within him apprehensions of blindness.

* He died at Chichester, 1756. *Editor.*

† And does this writer suppose he did not avail himself of his fine abilities, when he wrote those beautiful poems, which have immortalised his name? And does he think, that he would have been more useful, if he had wasted his strength by contending with coarse and common-place talents in the vulgar career of a profession? If his career had been crowned with entire success, and he had gone to the grave ornamented with coronets, the earth would scarce have been thrown over him, before he had been forgotten! Who now thinks of Lord Thurlow, or Lord Rosslyn? Who does not pay his almost daily veneration to the names of Collins and Cowper? *Editor.*

"With

"With an anecdote respecting him, while he was at Magdalen College, I shall close my letter. It happened one afternoon, at a tea-visit, that several intelligent friends were assembled at his rooms to enjoy each other's conversation, when in comes a member * of a certain college, as remarkable at that time for his brutal disposition, as for his good scholarship; who, though he met with a circle of the most peaceable people in the world, was determined to quarrel; and, though no man said a word, lifted up his foot and kicked the tea-table, and all its contents, to the other side of the room. Our poet, though of a warm temper, was so confounded at the unexpected downfal, and so astonished at the unmerited insult, that he took no notice of the aggressor, but getting up from his chair calmly, he began picking up the slices of bread and butter, and the fragments of his china, repeating very mildly,

'Invenias etiam disjecti membra poetæ.'

I am your very humble servant,

V."†

It appears from Mr. Wooll's Life of Dr. Warton, that the following little poem, which appeared in *Gent. Mag.* Oct. 1739, was written and communicated by Collins, while a Winchester school-boy.

* The translator of Polybius; the Rev. James Hampton, who died 1778.

† From Gent. Mag. Vol LI p. 11.

"*Sonnet.*

"*Sonnet.*

"When Phœbe form'd a wanton smile,
My soul! it reach'd not here!
Strange, that thy peace, thou trembler, flies
Before a rising tear!

From 'midst the drops my love is born,
That o'er those eye-lids rove:
Thus issued from a teeming wave
The fabled Queen of Love!

DELICATULUS." *

ART. XXI. *The Ruminator. Containing a series of moral and sentimental Essays.*

No. XV.

Harry Random's Second Letter to the Ruminator.

TO THE RUMINATOR.

SIR,

YOU have shewn both courage and good sense by the insertion of my former letter; and I trust you will not lose your credit with me by refusing admission to this. Though my pace is not always equally rapid, you must allow me to be excursive and superficial. I laugh sometimes in bitterness of heart; but I will never expose myself to the accusation of weeping, when I ought to laugh. I leave it to you to

* I saw in a Magazine, not long ago, a copy of a Letter from a Mr. John Ragdale, dated 1783, giving some account of Collins from personal acquaintance, corresponding in all material points with the above. It has been too lately laid before the public to be inserted again here. *Editor.*

be

be angry with those at whom you ought to smile; and to be indignant where you should despise. You remember that extraordinary passage in the epitaph which Swift wrote for himself:

"*Ubi sæva indignatio ulterius cor lacerare nequit!*"

But yet I will do you the justice to say, that you have not the spleen and misanthropy of Swift: witness those glowing passages of praise which often appear upon your pages; and which, in my opinion, would frequently admit of some abatement.

For me, who wander over the wide world with a determination to let nothing dwell seriously on my mind; but skimming the surface of every thing, to enjoy its sweets, and lightly reject its bitters; for me, the world appears a comedy; and, to own the truth, too much of a comedy! If it does not call forth my resentment, alas! it too little generates my love. You haters have the advantage of us there: I perceive you can love too, with violence! You remind me too acutely of the words of a common song:

"A generous friendship no cold medium knows;
Glows with one love, with one resentment glows!"

HARRY RANDOM, with all his carelessness and gaiety, and all his attempts to "set the table in a roar," knows nôt these gratifying extremes!

Look, however, around you on the world; or if you must confine yourself to literature, look on your brother authors, and observe how little there is worthy either of affection or disgust. I wish, therefore, you would learn to treat your subjects with a little more complacency; with a little more of that playfulness of ideas

ideas, which generates ease and cheerfulness; instead of assuming the character of

> " Wisdom in sable garb array'd,
> Immers'd in rapturous thought profound;
> And Melancholy, silent Maid,
> With leaden eye, that loves the ground!"

I had written thus far, when your two last numbers reached me; having been for some time absent from this place on a tour. Your last proves to me how little you are affected by my advice; or, perhaps, how little capable you are of variation! O Sir, do not, I beseech you, indulge so much in these dull sermonizing essays! You infect even me with your gravity! Instead of moving with my wonted elasticity, I shall become as soporific as yourself!

Why should you argue with such solemn earnestness for the privileges of poets? I do not know in what they differ from other men, unless in their imprudence and their folly! If an author makes me laugh, I am grateful to him; but I cannot forgive his troublesome eccentricities, because, forsooth, he makes not only himself, but his readers, *miserable!* It is said that *Dulce est decipere in loco*; and what is the place, in which this is not desirable?

You are told by your correspondent, Londinensis, " to unmask pretended patriotism, and detect the empiricism of ministers." Do it then with a playful hand, if you can; gently and smilingly draw off the disguise; but tear it not open with rude indignation, leaving wounds by the violence of the rent; nor probe the

the sore to the bottom with a rough and unsparing lancet. The man, who makes us smile is forgiven even while he exposes us; but severity, harshness, and insult no one ever forgets. And are you in such conscious security yourself, as undauntedly to incur the hazard of revenge? I have heard that you have enemies enough without wantonly provoking more; or whetting the appetites of those, to whose malice you have been already exposed! You have been guilty of unpardonable offences among your neighbouring squires:

"Fame in the shape of one Sir Harry
(By this time all the parish know it)
Had told, that thereabouts did tarry
A wicked imp, they call a poet:

Who prowl'd the country far and near,
Bewitch'd the children of the peasants,
Dried up the cows, and lam'd the deer,
And suck'd the eggs, and kill'd the pheasants." *

"For something he was heard to mutter,
How in the park beneath an old tree
(Without design to hurt the butter,
Or any malice to the poultry,)

He once or twice had pen'd a sonnet;
Yet hop'd that he might save his bacon;
Numbers would give their oaths upon it,
He ne'er was for a conjurer taken." †

* See Gray's Long Story. † Ibid.

No, Sir! Your neighbours will not forgive you, even if you can justly plead the excuse contained in this quotation! Why then urge them to load you with still heavier calumny? You trust to the rectitude of your intentions, and the openness of your conduct! Alas! what a dupe are you then to the folly which you despise! These are not the weapons with which your opponents will fight. They will never meet you in the field face to face. They will way-lay you in the dark; their poison will be concealed; but it will be sure. Your reputation will secretly moulder away; your anxieties will increase; and mortification and neglect will bring your grey hairs to the grave before their time.

"Vive la bagatelle!" but let us have no more of this "sober sadness!"

HARRY RANDOM.

Bath, Sept. 5, 1807.

N°. XVI.

Reflections arising from the Season of the Year.

I AM afraid Mr. Random will give me up as incapable of amendment, when he reads the present paper. He will find me still in my old melancholy track. Alas! though he guesses well at some of my grievances, he knows not half the causes I have for gravity.

There is something in the fall of the leaf, which always overcomes me with a pensive turn of mind. It is a cast of frame, which is most beautifully described by

by Thomson in his enchanting delineation of this season of the year. When he speaks of the "faint gleams" of the autumn, and "the fading many-coloured woods," what poet can equal him? The foliage eddying from the trees, and choaking up the forest walks, is a circumstance which touches the heart with an indescribable kind of sensation! All Mr. RANDOM's raillery cannot dissipate the sombre hue of my thoughts at such a sight. My bosom is then filled with a thousand tender and solemn reflections; and sometimes they will, in spite of me, clothe themselves in verse.

Thus it happened the other morning, when, on rising, and looking from my window, I saw that the season had already begun its devastations in the shades which surround me.

Sonnet suggested by the approach of Autumn.

Another fall of leaf! And yet am I
No nearer to those sweet rewards of toil,
The praise of Learning and the good man's smile!
Year follows year, and age approaches nigh,
But still I linger in obscurity:
My painful days no sounds of fame beguile;
But Calumny, instead, would fain defile
The rhymes I build with many a tear and sigh.
Perchance ere yet another Autumn throws
The faded foliage from the mourning trees,
My vain presumptuous hopes may find repose;
And all these empty wishes Death appease!
Beneath the turf my weary bones be prest;
And the cold earth lie on this beating breast!

Having thus transcribed this sonnet, I hesitate to let it stand here, lest it should seem ungrateful to some respected friends, from whom, within the last year, I have received unmerited encouragement. But I am sure their candour will not interpret my expressions too strictly. From their praise I have felt a chearing consolation, which, though I have little reason to be in good humour with the world, has given in my sight new colours to existence here. I know, indeed, that I am too anxious to possess, as well as to deserve, their favourable opinion. And that he who thinks me careless of a good name, or not morbidly alive even to the whispers of calumny, is marvellously ignorant of the nature of my irritable disposition.

It has been my lot, if not innocently, at least by a very pardonable indiscretion of pen, to make enemies; of whose life, it has, in return, become the future business to traduce and blacken me. Lost in my books, or in distant speculations, I live in hourly danger; unprotected, and undefended; while these wretches are always at their post, and working in the mine. In this gloom the praise of more impartial and more intelligent judges is all I have to lighten me; and to give me a chance of counteracting these deeds of darkness. I cannot conceal how anxious I am to retain this consolation.

Sept. 23, 1807.

Art. XXII. *Literary Inscriptions.*

Literary Inscription on a blank leaf of Dr. Hunter's Sylva.

" To the memory of
John Evelyn, Esq.
A man of great learning, of sound judgment,
and of extensive benevolence.
From an early entrance into public life,
to an extreme old age,
He considered himself as living only for
the benefit of mankind.
Reader,
do justice to this illustrious character;
and be confident
that as long as there remains one page
of his voluminous writings,
and as long as virtue and science
hold their abode in this island,
The memory of the illustrious Evelyn
will be held in the highest veneration.
Ob. Feb. 27, 1705-6—Ætat. 85."

Epitaph in the Church of St. Mary-la-bonne.

" Near this place lies interred the body of
William Guthrie, Esq.
who died 9th March, 1770, aged 62:
representative of the ancient family
of Guthrie of Hankerton,
in the county of Angus, N. Britain.
Eminent for knowledge in all branches
of literature and of the British Constitution;
which his many works

historical, geographical, critical, and political,
do testify.
To whom this monument was erected,
by order of his brother, Henry Guthrie, Esq.
in the year 1777."

*Epitaph on Thomas Day, Esq. author of "The Dying Negro," "Sandford and Merton," &c. Written by himself, and designed for Dr. Small; but reserved for his own tomb.**

"Beyond the rage of Time and Fortune's pow'r,
Remain, cold stone, remain and mark the hour,
When all the noblest gifts which Heav'n e'er gave,
Were buried in a dark untimely grave.
Oh, taught on reason's boldest wings to rise,
And catch each glimmering of the opening skies!
Oh, gentle bosom! oh, unsullied mind!
Oh, friend to truth, to virtue, and mankind!
Thy dear remains we trust to this sad shrine,
Secure to feel no second loss like thine!"

On Paul Whitehead.† By Garrick.

"Here lies a man misfortune could not bend;
Prais'd as a poet, honour'd as a friend:
Though his youth kindled with the love of fame,
Within his bosom glow'd a brighter flame:
Whene'er his friends with sharp affliction bled,
And from the wounded deer the herd was fled,
Whitehead stood forth—the healing balm applied,
Nor quitted their distresses—till he died."

* Mr. Day lost his life by a fall from his horse, Sept. 28, 1789, at the age of 41.

† Ob. 30 Decem. 1774. Ætat. 64.

On

On the same. By Capt. Edw. Thompson.

"A poet rests beneath this marble hearse,
Whose friendship lives—the subject of our verse.
If cankering time his poesy devours,
And blights the beauty of his fairest flow'rs,
Yet shall his stubborn virtue nobly stand,
The praise, the envy of this generous land:
Sons yet unborn his memory shall commend,
Who gave up freedom to release his friend.*
Mild, though confin'd, as if to woe allied,
He ne'er rebuk'd, nor at his fortune sigh'd:
He serv'd his friend—and felt the conscious pride.
Let wreaths of laurel be the poet's fame;
Friendship and love were Whitehead's higher claim."

On Thomas Durfey. Ob. Feb. 26, 1723.

"Here lies the Lyric, who with tale and song
Did life to threescore years and ten prolong:
His tale was pleasant and his song was sweet,
His heart was chearful—but his thirst was great.
Grieve, reader, grieve; that he, too soon grown old,
His song has ended, and his tale has told."

ART. XXIII. *Bibliographical Catalogue.*

Art. 1. *A necessary doctrine and erudicion for any christen man, set furthe by the Kynges Majestye of Englande, &c. Psal. 19. Lorde preserve the Kyng, and here us whan we cal upon thee.—Psal. 20. Lorde in thy strengthe the Kynge shall rejoyce and be meruailous gladde through thy saluation.*

* Fleetwood the player, with whom he became joint bondsman in the sum of 3000l.

Colophon. *Imprinted at London in Fletestrete by Thomas Berthelet, Printer to the Kynges Hyghnes, the XXIX day of May, the yere of our Lorde M.D.XLIII. cvm priuilegio ad imprimendum solum.* 4*to.* 113 *leaves.* [*MS. title.*]

At the back of title "The contents of this Boke. The declaracion of Faith. The articles of our belefe called the crede. The seven sacramentes. The ten commandementes of Almyghtie God. Our Lordes Prayer, called the Pater Noster. The Salutacion of the Aungell called the Ave Maria. An Article of Free Will. An Article of Justificacion. An Article of Good Workes. Of prayer for soule departed."

"Henry the Eight by the grace of God Kynge of Englande, France, and Irelande, Defendour of the Faythe, and in earthe of the churche of Englande, and also of Irelande, supreme head, unto all his faythfull and lovyng subiectes sendeth greetyng," in a preface of six pages, because the humble and holy Harry "perceivyng that in the tyme of knowlege, the devyll (who ceasseth not in all tymes to vexe the worlde) hath attented to return ageyn, (as the parable in the gospel shewith) into the hous purged and clensed, accompanied with seven worse spirites, and hypocrisie and superstition beinge excluded and put away, we fynd entered into some of our peoples hartes, an inclination to sinister under standynge of scripture, presumption, arrogancye, carnall libertie, and contention; we be therefore constrained for the reformation of theym in tyme, and for advoiding of such diversitie in opinions as by the said evill spirites might be ingendred to set furth with thadvise of our clergie such a doctrine and declaration of the true knowlage of God and his worde, with the principall articles of our relygion, as wherby all men may uniformely be ledde and taught the true understandyng of that, which is necessary for every christen man to know, for the orderyng of

him

him selfe in this lyfe, agreeably to the will and plesure of Almighty God. Which doctrine also the lordes bothe spirituall and temporall with the nether house of our parliament, have both sene and lyke very wel."—"Wherfore we exhorte and desire all our loving subjectes, that they praying to God for the spirite of humilitie, do conforme themselves as good scholers and lerners ought, to here and beare awaie as afore, and wyllyngly to observe suche order, as is by us and our lawes prescribed and to reade and beare well awaie the true doctrine lately by us and our clergie sette furth for theyr erudicion wherby presumpcion and arrogance shall be withstanded, malice and contencion expelled, and carnall libertie refrayned and tempered, and disdayne clerely removed and taken awaie."

Art. 2. *The Courtier of Count Baldessar Castilio, deuided into foure bookes. Verie necessarie and profitable for young Gentlemen and Gentlewomen abiding in Court, Pallace, or Place. Done into English by Thomas Hobby. London: Printed by John Wolfe,* 1588. *4to. pp.* 616.

Second title, the contentes of the booke. The first booke, entreateth of the perfect qualities of a courtier. The second, of the use of them, and of mery jestes and prankes. The third, of the conditions and qualities of a waiting gentlewoman. The fourth, of the ende of a courtier, and of honest love.

This edition is printed in three columns, viz Italian in italics, French in Roman, and English in black-letter. Several editions of the English part were published. Of the translator an account may be found in Wood, Vol. I. 150. He dedicated the work "To the Right Honourable the Lord Henry Hastings, sonne and heire apparant to the noble Earle of Huntington." The following sonnet by Lord Buckhurst, afterwards Earl of Dorset, is on the back of the first title.

"Thomas

" Thomas Sackevyll in commendation of the worke.

" To the Reader.

" These royall kinges, that reare up to the skye
Their pallace tops, and deck them all with gold,
With rare and curious workes they feede the eye;
And shew what riches here great Princes hold.
A rarer worke, and richer far in worth,
Castilio's hand presenteth here to thee;
No proude, ne golden court, doth he set forth,
But what in court a courtier ought to be.
The Prince he raiseth huge and mightie walles,
Castilio frames a wight of noble fame;
The King with gorgeous tissue clads his halles,
The Count with golden vertue decks the same,
Whose passing skill, lo Hobbie's pen displaies,
To Britaine folke a worke of worthy praise."

Art. 3. *The Solace of Sion and Joy of Jerusalem, or Consolation of God's Church in the latter age: redeemed by the preaching of the Gospell vniuersallie. Beeing a godly and learned exposition of the lxxxvij Psalme, of the princely prophet Dauid. Written in Latine by the Reuerend Doctor Vrbanus, Regius Pastor of Christe's Church at Zella in Saxonie,* 1536. *Translated into English first by Richard Robinson, Cittizen of London, and printed Anno* 1587 *and Anno* 1590.

Joel ii. verse 32.

" But whosoeuer shall call vpon the name of the Lorde shall be saued. For in Mount Syon and in Ierusalem shall be deliuerance as the Lord hath said, and in the remnant whom the Lord shall call."

Lastly, *Printed by Richard Iones,* 1594. *Small* 8vo. 39 *leaves.*

Back

Back of title the royal arms in a garter, eight lines of Latin poetry, and the city arms upon a shield, within a square. Dedicated "To the Honourable Sir Cuthert Buckle, Viuiner, Knight, Lord Mayor of London this yeere 1594, and to the Right Worshipfull his brethern the Aldermen; with M. Paule Banning, and M. Peter Houghton, now Sherifes of the same, long life, health, and prosperity temporall, with solace and ioy in Christ Jesus eternall." Concluding "at London, in S. Bride's parish, this 17 of 1594. Your Honor's and Worship's humble orator, Richard Robinson."

Art. 4. *The Song of Mary the Mother of Christ; containing the story of his Life and Passion. The teares of Christ in the Garden, with the description of heauenly Ierusalem. London: Printed by E. Allde for William Ferbrand, dwelling neere Guild-hall-gate, at the signe of the Crowne,* 1601. *4to. pp.* 45.

In this work are six poems as follows. "The Song of Mary the Mother of Christ, containing the story of his Life and Passion," 96 7-line stanzas. "The Teares of our Saviour in the Garden," 26 6-line st. "A heavenly prayer in contempt of the world and the vanities thereof," 4 6 line st. "The description of heavenly Ierusalem," 52 4-line st. "Another on the same subject," 19 4-line st. and "A Sinner's Supplication, or the Soule's Meditation," 21 4-line st.

Art. 5. *Trayterovs Percyes & Catesbyes Prosopopeia. Written by Edward Hawes, Scholler at Westminster, a youth of sixteene yeeres old.* [Wood-cut.] *Imprinted at London by Simon Stafford, dwelling in the Cloth-Fayre, at the signe of the Three Crownes.* 1606. *4to.*

Dedication in Latin, and one piece of Latin poetry, with translation, all by Hawes; then the poem, in eighty stanzas, of six lines each.

Conduit street. J. H.

ART.

ART. XXIV. *Supplement to former Lists of Literary Deaths, with brief Biographical Notices.*

[CONTINUED FROM VOL. V. P. 424.]

1755.

Isaac Kimber, author of *The History of England*, &c.

1769.

Edward Kimber, his son, Editor of the *Baronetage*, &c.

1771.

Henry Pemberton, A. M. Professor of Physic at Gresham College.

1772.

William Huddesford, D. D. Principal of Trinity College, Oxford.

Thomas Whateley, Esq. author of the Tract on *Gardening*, &c.

1773.

John Gregory, D. D. of Edinburgh, author of *A Father's Legacy to his Daughter*, &c.

1774.

Patrick Murdock, Mathematician, &c. It is presumed, the same who wrote the Life of James Thomson.

John Tottie, D. D. a celebrated Divine, author of *Sermons*, &c.

Mrs. Dorothea Du Bois, daughter to the late Earl of Anglesea.

1775.

Thomas Ashton, D. D. Rector of St. Botolph, Bishopsgate, London.

William Richardson, F. A. S. aged 77.

1776.

1776.

John Ives, F.R.S. and F.A.S. Suffolk Herald Extraordinary, aged 25.

Sir Edward Barry of Dublin, Bart. and M. D.

John Ellis, F.R.S. Agent for West Florida; and for Dominica.

Edward Bentham, D. D. Professor of Divinity at Oxford, æt. 70.

1777.

Robert Dossie, Chymist.

1778.

Thomas Gent, Printer.

Benjamin Victor.

Rev. John Derby, Rector of Southfleet, Kent.

Charles Darwin, son of Dr. Darwin, died at Edinburgh, æt. 20.

1779.

Sir Francis Bernard, Bart.

1780.

Capt. Stephen Riou, Architectural Writer.

1781.

John Lind, Barrister at Law, author of *Letters on Poland.*

Sept. 1. Thomas Nevile, A. M. of Jesus College, Cambridge, author of *Imitations of Horace and Juvenal.*

Nov. 8. Rev. Tho. Crofts, A. M. *Bibliographer.*

Dec. 7. In Stafford Row, Westminster, aged 79, Mrs. Madan, poetess, daughter of Spencer Cowper.

1782.

At Abingdon, Richard Boote, Attorney, author of a *History of a Suit at Law.*

Mar.

Mar. 1. Æt. 75, John Garnet, D.D. Bishop of Clogher, author of a *Dissertation on Job*, 1750.
May 13. Daniel C. Solander, LL.D. F.R.S.
In Ireland, Keane O'Hara.
July 26. Mr. Ballowe, of the Exchequer, aged 75.
Oct. 3. Ingham Foster, Ironmonger, a great Collector.
Nov. 5. Sir James Burrow, Kt. F.A.S. and F.R.S. aged 81.

[*To be continued.*]

ART. XXV. *Literary Obituary.*

Lately, in the seventy-ninth year of his age, at his house on Merchants' Quay, Limerick, the venerable and highly-respected Sylvester O'Halloran, Esq. an eminent surgeon and man-midwife, as well as a celebrated historian, M.R.I.A. and of most of the literary and honourable societies in the United Kingdom; he studied physic and surgery in Paris and London, and made a rapid progress in his studies, as he published the first of his works before he was twenty-one years of age. He afterwards wrote different treatises, medical and political; a General History of Ireland, down to the close of the twelfth century; and in 1803, he published a second edition thereof, greatly improved. He was highly learned in the Irish language and ancient laws, and was ever remarkable for his loyalty and attachment to the House of Brunswick, a steady supporter of its constitution, and a warm advocate for the honour and interests of his native country. His remains were interred in his family vault at Killilee.

Lately, at Pembroke, Mr. John Clark, Land-Surveyor, author of *The Works of the Caledonian Bards, translated from the Gaelic*, 1778, 8vo.—*An Answer to William Shaw on the authenticity of the Poems of Ossian*, 1781, 8vo.—

The

The Agricultural Survey of the Counties of Hereford, Radnor and Brecon; and lastly, of *An Enquiry into the nature and value of Leasehold Property.*

Lately, at Margate, James Macpharlane, M. D. formerly Professor of Physic in the University of Prague.

Lately, John Jackson, Esq. author of *A Journey over Land from India*, &c.

July 29. Charles M'Cormick, LL.B. æt. 61, born in Ireland. He came to London at the age of eighteen; thence went to France to perfect himself in the French language; and, on his return, entered himself of the Middle Temple; but by the death of his father, on the eve of his being called to the bar, he was precluded from that advantage. Hence he seems to have laboured in the fields of literature for a subsistence, and compiled and translated many works, which were published anonimously. The works that bear his name are *The History of Charles II.—Reign of George III. to* 1783—*Continuation of Rapin's History—Night-Readings for Leisure-Hours—Life of Burke*, &c. &c. The last is a disgraceful piece of party virulence. He died of a dropsy, in great want; leaving not enough to bury him.*

July 30. At his seat at Hackwood Park, Hants, æt. 59, Thomas Orde Powlett, Lord Bolton, a man of very considerable talents, both literary and political. He was brought up at Eton, and afterwards Fellow of King's College, Cambridge, where he was distinguished both as a scholar, and for the ingenuity of his pencil. He then married the daughter of Charles Duke of Bolton, elder brother of Henry the last Duke, on whose death, without issue male, this lady came into possession of the large estates of the Powlett family in Hampshire, Yorkshire, &c. He was secretary to the Duke of Rutland, when Lord Lieutenant of Ireland;

* See a longer memoir in the Athenæum, Vol. II. p. 299.

and,

and in 1797 was created *Lord Bolton*. He was also Lord Lieutenant of Hampshire, and Governor of the Isle of Wight. Latterly his health was extremely bad; and he did not much engage in public affairs; but he was capable, when necessary, of much application; and had a clear and comprehensive understanding. He shewed great talent by his very able speech in the *Chandos* cause, in which he discovered more knowledge of the case even than any of the Law Lords, except Lord Eldon; and argued the whole with great accuracy and strength, urging its strong points with a force, which was never answered, and wading through and throwing off the unaccountable loads of irrelevant matter, with which it had been artfully complicated by its opponents, with such skill and perspicuity as excited the wonder and high approbation of the bar; but after all, having expressed his own conviction and proved that conviction to have been founded on a deep and laborious investigation of the subject, he very strangely declined to vote,* from some point of etiquette, following, as it seemed, the example of Lord Eldon, who *having been counsel for the claimant*, on that account declined it, though he did not forbear to state the whole case to the House in a very long and profound speech, such as became the judge, and not the advocate. Lord Bolton's voice was not good; and his language was not very fluent; but it was well-considered, pertinent, and forcible. Had not his better fortunes withdrawn him from the bar, to which he was called, he would probably have made a figure in that profession. His paternal name was Orde, of a family long settled in Northumberland.

* The claim was continued through various hearings for nearly fourteen years. Of the few who voted against the claim, there were some, who had lately taken their seats.

T. Bensley, Printer, Bolt Court,
Fleet Street, London.

CENSURA LITERARIA.

NUMBER XXVI.

[Being Number XIV. of the New Series.]

ART. I. *A Dialogue betweene Experience and a Courtier, of the miserable estate of the Worlde, first compiled in the Schottishe tongue, by Syr Dauid Lyndsey, Knight, (a man of great learning and science) nowe newly corrected, and made perfit Englishe, pleasaunt and profitable for al estates but chiefly for Gentlemen, and such as are in authoritie.*

Hereunto are anexid certaine other pithy pieces of woorkes inuented by the said Knight, as shal largely appeare in the table after following. Anno 1566. 4*to. folios* 154. *b. l.**

MR. CHALMERS, in his late excellent edition of Sir David Lyndsay's poems, says, "In the beginning of the year 1565-6, there was entered on the Stationer's register, for William Pickeryng, a book, entitled "A Dialogue betwene Experyence and a Courtier, compyled by Mr. Davy Lyndsay; bothe in Englesshe and Skottesh." It is to be lamented that this edition of Lyndsay's Monarchie was not printed, as proposed by the bookseller, in 'Englesshe and Skottesshe;' as the slight differences of the two languages, in that age, would have clearly appeared." In the following year

* Q. Colophon, the copy wanting the last two leaves.

Purfoot printed the present edition, and was joined by Pickering in those of 1575 and 1581; it is therefore probable the entry made by Pickering was of the work printed by his coadjutor; and Mr. C. has assigned sufficient reason for altering the plan of printing in both languages as "the doer of the English booksellers not only translated the Scotish tung into perfect Englishe; but he altered the words, changed the sentiments, and twisted the stanzas." [Vol. I. p. 86, ed. 1806.]

The following is the introductory epistle prefixed by the editor on performing his task, and also a specimen for the purpose of comparing the slight difference between the languages so ably and convincingly pointed out and proved by Mr. C. in his dissertation on that subject.

At the back of the title a square wood cut of Lucrece stabbing herself with a sword beneath the right pap, a three quarters length; at the bottom the printer's name, "Thomas Pvrfoote." On the following page,

"An Epistle to the Reader: Plato, the Prince of philosophers perfectly perceiuing, by proofe of experience, that we are not borne to benefite our selues alone, but likewyse, our frendes, together with the common wealth and countrey wherein we have receiued life and liuing; did not onely commende this sacred saiyng vnto letters, for profit of posteritie, but also laboured to accõplishe it with toyling, trauaile, and great anxietie. For howe much he hath deserued, as well of straungers studious in vertue, as of his owne natiue nation: his woorthy woorkes, and deuine volumes, most abundantly declare and testifie. Whose counsell, and example, diuerse men diuersly have folowed, studiyng rather the wealth of many then the ease and pleasure of one. But in my iudgement, they

are

are first to be registred in the book of fame, who by their watche and labour, leaue in letters, ornatly and pleasantly penned, the state and condition of former time, wherin (as it were a glasse) what end, doings good or euill haue had, we may clearely see and beholde. Therefore the author of this booke meriteth no small praise; who being a gentleman, borne of a woorshipfull house, had his childhod furnished with good letters, as he that was play felowe with the Prince; and after that, spent al his youth, and most of his age in the court, where for his wisedome, grauitie, and learning, he was alwayes occupied in the most waightie affaires of the kingedome; and nowe, after he came vnto crooked olde age, applied him selfe to write suche thinges as the court had taught him by experience, for the behoofe and instruction of others. But what inditeth he? The seemely sightes, the pleasure or delightes, the blisse and brauery of the court; nothing lesse, but the misery, the chaunge, and instabilitie of the world. Why (I pray you) is that to be learned in the court? In no place soner, for the higher a tree groweth, the more is it subiect to the blast and tempest: so that if the roote be losened and shake, most great and fearful is the fal thereof, as in this woorke by many reasons and examples is made most plaine and manifest. Therefore I will no longer deteine thee (gentle reader) from reading so fruitful a booke, but now keepe silence that thou maist heare himselfe speake thereof. Farewell."

"To the bier of this booke.

"Reade and regarde, then gratefull gaine
thou shalt receiue hereby,
Both to requite thy cost and paine,
though deare thou doe it bie;

Thy pecock pride it pulleth downe,
thy hart to honour bent:
It telles the how fortune can frowne,
and take that she had lent.
It telles thee how the lowest tree,
the wynde doth seldome blowe:
But those that are growen vpon hie,
doth often ouerthrowe.
Therfore to heauen lift vp thy hart,
this world is short and vayne:
Then from it willingly depart,
with God in yoies* to reigne.

" Finis."

Then follows the table.†

" *An Exhortation to the Reader touching the writing of vulgar speache.*

" Gentill reader haue no despite,
Thinking that I presumptuously intend
In vulgar tong so hie matter to write,
But where I mis, amend it right sone;
To the vnlerned I wold y^e^ cause were knowen,
Of our miserable trauell and torment,
And how in earth no place is permanent.

* Misprint for Joies.

† After " The ende of the fourth Monarchies.—The tragedy of Dauid Beto.—His Epistle to the Prelates.—To the Princes.—The testament of the Popiniaye.—Her complaint.—The Popiniayes epistle to the King.—The Popiniay to her brethre" in the court.—The communicatio" betwene the Popiniay and her executors.—The dreame of Sir Dauid Lindsay, the prologue.—The qualitie of y^e^. earth.—The deuision of y^e^. earth.—Of earthly paradise.—The complaint of the commo" weale of Scotland.—An exhortation to the Kinges grace.—The death of Queene Magdalene. Finis."

How

How be it that diuers deuout cunning clarkes,
In Latine tong haue written diuers bokes.
The vnlearned knowes littell of their warkes;
More than they do the rauing of the rokes;
Wherefore to Colliers, Carters, and Cokes,
To Jack and Tom my rime shall be directed;
With cunning men, I know it will be liked.

Thoughe euery commen may not be a clarke,
Nor hath no speache but their toung maternall,
Why should, of God the marueilous heuenly worke,
Be hid from them? I thinke it not fraternall.
The father of heauen which was and is eternall,
To Moyses gaue the lawe vpon mount Synay,
Not in the Greke nor Latine I heare say.

He wrote the lawe in tables hard of stone,
In their owne language of Hebrew,
That the children of Israell every one,
Myght knowe the lawe, and so the same insew
Had he it written; in Latine this is trew
It had bene to them but a sauerles iest:
Ye may well knowe God wrote all for the best.

Arystotell, nor Plato, I heare say plaine,
Wrote not their hye Philosophy naturall,
In Duche, nor Frenche, nor spea h Italian;
But in their most ornat tong maternall;
Whose name and fame doth raine perpetuall.
Famous Virgill, the prince of poetry,
Nor Cisero, the flower of oratorye,

Wrote not in Caldei speache, this is trew,
Nor yet in the language Sarazene;
Nor in the vulgar language of Hebrew;
But in the Romaine tounge this may be sene,
Which was their proper language as I wene;

When Romaines as gouernours did procede,
The decked Latine was their speache in dede.

In the meane time, when that the bold Romaynes
Ouer all the world had dominion,
Made Latine scoles their glory to aduance,
That their language might be ouer all common;
To that intent, by my opinion,
Trusting that their empire should euer endure;
But of fortune alway they were not sure.

Of languages the first diuersitie,
Was made by God's malediction,
When Babilon was builded in Caldee,
Those bilders had no other:
Before the time of that punicion,
Was but one tounge, which Adam spake himselfe;
Where nowe of tounges are thre score and twelfe.

Notwithstanding I thinke it great pleasure,
Where cunning men haue languages inewe;
That in their youth by diligent labour,
Have learned Latine, Greke, and also Hebrew;
That I am not one of that sort I rew,
Wherefore I wolde all bokes necessarye
For our faith were in the tounge vulgar.

Christ after his glorious assention,
To his disciples sent the holy sprite,
In tounges of fyre to that intencion
They being of all languages replete,
Thorow all the world with words fayre and swete
To euery man the faith, they should forth shewe
In their owne speche deliuering them the lawe.

Therefore I thinke it great derision,
To heare these nunnes and sisters night and daye;
Singing and saying psames and orison,

Not

Not knowing what th[e]y sing or saye;
But like a starling or a popingaye,
Which learned are to spe ke by long vsage,
Them I compare to byrdes in a cage.

Right so children and ladies of honours,
Praye all in Latyne, thorowout the land so wide,
Mumbling their mattens, euensong and howres,
The Lorde's prayer also, and the crede,
Were it not as pleasant to the spirite in dede,
God have mercy vpon me for to say thus,
As to saye, Miserere mei Deus.

Saint Jerom in his owne tounge Romaine,
The lawe of God did truely translate
Out of Hebrew and Greke, in Latine plaine,
Which hath bin hid from vs long time God woot,
Vnto this time; but after my conceite
Had Saint Jerom bene borne in Argyle,
Into Irishe his bokes he wold compile.

Prudent Saint Paull doth make narration,
Touching the diuers speache of euery lande,
Saing, there is more edification,
In fyue wordes that men do vnderstand,
Then to pronounce of wordes ten thousand,
In a straunge language, that is to no reason:
I think such pattering is not worth too peason.

Vnlearned people on the holye daye,
Solemly heare the gospell sounge,
Not knowing what the priest doth saye;
But as a bell, when they heare it rounge;
Yet if the priestes in there mother tounge,
Would passe to the pulpit and that doctrine declare,
Vnto the lewd people, it were more necessare.

printed by Thomas Purfoot. 1614.* *Folio. pp.* 318. *Double columns.*

In the preceding article the works of a popular poet, universally sought for, being construed from the language of a sister kingdom into the vernacular tongue, for more general comprehension and accommodation of the English reader, seem a consistent labour, and the editor probably invited to it by the public voice: but in the present article a poem printed above a century, with a subsequent edition, not simply modernized, but transposed, and new modelled, from the heroic couplet into six-line stanzas, extending to the incredible number of above thirty thousand lines,† appears the most extraordinary instance of useless patience, unwearied perseverance, and distorted taste in an editor that can be recorded in our language, for which scarce

* This title is in the center of a wood cut, size of the page the royal arms in an arch at top, with head, borders of roses, and thistles; at the corners the four quarters of the globe represented with usual names and animals on escutcheons; on pedestals of each side whole-length figures of "Wisedome" and "Science." In a small compartment at top the figure of Fame, and in another at the bottom the author in his study writing, table, books, &c. Q. If same ornament was not used by an earlier printer, and described by Herbert; in whose work it cannot be easily referred to, from the want of a more copious index?

† The following analysis of this perversion of genius may be worth preserving.

Book 1 contains	9 chapters,	799 stanzas.
2	12	149
3	7	967
4	7	1241
5	2	569
		5025 6-line stanzas.

any

Let poets shew their glorious engine,
Howe euer they please in Greke or Latine.

But let vs haue the bokes necessare,
To common welth and our saluation;
Justly translated in our tong vulgare:
And also I make to the supplication,
O gentill reader haue no indignation,
Thinking I medle with to hye a matter;
Now to my purpose forward will I fare."

The volume is interspersed with wood cuts, several of them repeatedly given, making the number not more than twenty-two that have different subjects.

Condait street. J. H.

ART. II. *The Life and Death of Hector. One and the first of the most puissant, ualiant, and renowned monarchies of the world, called the Nyne Worthies. Shewing his jnvincible force, together with the marvailous, and moste famous acts by him atchieved and done in the great, long, and terrible siege which the Princes of Greece held about the towne of Troy, for the space of tenne yeares. And finally his vnfortunate death after hee had fought a hundred mayne battailes in open field against the Grecians: the which heerein is all at large described. Wherein there were slaine on both sides fourteene hundred, and sixe thowsand, fourscore, and sixe men. Written by John Lidgate, Monke of Berry, and by him dedicated to the high and mighty Prince Henrie the Fift, King of England. At London printed*

The following is part of the invocation to the Muse from "The Preface to the Reader," in fifty-six six-line stanzas.

"For thou art sayd of rethoricke to beare
The onely praise, and patronesse for skill,
And eke of musicke; pleasant to the eare,
Thou canst direct each instrument at will:
Deny not then, sweet Muse, thy ayd to mee,
And I shall rest beholding vnto thee.

Els will the clowds of ignorance enclose,
And round incampe my wits that are so bare,
And cause the rude (to poets vtter foes)
To laugh at me: But such, as learned are,
I will intreat what faults so ere they find,
To winke thereat, and keepe them in their mind.

And if that in my verses I have err'd,
(As no man but may erre what ere he be)
I must confesse I never yet deseru'd
To haue the praise for excellent poetrie.
For God he knowes when I this worke began,
I did it not for praise of any man."

It was to please the humour of his princely patron, on whom follows a heavy eulogium. The translation is described, I conceive, as having been begun in October 1412, with a minute detail of the altitude of Phœbus, the aspect of Lucina, &c. and at the conclusion of the volume appears to have been finished about March 1421, the eighth year being complete of Henry V. During this period, rather exceeding eight years, Lidgate translated a work, that had been the theme of Homer, Ovid, and Virgil, (who are respectively

spectively censured as wandering from the truth,) from a clark that wrote "true, just, and well, Guydo of Columpna," who did not neglect or alter the meaning of any one sentence of "Ditus and of Dares;" but which only establishes the truth of Shenstone's observation, that "a person of a pedantic turn will spend five years in translating, and contending for the beauties of a worse poem, than he might write in five weeks himself."

The name of Chaucer will sanction the concluding with a further extract.

"Chawcer, that my master was, and knew
What did belong to writing verse or prose,
Ne're stumbled at small faults, nor yet did view
With scornefull eie the works and bookes of those
That in his time did write, nor yet would taunt
At any man, to feare him or to daunt

His courage in that kind of exercise:
But rather vse their weaknes to support,
And as he was well learned and very wise,
And able to instruct and to exhort
Such as did use to write, would winke and smile
At faults, and yet say nothing all the while.

So that if to describe him I should striue,
I must needs say (vnlesse from truth I varry)
That neuer any man as yet did liue
Vntill this day, that worthy was to carry
His inckhorne in respect of poetrie:
But if within this land or realme there be

Such men as able be his steps to trace;
To them it is that I direct my booke,
And wholy to their skills referre my case,
With their judiciall eies thereon to looke:

Beseeching

Beseeching them to mend what is a mis,
And t'adde, or to diminish all that is
Superfluous, or else wanting. And although
They find therein no phrases that are new,
Nor eloquence (as they suppose) enough,
Yet I do hope that they shall find all true
In substance as mine author wrote the same,
Wherein I know I shall incurre no blame."

Conduit street. J. H.

ART. III. *Ciceronis Amor. Tvllie's Love. Wherein is discoursed, the prime of Ciceroes youth, setting out in liuely Portraitures, how yong Gentlemen, that aime at Honour, should leuell the end of their affections, holding the loue of Countrey and friends in more esteeme, then those fading blossomes of beautie, that onely feede the curious suruey of the eye. A worke full of pleasure, as following Ciceroes veine, who was so conceited in his youth, as graue in his age, profitable, as containing precepts worthy so famous an Oratour. By Robert Green, in Artibus Magister. Omne tulit punctum qui miscuit vtile dulci. London: Printed by W. Stansby for John Smethwicke, and are to bee sold at his shop in S. Dunstanes Church-yard, vnder the Diall.* 1611. 4*to.*

By the Dedication "to the Right Honourable Ferdinando Stanley, Lord Strange,* ennobled with all titles that honour may affoord, or vertue challenge, Robert Greene wisheth increase of vertuous and lordly resolutions."

* Who succeeded to the earldom of Derby, 1594.

Then

Then " to the gentle Readers health."

" Ad Lectorem Hexasticon," 6 lines, sig. " Tho. Watson, Oxon."

" Ad Lectorem de Ciceronis amore Hexasticon," 6 lines, sig " G. B. Cantabrigiensis."

Two pieces of English poetry of 12 lines each, in six-line stanzas, unentitled; signatures " Thomas Burneby, Esquire," and " Edward Rainesford, Esquire."

This Roman wooing and wedding extends to 71 pages, dressed in the majesty of black letter, sprinkled with both high-sounding epistles and ditties for the lute, and where a soldier environed with miracles of beauty declares " Loue is of more force then warres, and the lookes of women pierce deeper then stroke of launces: there is no curtlear so keene, but armour of high proofe can withstand; but the beauties arrowes are so sharp, and the darts that flie from women's eyes so piercing, as the Corslet tempered by Vulcan, for Didoes paramour, holds not out the violence of their stroake." From the episode of the love and betrothment of Phillis and Coridon, take

" *The Shepheard's Ode.*

" Walking in a vally green,
Spread with Flora, summer's queene:
Where she heaping all her graces,
Niggard seem'd in other places.
Spring it was, and here did spring,
All that Nature forth can bring;
Groves of pleasant trees there grow
Which fruit and shadow could bestow:
Thicke leaued boughes small birds couer,
Till sweet notes themselues discouer:

Tunes

Tunes for number seem'd confounded,
Whilst their mixture musicke sounded.
Greeing well, yet not agreed,
That one the other should exceede.
A sweet streame here silent glides;
Whose clear water no fish hides.
Slow it runnes, which well bewraid,
The pleasant shore the current staid:
In this streame a rocke was planted,
Where no art nor nature wanted.
Each thing so did other grace,
As all places may giue place.
Onely this the place of pleasure,
Where is heaped nature's treasure.
Here mine eyes with wonder staid,
Eyes amas'd and mind affraid;
Ravisht with what was beheld,
From departing were with held,
Musing then with sound advise,
On this earthly paradise,
Sitting by the river side,
Lovely Phillis was descride:
Gold her haire, bright her eyen,
Like to Phœbus in his shine:
White her brow, her face was faire,
Amber breath perfumde the aire.
Rose and lilly both did seeke,
To shew their glories on her cheeke:
Love did nestle in her lookes,
Baiting there his sharpest hookes.
Such a Phillis ne're was seene,
More beautifull then Love's Queene,
Doubt it was whose greater grace,
Phillis beauty, or the place.
Her coate was of scarlet red
All in pleates, a mantle spred,

Fring'd

Fring'd with gold: a wreath of bowes
To check the sun from her browes:
In her hand a shepheards hooke,
In her face Dianaes looke,
Her sheepe grased on the plaines
Shee had stolne from the swaines:
Vnder a cool silent shade,
By the streames she garlands made,
Thus sat Phillis all alone,
Miss't she was by Coridon;
Chiefest swain of all the rest,
Lovely Phillis lik't him best.
His face was like Phœbus loue,
His neck white as Venus doue;
A ruddy cheeke filled with smiles,
Such loue hath when he beguiles;
His lookes browne, his eyes were gray,
Like Titan in a summer's day,
A russet iacket sleeues red,
A blew bonnet on his heade.
A cloake of gray fenc'd the raine,
Thus tyred was this louely swaine:
A shepheard's hooke, his dog tide,
Bag and bottle by his side,
Such was Paris, sheepheards say,
When with Oenone he did play,
From his flock straied Coridon,
Spying Phillis all alone:
By the streame he Phillis spide,
Brauer then was Florae's pride:
Downe the valley gan he tracke,
Stole behind his true-loues backe;
The sun shone and shaddow made,
Phillis rose and was afraid.

When she saw her louer there,
Smile she did, and left her feare.
Cupid that disdaine doth loth,
With desire strake them both.
The swaine did wooe, she was nice,
Following fashion, nayde him twice:
Much adoe hee kist her then,
Maidens blush when they kisse men;
So did Phillis at that stowre,
Her face was like the rose flower.
Last they greed, for loue would so;
Faith and troth they would no mo,
For shepheards euer held it sin,
To false the loue, they liued in.
The swaine gaue a girdle red,
She set garlands on his head.
Gifts were giuen, they kisse againe,
Both did smile, for both were faine.
Thus was loue mongst shepheards sold,
When fancy knew not what was gold;
They wooed, and vowed, and that they keepe,
And goe contented to their sheepe."

Conduit-street. J. H.

ART. IV. *An Epitaph vpon the Death of Richard Price, Esquier (the second sonne of Sir John Price, Knight, deceased) which Richard left this life the fifth day of Januarie,* 1586.

" My sorrow doth suppresse my memorie,
My griefe eke grieues my hart, and all my powers,
My teares do pierce my paper thorowlie,
My Muse me failes, my wo my wit deuoures,

So

So as amasd I sit denoid of might,
In verse, or prose, my meaning to indight.

Of princely iewels, precious are the price,
Of gold the gaine who wisheth not to haue,
Of house and land, and all by land that rise,
Of all for life, who seeketh not to saue:
But when I weigh the depth of mine intent,
A Price to prayse, I cannot but lament,

A Price for gentle bloud, of price he was,
A Price well taught in youth to liue in age,
A Price so fraught with vertues that surpasse;
A Price though yong in yeeres, in wisedom sage:
A precious Price, as Wales did euer yeeld,
A Price of peace in towne, yet fierce in field.

His vertues rare, his wisedom so profound,
His learned skill, his curtesie so seene,
His bountie great in house did so abound,
His travell such for countrey, and for Queene,
Made him beloued, and for his friendship fast,
So famously, as euermore shall last.

He liued no doubt with well contented mind,
He liued upright, iust both in word and deed,
He liued a subject true, as man may find,
He liued to God a child of Abraham's seed:
He liued to die, content to leaue each frend,
He died to liue in ioy, that shall not end.

His wofull wife may chiefly waill his want,
His seruants next haue greatest cause to grieue,
His country then (with such as he be scant)
His friends each one may sorrow whilest they liue:
Among the which a greater losse had none,
Then I my selfe that causlesse do not mone.

Oh God graunt us thy grace, and daily aide,
Oh God put feare and loue into our hart,
Oh God to sinne make us full sore afraid,
O God thy loue from us do not diuart:
Thou that from us our peerelesse Price hast reft,
Be our defence that heere behind are left.

R. D.

Imprinted at London by John Charlewood.

The above epitaph is printed in black letter, on a broadside, with a mourning border, and incidental wood cut of a tomb, &c. above the printer's name. It was the only material article added by Mr. Reed to his copy of Herbert, and the gentleman who purchased that work, at the sale of his books, obligingly transmitted a copy to me for the purpose of being inserted in the CENSURA.

Conduit street. J. H.

ART. V. *Doleman's Conference about the next succession to the Crowne of Ingland, divided into two partes.*

[CONTINUED FROM P. 51.]

Questions of descent and of the rights of inheritance are considered by different tastes with such various degrees of interest or dislike, that it is difficult to find a subject less generally popular. For this reason I have hesitated, whether I should produce the chapter which I am about to transcribe. Some will think it dull and insignificant; some will laugh at the empty vanity of birth;

birth; and some will be angry, because they will conceive that it touches upon their own pretensions.

In this strangely-mingled constitution, in which aristocracy and commercial wealth are continually struggling for the mastery; in which the greatest families have been frequently degraded, and thrown back among the humblest stations of society to struggle with poverty, contempt, and oppression, till their birthrights have been forgotten, or denied and overwhelmed, while persons immediately sprung from the lowest dregs of the people have risen by sudden and meanly-obtained wealth to the highest honours, and the alliance with princes, any consistency of judgment on these subjects will be sought in vain. Many put too great, and many too little value on such an adventitious distinction. But among those, who estimate it too highly, envy and jealousy prompt no small number to tear away the laurels from others, to which they cannot make pretensions themselves.

Of admitted pedigrees it is difficult to extract from the incongruous remarks we hear, what it is, which is deemed most worthy of notice and fame. Some fix on wealth, some on titles, some on preferments and places; some on active life, and some on an independent and dignified retreat; some on talents; and some on virtue. Which ever of all these be chosen as the ground of pretensions, ill-temper and ingenuity always set some of the others in opposition to it, with the hope of reducing it below themselves.

The world however admit with doubt and dislike any of these claims. To "make the past predominate over the present," is a kind of intellectual effort not

suited to the gross capacities of the mob. A splendid equipage, a luxurious table, proud liveries, and a gorgeous coronet, they can feel and worship in a cut-throat nabob, or swindling contractor, though they remember them once drudging in the meanest occupations. But the descendants of princes and kings, who have ruled kingdoms by their talents, and filled the globe with their heroism, are mean and *insignificant* in their eyes, if they have not themselves commanding estates, and are not placed in seats of rank and power, even though they should possess brilliant genius, and talents which have never come into active employment only because they may be too high for it!

Whether any one is wise in laying any stress whatever on the distinctions of birth is a fair question. For my own part, I am inclined to think upon the whole, that it is inconsistent with a sound wisdom to regard it. The major part of those, who have exhibited the most sublime and admirable of all human qualities have been men of the lowest extraction. Such were Virgil, (if not Homer) Horace, Shakspeare, Chatterton, Burns, and Kirke White. Nor had Spenser, Milton, Cowley, Pope, or Gray, any pretensions to superior birth. On the contrary, many families which have for ages been in possession of honours, wealth, and power, have not in the long track of centuries produced one man conspicuous for abilities, or energy; or even eminent for private virtues. To such families pedigree is a disgrace: it only furnishes a light to exhibit their defects and their baseness more conspicuously. It is not to be supposed, that every member of a numerous race will have either eminent talents, or a good disposition. Nor can those, who occasionally fall below

below the standard of their alliances, be permitted to throw a cloud over a whole house.

But among those, who think birth a circumstance of high value, there is another question, and a very idle one, often agitated. It is contended by many that the honours of birth are confined to the *male line!* Sir William Blackstone, who was himself a man of no eminent origin, wished to annihilate at once the distinctions of descent, by shewing how small a portion of blood of any *one* ancestor an individual possesses after a few generations. He applied this, if I recollect, to the case of kinship to Archbishop Chichely, who founded All Soul's College with a preference, as to fellowships, to his own relations. But if this argument be admitted, where is it to stop? What is the precise quantum of blood, at which it shall be deemed that affinity is worn out? In truth such an argument leads to the most gross absurdity, and is very unbecoming so sound a mind as Blackstone's! The male line will always necessarily have the advantage in point of credit with the world, because the name is itself a perpetual indication of the descent. It may be more rationally questioned how far a low and unequal alliance counteracts the honour:—to which, however, it may be replied, that it leaves the proportion, in right of which the distinction is claimed, unaltered. And, in truth, in this country of mixed ranks, such an objection would at once annihilate the honours of almost all the most ancient and powerful families remaining in this country; such as Howard, Seymour, Courtnay, Talbot, Percy, Cecil, Compton, Mordaunt, Stanhope, Berkeley, Neville, Digby, Pelham, Devereux, St. John,

De Spenser, De Clifford, Audley, Argyle, Hastings, Lyttelton, and Bertie.

It is well known how often the regal blood of our present royal family has changed the male line—from Plantagenet to Tudor, thence to Stuart, and again to another branch of Stuart—and thence to that of the Elector Palatine, before it came to the House of Brunswic. Yet surely his Majesty does not less partake of the rights and honours derived from the blood of Hen. VII, and Elizabeth of York, than if his descent had been confined to the male line.

I will now transcribe the account of the House of Suffolk.

Of the House of Suffolk, conteyning the claymes of the Countesse of Darby and her children, as also of the children of the Earle of Hartford.

"It hath appeared by the genealogie set downe before in the third chapter, and oftentymes mentioned since, how that the house of Suffolk is so called, for that the Lady Mary second daughter of King Henry the Seventh, being first married to Lewis XII. King of France,* was afterwards married to Charles Brandon Duke of Suffolke, who being sent over to conclude the death of the said King, got the good will to marry† the widow Queene, though the common fame of all men was, that the said Charles had a wife lyving at

* She was married Oct. 9, 1514; and King Lewis died Jan. 1, 1515, æt. 52.

† This marriage took place in 1527.

that

that day, and divers yeares after, as in this chapter we shal examine more in particuler.

"By this Charles Brandon then Duke of Suffolk, this Queene Mary of France had two daughters, first the Lady Francis, married to Syr Henry Gray Marques Dorset, and afterward in the right of his wife, Duke also of Suffolke, who was afterward be-hedded by Queene Mary,* and secondly Lady Elenor married to Syr Henry Clifford Earle of Cumberland.

"The Lady Frances, elder daughter of the Queene, and of Charles Brandon, had issue by her husband the said last Duke of Suffolke; three daughters, to wit, Jane, Catherine, and Mary, which Mary the youngest was betrothed first to Arthur Lord Gray of Wilton, and after lefte by hym, she was marryed to one M. Martin Keyes of Kent, Gentleman Porter of the Queene's Housholde, and after she dyed without issue.†

"And the Lady Jane the eldest of the three sisters was married at the same tyme to the Lord Guylford Dudley, fourth sonne to Syr John Dudley Duke of Northumberland, and was proclaymed Queene after the death of King Edward, for which acte al three of them, to wit, both the father, sonne, and daughter-in-law, were put to death soone after.

"But the Lady Catherin the second daughter, was married first uppon the same day that the other two her sisters were, unto Lord Henry Herbert now Earle of Pembroke, and uppon the fal and misery of her house, she was left by him, and so she lived a sole woman for divers yeares, until in the begining of this

* He was beheaded Feb. 23, 1554. The Duchess remarried Adrian Stokes, Esq. She has a monument in Westminster Abbey.

† She was deformed.

Queene's

Queene's dayes, she was found to be with child; which she affirmed to be by the Lord Edward Seymour Earle of Hartford, who at that tyme was in France, with Syr Nicholas Throgmorton the Embassador, and had purpose and licence to have travailed into Italie; but being called home in haste uppon this new acci-dent, he confessed that the child was his, and both he and the Lady affirmed that they were man and wife, but for that they could not prove it by witnesses; and for attempting such a match with one of the blood royal, without privity and license of the Prince, they were committed both of them to the Tower, where they procured meanes to meete againe afterward, and have another childe, which both children do yet live, and the elder of them is called Lord Henry Beacham, and the other Edward Seymer;* the mother of whom lived not long after, neither married the Earle againe, until of late that he married the Lady Francis Howard, sister to the Lady Sheffield; and this is all the issue of the elder daughter of Charles Brandon, by Lady Mary Queene of France. †

"The second daughter of Duke Charles, and the Queene, named L. Elenor, was married to Henry Lord Clifford, Earle of Cumberland, and had by him a daughter named Margaret, that married ‡ Syr Henry

* This Edward was afterwards Lord Beauchamp; he was born about 1563, and died in August 1618, in his father's lifetime, leaving issue by Honora, second daughter of Sir Richard Rogers of Briamstone, in Dorsetshire, 1. Edward Lord Beauchamp, who died in his grandfather's life without issue. 2. William Lord Beauchamp, afterwards Marquis of Hertford, &c. 3. Sir Francis Seymour, ancestor of Charles, the proud Duke.

† This Earl of Hertford survived till April 1, 1621.

‡ Viz. Feb. 7, 1555. See Cens. Lit. Vol. VI. p. 405.

Stanley,

Stanley, Lord Strange, and after Earle of Darby,* by whom the said Lady † (who yet liveth) hath had issue Fernande Stanley, now Earle of Darby,‡ William § and Francis Stanley, and this is the issue of the house of Suffolke, to wit, this Countesse of Darby, with her children, and these other of the Earle of Hartford; of al whose claymes and titles with their impediments, I shal here briefly give accompt and reason.

" First of al, both of these families do joyne together in this one pointe to exclude the house of Scotland both by foraine birth, and by the foresaid testament of King Henry, authorized by two Parliaments, and by the other exclusions which in each of the titles of the King of Scots and of Lady Arabella hath ben before alleaged. But then secondly they come to vary betweene themselves, about the priority or propinquitie of their owne succession, for the children of the Earle of Hertford, and their frendes do alleage, that they do discend of Lady Francis the elder sister of Lady Elenor, and so by law and reason are to be preferred; but the other house alleageth against this, two impediments, the one, that the Lady Margaret, Countesse of Darby, now lyving, is neerer by one degree to the stemme, that is, to King Henry the Seventh, then are the children of the Earle of Hartford, and, consequently, ac-

* He died Sept 25, 1594. See Cens. Lit. Vol. VI. p. 405.

† She outlived her husband three years, dying Sept. 29, 1596, aged 56.

‡ Died before his mother, April 16, 1594. This Earl Ferdinando left three daughters his coheirs—1. Lady Anne, wife of Grey Bruges Lord Chandos, and afterwards of Mervin Earl of Castlehaven, in 1624, and died 1647—2. Lady Frances married John Egerton, first Earl of Bridgewater, and died March 11, 1635—3. Lady Elizabeth married Henry Hastings Earl of Huntingdon, and died Jan. 20, 1632.

§ Succeeded his brother as Earl of Derby, and died Sept. 29, 1642.

cording

cording to that which in the former fourth chapter hath bin declared, she is to be preferred, albeit the children of the said Earle were legitimate.

"Secondly they do affirme that the said children of the Earle of Hartford by the Lady Catherin Gray, many waies are illegitimate. First for that the said Lady Catherin Gray their mother was lawfully married before to the Earle of Pembrok now living, as hath bin touched, and publike recordes do testifie, and not lawfully seperated, nor by lawful authority, nor for just causes, but only for temporal and worldly respects, for that the house of Suffolk was come into misery and disgrace, wherby she remayned stil his true wife in deede and before God, and so could have no lawful children by an other, while he lived, as yet he doth.

"Agayne they prove the illegitimation of these children of the Earle of Hartford, for that it could never be lawfully proved that the said Earle and the Lady Catherin were married, but only by their owne assertions, which in law is not holden sufficient, for which occasion the said pretended marriage was disanulled in the Court of Arches, by publique and definitive sentence, of Dr. Parker, Archbishop of Canterbury, and Prymate of Ingland, not long after the birth of the said children.

"Further-more they do add yet another bastardy also, in the birth of Lady Catherin herselfe, for that her father Lord Henry Gray Marquis of Dorset was knowne to have a lawful wife alive when he married the Lady Francis, daughter and heyre of the Queene of Fraunce, and of Charles Brandon Duke of Suffolke, and mother of this Lady Catherin, for obteyning of which

which great marriage, the said Marques put away his foresaid lawful wife, which was sister to the Lord Henry Fytzallen Earle of Arondel, which disorder was occasion of much unkindness and hatred betweene the said Marquis and Earle ever after. But the power of the Marquis and favour with King Henry in women's matters, was so great at that tyme, as the Earle could have no remedie, but only that his said sister, who lived many yeares after, had an annuitye out of the said Marquis lands during her life, and lived some yeares after the said Marquis (afterwards made Duke) was put to death in Queene Marie's tyme.

"These then are three waies by which the family of Darby do argue the issue of Hartford to be illegitimate. But the other two houses of Scotland and Clarence do urge a former bastardy also that is common to them both, to wit, both against the Lady Frances, and the Lady Eleanor; for that the Lord Charles Brandon also Duke of Suffolk had a wife alive, as before hath bin signified, when he married the Lady Mary Queene of France, by which former wife he had issue the Lady Powyse (I meane the wife of my Lord Powyse of Poystlandes in Wales) and how long after the new marriage of her husband Charles Brandon this former wife did live, I cannot set downe distinctly, though I think it were not hard to take particular information therof in Ingland, by the register of the church wherein she was buried; but the frendes of the Countesse of Darby do affirme, that she died before the birth of Lady Eleanor the second daughter; though after the birthe of Lady Frances; and thereby they do seeke to cleere the familie of Darby of this bastardye, and to lay al foure uppon the children of Hartford before

fore mentioned; but this is easy to be known and verified by the meanes before signified.

"But now the frendes of Hartford do answere to al these bastardies, that for the first two pretended by the marriages of the two Dukes of Suffolk, they saye that either the causes might be such, as their devorces with their former wives might be lawful, and prove them no marriages, and so give them place to marry againe, or els that the said former wives dyd dye before these Dukes that had bin their husbands, so as by a post-contract and second new consent, given betweene the parties when they were now free, the said later marriages which were not good at the beginning, might come to be lawful afterwards, according as the law permitteth, notwithstanding that children begotten in such pretended marriages where one partye is alredy bounde, are not made legitimat, by subsequent trew marriage of their parentes; and this for the first two bastardies.

"But as for the third illegitimation of the contract betweene the Lady Catherin and the Earle of Hartford, by reason of a precontract made betweene the said Lady Catherin and the Earle of Pembroke, that now liveth, they saye and affirme, that precontract to have bin dissolved afterward lawfully and judicially, in the tyme of Queene Mary.

"There remayneth then only the fourth objection, about the secret marriage made betweene the said Lady Catherin and the Earle of Hartford, before the birth of their eldest sonne, now called Lord Beacham, which, to say the truth, seemeth the hardest pointe to be answered; for albeit in the sight of God that marriage might be good and lawful, if before their carnal knowledge they gave mutual consent the one to the other,

other, to be man and wife, and with that mynde and intention had carnal copulation, which thing is also allowed by the late councel of Trent itselfe, which disanulleth otherwise al clandestine and secret contracts in such states and countries, wher the authoritie of the said councel is receaved, and admitted; yet to justifie these kinde of marriages in the face of the church, and to make the issue therof legitimate and inheritable to estates and possessions, it is necessary by al law, and in al nations, that there should be some witnes to testifie this consent and contract of the parties before their carnal knowlege: for that otherwise it should lye in every particuler man's hand, to legitimate any bastard of his, by his only woord, to the prejudice of others that might in equitie of succession pretend to be his heyres, and therfore (no doubt) but that the Archbishop of Canterbury had great reason to pronounce this contract of the Lady Catherin, and the Earle of Hartford, to be insufficient and unlawful, though themselves did affirme that they had given mutual consent before, of being man and wife, and that they came together, *animo maritali*, as the law of wedlock requireth; but yet for that they were not able to prove their said former consent by lawful witnesses, their saide conjunction was rightly pronounced unlawful; and so I conclude that the first sonne of these two parties might be legitimate before God; and yet illegitimate before men; and consequently incapable of al such succession, as otherwise he might pretend by his said mother.

"And this now is for the first begotten of these two persons; for as touching the second childe, begotten in the Tower of London, divers learned men are of opinion

opinion that he may be freed of this bastardy, for that both the Earle and the Lady, being examined uppon their first child, did confesse and affirme that they were man and wife, and that they had meaning so to be and to continew, which confession is thought to be sufficient, both for ratifying of their old contract, and also for making of a new, yf the other had not been made before. And seeing that in the other former pretended contract and marriage, there wanted nothing for justifying the same before men, and for making it good in law, but only external testimony of witnesses, for proving that they gave such mutual consent of myndes before their carnal knowlege (for the presence of priest or minister is not absolutely necessary) no man can say that there wanted witnesses for testifying of this consent, before the second copulation, by which was begotten their second sonne; for that both the Queene herselfe and her counsel, and as many besides as examined these parties uppon their first acte and child birth are witnesses unto them that they gave their ful consents and approbations, to be man and wife, which they ratified afterward in the Tower by the begetting of their second child; and so for the reasons aforesaid, he must needes seeme to be legitimate, whatsoever my Lord of Canterbury for that tyme, or in respect of the great offence taken by the estate against that act, did or myght determine to the contrary.

"And this is the somme of that which is commonly treated, about these two families of the House of Suffolk, to wit of Hartford and Darby, both which families of Suffolke, the other two opposite houses of Scotland and Clarence, do seeke to exclude by the first

first bastardy, or unlawful contract betweene the Queene of France, and Charles Brandon, as hath bin seene: of which bastardye the House of Darby doth indevour to avoide itself in manner as before hath bin declared; and preferreth itselfe in degree of propinquity not only before the foresaid two Houses of Scotland and Clarence, but also before this other part of the House of Suffolke; I meane the familie of Hartford, though descended of the elder daughter; for that the Countesse of Darby doth holde herselfe one degree neerer in discent, then are the other pretenders of Hartford as hath bin shewed. And albeit there want not many objections and reasons of some, besides that which I have touched before, yet for that they are for the most part personal impediments, and do not touch the right or substance of the title, or any other important reason of state concerning the common wealth, but only the mislike of the persons that pretende, and of their life and government, I shall omit them in this place; for that as in the beginning I promised, so shal I observe as much as lieth in me, to utter nothing in this conference of ours, that may justly offend, and much lesse touche the honor or reputation of any one person of the bloode royal of our realme. When the tyme of admitting or excluding cometh, then wil the realme consider as wel of their persons as of their rightes, and wil se what accompt and satisfaction ech person hath given of his former life and doings, and according to that wil proceede, as is to be supposed: but to me in this place, it shal be enough to treat of the first pointe, which is of the right and interest pretended by way of succession; and so with this I shal

make an ende of these families and passe over to others, that yet do remayne."

Extract from Chap. V.

Among many other objections to the title of the Lady Arabella, the last is as follows: "Another consideration of these men is, that if this Lady should be advanced unto the crowne, though she be of noble blood by her father's side, yet in respect of alliance with the nobility of Ingland shee is a meere strainger, for that her kyndred is only in Scotland, and in Ingland shee hath only the Candishes by her mother's side, who being but a meane familie might cause much grudging among the Inglish nobilitie, to see them so greatly advanced above the rest, as necessarily they must be, yf this woman of their linage should come to be Queene; which how the nobility of Ingland would beare is hard to say; and this is as much as I have heard others say of this matter and of al the house of Scotland: wherfore with this I shal end, and passe over to treat also of the other houses that do remayne of such as I before named."

Extracts from Chapter X.

"In the House of Suffolke the Lord Beacham and the Earle of Darby have the difference of titles that before hath bin seene, and each one his particuler reasons why he ought to be preferred before the other, and for their other abilities and possibilities, they are also different, but yet in one thing both Lords seeme to be like, that being both of the blood royal they are thought to have abased themselves much by their marriages with the

the two Knightes daughters, Sir Richard Rogers, and Sir John Spenser,* though otherwise both of them very worshipful, but not their matches in respect of their kindred with the crowne: yet doth the alliance o Sir John Spenser seeme to bringe many more frends with it then that of Sir Richard Rogers, by reason of the other daughters of Sir John, wel married also to persons of importance, as namely the one to Sir George Carey, Governour of the Isle of Wight who bringeth in also the Lord Hunsdon his father captaine of Barwick, two of the most important peeces that Ingland hath.

"And for that the said Lord Hunsdon and the Lady Knowles disceased, were brother and sister, and both of them children to the Lady Mary Bullen, elder sister to Queen Anne, hereof it cometh, that this alliance with Sir George Carey, may draw after it also the said House of Knowles, who are many and of much importance, as also it may do the husbandes of the other daughters of Sir John Spencer, with their adherents and followers, which are neither few, nor feeble, al which wanteth in the marriage of the Lord Beacham.

"An other difference also in the ability of these two Lords is, that the House of Seymers in state and title of nobility is much yonger then the House of Stanleys, for that Edward Seymer late Earle of Hartford, and after Duke of Somerset, was the first beginner therof, who being cut off together with his brother the Admiral, so soone as they were, could not so settle

* Sir John Spencer of Althorp, ancestor to the *present* great families of Marlborough and Spencer. This was the famous Alice Countess of Derby.

the said House, especially in the alliance with the residue of the nobilitie, as otherwise they would and might have done. But now as it remayneth, I do not remember any allyance of that house, of any great moment, unless it be the children of Sir Henry Seimer of Hampshire, and of Sir Edward Seymer* of Bery Pomery, in Devonshire, if he have any, and of Sir John Smith of Essex, whose mother was sister to the late Duke of Somerset; or finally the alliance that the late marriage of the Earle of Hartford with the Lady Frances Howard, may bring with it, which cannot be much, for so great a purpose as we talke of.

"But the Earle of Darby on the other side is very strongly and honorably allied, both by father and mother, for by his father, not to speake of the Stanleys, (which are many and of good power, and one of them matched in the House of Northumberland,† his said father, the old Earle, had three sisters, wel married, and al have left children, and heyres of the houses, wherein they were married; for the elder was married, first to the Lord Sturton, ‡ after to Sir John Arundel, § and of both Houses hath left heyres male. The seconde sister was married to the Lord Morley, by whom she hath left the Lord that now is, who in lyke manner hath mached with the heyre of the Lord Montegle who is likewise a Stanley. And finally the third sister was married to Sir Nicholas Poynes of

* Ancestor to the present Duke of Somerset.

† Sir Edward Stanley of Tonge Castle in Shropshire, son of Sir Thomas Stanley, second son of Edward third Earl of Derby, married Lady Lucy Percy, daughter and coheir of Thomas seventh Earl of Northumberland; he died 1632. The famous Lady Venetia Digby was his daughter.

‡ Charles Lord Stourton, memorable for his unhappy exit at Salisbury, March 16, 1557.

§ Of Lanherne in Cornwall.

Glocestershire, and by him had a sonne and heyre that yet liveth.* And this by the father's side; but no lesser alliance hath this Earle also by the side of his mother, who being daughter of George" [*Henry*] "Clifford Earle of Cumberland, by Lady Eleanor neece of King Henry the Seventh, the said Lord George" [*Henry*] "had afterward by a second wife, that was daughter of Lord Dacre of the North, both the Earle of Cumberland that now is, and the Lady Wharton, who are hereby brother and sister of the halfe blood, to the said Countesse of Darby, and the Dacres are their uncles.†

"Besides al this, the states and possessions of the two forsaide Lordes, are far diffrent, for the purposse pretended; for that the state of the Earle of Hartford is far inferior, both for greatnes, situation, wealth, multitude of subjects, and the like: for of that of the Stanleys, doth depend the most part of the shires of Lancaster and Chester; and a goode parte of the north of Wales, (at least wise by way of observance and affection) as also the Isle of Man, is their owne; and Ireland and Scotland is not far off, where friendship perhaps in such a case might be offered, and finally in this poynte of abillity great odds is there seene betweene these Lordes.

"As for their religion, I cannot determyne what difference there is, or may be betweene them The Lord Beacham is presumed to be a protestant, albeit some hold that his father, and father in-law be more

* This match is not mentioned in the Peerages, which mention Mary married to Edward Lord Stafford; and Jane to Edward Lord Dudley.

† It must be observed that Sir James Stanley, ancestor of the present Earl of Derby, branched off in 1497, before these alliances took place.

inclined towards the Puritans. The Earle of Darbyes religion is held to be more doubtful, so as some do thinke him to be of al three religions, and others of none; and these agayne are devided in judgments, about the event heerof, for that some do imagine that this opinion of him may do him goode, for that al sides heerby may perhapps conceave hope of him, but others do persuade themselves that it wil do him hurt, for that no side in deede will esteeme or trust him, so as al matters with their events and consequences do remayne * uncertaine." †

ART.

* Robertson mentions this book. "The Catholics," says he, "who were in exile, advanced the claim of the Infanta of Spain; and Parsons the jesuit published a book, in which by false quotations from history, by fabulous genealogies, and absurd arguments, intermingled with bitter invectives against the King of Scots, he endeavoured to prove the Infanta's title to the English crown to be preferable to King James's," &c.

† While this article was transcribing, the following appeared in the Gazette.

"Whitehall, January 22, 1808.

"The King, taking into his royal consideration that upon the death of Francis, late Duke of Bridgewater, without issue of his body, the title of Earl of Bridgewater is devolved upon John William now Earl of Bridgewater, as son and heir of the late Right Reverend Father in God John Egerton, Lord Bishop of Durham, and great grandson and heir male of the body of John Earl of Bridgewater, grandfather of the said Duke, and by the ordinary rules of honour the younger brother and sister of the said Earl cannot enjoy that place and precedency, which would have been due to them in case the said title and dignity had descended to him from his father; and also considering that the said Earl is now heir male of the body of Sir John Egerton, Knt. created Earl of Bridgewater by King James the First, in the fifteenth year of his reign, and of the said Earl's wife Frances Stanley, (commonly called Lady Frances Stanley,) one of the daughters and coheirs of Ferdinando Stanley, Earl of Derby, son and heir of Henry Stanley, Earl of Derby, and of his wife Margaret Clifford, (commonly called Lady Margaret Clifford,) daughter and only child of Henry Clifford, Earl of Cumberland, by his first wife Eleanor Brandon (commonly called Lady Eleanor Brandon,) who was

daughter

ART. VI. *Greene's Arcadia, or Menaphon: Camillaes Alarum to slumber Evphves in his Melancholy Cell at Silexedra. Wherein are descyphered, the variable effects of Fortvne, the wonders of Love, the triumphs of inconstant Time. A worke, worthy the yongest eares for pleasure, or the grauest censures for principles. By Robertvs Greene, in Artibus Magister. Omne tulit punctum. London: Printed by W. Stansby for I. Smethwicke, and are to be sold at his shop in S. Dunstanes Church-yard vnder the Dyall, in Fleet-street.* 1616. 4*to. Sig.* L. 4.

daughter and coheir of Charles Brandon, Duke of Suffolk, and of his wife the Princess Mary, younger daughter of King Henry the Seventh, and Dowager Queen of France; and that through his deceased mother Anna Sophia Grey, (commonly called Lady Anna Sophia Grey,) he is grandson, and younger coheir of Henry Grey, late Duke and Earl of Kent, who was heir male of the body of Sir Edmond Grey, created Earl of Kent in the fifth year of King Edward the Fourth, which Sir Edmond Grey Earl of Kent, was son and heir of Sir John Grey and of his wife Constance Holland, (commonly called Lady Constance Holland,) whose father, Sir John Holland, Duke of Exeter and Earl of Huntingdon, was son and heir male of the body of Lady Joan Plantagenet, daughter of King Edward the First's youngest son, Edward Plantagenet of Woodstock, Earl of Kent, and whose mother, Lady Elizabeth Plantagenet, daughter of King Edward the Third's son, John of Gaunt Duke of Lancaster, and of his first wife, Lady Blanch Plantagenet, daughter and heir of Henry Plantagenet, Duke of Lancaster, who was grandson and heir of King Henry the Third's second son, Edmond Plantagenet, Earl of Lancaster, has been graciously pleased to ordain and declare, that Francis Henry Egerton, only younger brother, and Dame Amelia Hume, wife of Sir Abraham Hume, Bart. only sister of the said Earl, shall from henceforth have, hold, and enjoy the same titles, place, pre-eminence, and precedence, as if their said father John late Lord Bishop of Durham had survived his said cousin Francis late Duke of Bridgewater: and also to order, that this his Majesty's concession and declaration be recorded in his College of Arms."

their mother tongue, that feed on nought but the crums that fall from the translator's trencher, I come (sweet friend) to thy *Arcadian Menaphon*, whose attyre (though not so stately, yet comely) doth intitle thee aboue all other, to that *temperatum dicendi genus*, which *Tully* in his *Orator* termeth true eloquence. Let other men (as they please) praise the mountayne that in seuen yeeres bringeth forth a mouse, or the Italiane pen, that of a packet of pilfries, affoords the presse a pamphlet or two in an age, and then in disguised array vaunts Ovid's and Plutarch's plumes as their owne: but giue mee the man whose extemporall veine in any humour, will excell our greatest Art-Master's deliberate thoughts, whose inuentions, quicker then his eye, will challenge the prowdest rhetorician, to the contention of like perfection, with like expedition.

" What is he among students so simple, that cannot bring foorth *(tanquam aliquando)* some or other thing singular, sleeping betwixt euery sentence? What is not *Maroe's* twelue yeeres toyle, that so famed his twelue Æneidos? Or *Peter Ramus'* sixteene yeeres paine, that so praised his petty Logicke? How is it then, our drowping wits should so wonder at an exquisite line, that was his master's day-labour? Indeede, I must needs say, the descending yeeres from the philosopher's *Athens*, have not beene supplied with such present orators, as were able in any English veine to be eloquent of their owne, but either they must borrow inuention of *Ariosto*, and his countrimen, take vp choice of words by exchange in *Tullie's Tusculans*, and the Latine histriographer's store-houses, similitudes, nay, whole sheets, and tractates *verbatim*, from the plentie

of

of Plutarch and Plinie; and to conclude their whole methode of writing from the liberty of comicall fictions, that haue succeeded to our rhetoricians by a second imitation; so that wel may the adage, *Nil dictum quod non dictum prius*, bee the most judiciall estimate of our latter writers. But the hunger of our vnsatiate humorists, being such as it is, ready to swallow all draffe without difference, that insinuates it selfe to their senses vnder the name of delights, imploies oft-times many threadbare wits, to emptie their inuention of their apish deuices, and talke most superficially of policie, as those that neuer ware gowne in the vniuersitie; wherein they reuiue the old said adage, *Sus Mineruam*, and cause the wiser to quippe them with *Asinus ad Lyram*. Would gentlemen and riper iudgements admit my motion of moderation in a matter of folly, I would perswade them to physicke their faculties of seeing and hearing, as the Sabæans doe their dulled senses with smelling; who (as Strabo reporteth) ouercloyd with such odoriferous sauours as the natural increase of their country (Balsamum, Amomum, with myrrhe and frankincense) sends forth, refresh their nostrils with the vnsauourie s[c]ent of the pitchy slime, that Euphrates cast vp, and the contagious fumes of goats beards burned; so would I haue them, being surfeited vnawares with the sweet society of eloquence, which the lauish of our copious language may procure, to vse the remedie of contraries, and recreate their rebated wits; not as they did, with the s[c]enting of slime or goat's beards burned, but with the ouer-seeing of that *sublime dicendi genus*, which walkes abroad for waste paper in each seruing-man's pocket, and the otherwhile pervsing of our Gothamists barbarisme;

so

so should the opposite comparison of puritie, expell the infection of absurditie, and their ouer-racked rhetoricke bee the ironicall recreation of the reader.

" But so farre discrepant is the idle vsage of our vnexperienced and illiterated punies from this prescription, that a tale of Ioane of Brainford's will, and the vnlucky frumenty, will be as soone entertayned into their libraries, as the best poeme that euer Tasso eterniz'd; which being the effect of an undiscerning iudgement, makes drosse as valuable as gold, and losse as wel-come as gaine; the glowworme mentioned in Æsop's fables, namely, the ape's folly, to be mistaken for fire, when as God wot, poore soules, they haue nought but their toyle for their heate, their paines for their sweat, and (to bring it to our English prouerbe) their labour for their trauell. Wherein I can but resemble them to the panther, who is so greedy of men's excrements, that if they bee hanged vp in a vessell higher then his reach, hee sooner kills himselfe with the ouer-stretching of his windlesse body, then hee will cease from his intended enterprise. Oft have I obserued what I now set downe; a secular wit that hath liued all [the] dayes of his life by what doe you lack? to be more iudiciall in matters of conceit, then our quadrant crepundious, that spit *ergo* in the mouth of euery one they meete: yet those and these are affectionate to dogged detracting, as the most poysonous *Pasquils*, any durty-mouthed *Martin*,[b] or *Momus* euer composed,

[b] Nash was one of the writers in the Mar-Martin controversy. A poem on that subject was given in the last volume to which should have been added that in 1593, " March the twenty-first, Henry Barrowe, Gentleman, and John Greenwood, clark, Daniel Studley, girdler, Sapio Bislot, gentleman, Robert

posed, is gathered vp with greedinesse, before it fall to the ground, and bought at the dearest, though they smell of the Fripler's lauender, halfe a yeere after: for I know not how the minde of the meanest is fed with this folly, that they impute singularitie, to him that slanders priuily, and count it a great piece of art in an inke-horne man, in any Tapsterly termes whatsoeuer, to expose his superiours to enuy. I wil not deny, but in scholer-like matters of controuersie, a quicker stile may passe as commendable, and that a quip to an asse is as good as a goad to an oxe: but when the irregular ideot, that was vp to the eares in diuinitie, before euer hee met with *probabile* in the vniuersitie, shall leaue pro & contra, before hee can scarcely pronounce it, and come to correct common-weales, that neuer heard of the name of magistrate, before hee came to Cambridge, it is no maruaile if euery ale-house vaunt the table of the world turned vpside downe, since the child beateth his father, and the asse whippeth his master. But lest I might seeme with these night-crowes, *Nimis curiosus in aliena republica*, I will turne backe to my

Robert Bowlet, fishmonger, were indicted for felony, the said Barrow and Greenwood for writing seditious books tending to the ruin of the Queen and state, Studley, Billot, and Bowley, for publishing and setting forthe of the same books; and on the twenty-third, they were all arraigned, found guilty, and had judgment the last of March. Henry Barrowe and Greenwood were brought to Tyburn and there hanged the sixth of April. About the same time Henry [Penrie] a principal penner and publisher of books, intitled, Martin Marre Prelate, was apprehended at Stebben heath, by the vicar there, and sent to prison: in the moneth of May he was arraigned at the King's Bench bar, condemned of felony, and afterwards conveyed from the King's Bench to Saint Thomas Watrings and there hanged [10th April]. This pernicious book much troubled the people." Faithful Annalist to 1660. See *Herbert*, 1678.

first

first text of studies of delight, and talke a little in friendship with a few of our triuiall translators.

"It is a common practice now adayes amongst a sort of shifting companions, that runne through euery art, and thriue by none, to leaue the trade of *Noueritt* whereto they were borne, and busie themselues with the indeuors of art, that could scarcely Latinize their neck verse, if they should haue neede: yet English Seneca read by candle-light, yeelds many good sentences, as *Bloud is a begger*, and so forth: and if you intreate him faire in a frosty morning, hee will affoord you whole *Hamlets*, I should say, handfuls of tragicall speeches. But, O griefe! *Tempus edax rerum*, what's that will last alwayes? The sea exhaled by drops, will in continuance bee drie: and Seneca let bloud line by line, and page by page, at length must needes die to our stage; which makes his famished followers to imitate the kid in Æsope, who enamoured with the foxes new-fangles, forsooke all hopes of life to leape into a new occupation, and these men renouncing all possibilities of credite or estimation, to intermeddle with Italian translations: wherein, how poorely they have plodded, (as those that are neither Pouerzal-men, nor are able to distinguish of articles) let all indifferent gentlemen that haue trauelled in that tongue, discerne by their two-penny pamphlets. And no maruel though their home-borne mediocritie bee such in this matter; for what can bee hoped of those, that thrust *Elisium* into hel, and haue not learned so long as they have liued in the spheares, the iust measure of the horizon without an hexameter? Sufficeth them to bodge vp a blanke verse with *ifs* and *ands*, and otherwhile for recreation after their candle-stuffe, hauing starched

their

their beards most curiously, to make a peripateticall path into the inner partes of the citie, and spend two or three houres in turning ouer French *Doudie*, where they attract more infection in one minute, then they can do eloquence all [the] daies of their life, by conuersing with any authors of like argument. But lest in this declamatory veine, I should condemne all, and commend none, I wil propound to your learned imitation, those men of import, that haue laboured with credite in this laudable kinde of translation. In the forefront of whom I cannot but place that aged father *Erasmus*, that inuested most of our Greeke writers in the robes of the ancient Romanes, in whose traces Philip Melancthon, Sadolet, Plantine, and many other reuerend Germanes insisting, haue reedified the ruines of our decayed libraries, and maruellously enriched the Latine tongue with the expence of their toyle. Not long after, their emulation being transported into England, euery priuate scholer, *William Turner*, and who not, beganne to vaunt their smattering of Latine, in English impressions. But amongst others in that age, *Sir Thomas Eliot's*[c] elegance did seuer it selfe from al equals, although *Sir Thomas More*[d] with his comical wit, at that instant was not altogether idle: yet was not knowledge fully confirmed in her monarchy amongst vs, till that most famous and fortunate nurse of all learning, Saint Iohns in Cambridge, that at that time was as an vniversity within it selfe, shining so farre aboue all other houses, halls, and hospitalls whatsoeuer, that no colledge in the towne, was able to compare with

[c] He was author of *The Castle of Health*, 1541—*The Governor*, 1544, &c. and died 1546.

[d] Beheaded 1535.

the

the tithe of her students, hauing (as I haue heard graue men of credit report) moe candles light in it euery winter morning before foure of the clock, then the foure of the clock bell gaue strokes: till she (I say) as a pittying mother, put to her helping hand, and sent from her fruitfull wombe, sufficient scholers, both to support her own weale, as also to supply all other inferiour foundations, defects, and namely, that royall erection of Trinitie Colledge, which the vniuersitie orator in an epistle to the Duke of Somerset, aptly termed *Colonia deducta*, from the suburbs of Saint Iohns. In which extraordinary conception, *Vno partu in rempublicam prodiere*, the exchequer of eloquence, Sir Iohn Cheeke,[e] a man of men, supernaturally traded in all tongues, Sir Iohn Mason,[f] Doctor Watson,[g] Redman,[h] Ascam,[i] Grindal,[k] Leuer,[l] Pilkington;[m] all which haue eyther by their priuate readings, or publike workes, repurged the errours of arte, expelled from their puritie, and set before our eyes a more perfect method of studie.

"But how ill their precepts haue prospered with our idle age, that leaue the fountaines of sciences to follow the riuers of knowledge, their ouer-fraught studies, with trifling compendiaries, may testifie: for I know

[e] He died 1557.

[f] Sir John Mason does not occur as an author in Tanner's Bibl.

[g] Died Sept. 27, 1584.

[h] John Redman, Prebendary of Westminster, &c. died 1551. His works were principally theological.

[i] Roger Ascham is well known. He died 1568.

[k] Edmund Grindall, Archbishop of Canterbury, died 1583.

[l] Ralph Lever, Dean of Durham, wrote *The Philosopher's Stone*, &c. 1564. Thomas Lever was Master of St. John's College, Cambridge, 1552.

[m] James Pilkington was Bishop of Durham, and died 1575.

not

not how it commeth to passe, by the doting practice of our diuinitie dunces, that striue to make their pupils pulpit-men, before they are reconciled to Priscian: but those yeeres which should be imployed in Aristotle, are expired in epitomies, and well too, they may haue so much catechisme vacation, to take vp a little refuse philosophy.

" And heere I could enter into a large fielde of inuectiue against our abiect abbreuiations of artes, were it not growne to a new fashion among our nation, to vaunt the pride of contraction in euery manuarie action: insomuch, that the Pater-noster, which was wont to fill a sheet of paper, is written in the compasse of a penny: whereupon one merrily assumed that prouerbe to be deriued, *No penny no pater-noster*. Which their nice curtayling putteth mee in minde of the custome of the Scythians, who if they had beene at any time distressed with famine, tooke in their girdles shorter, and swaddled themselues straighter, to the intent, no *vacuum* being left in their intrailes, hunger should not so much tyrannize ouer their stomackes; euen so these men oppressed with a greater penurie of arte, doe pound their capacitie in barren compendiums, and bound their base humours in the beggerly straights of a hungry analysis, lest longing after that infinitum, which the pouertie of their conceit cannot compasse, they sooner yeeld vp their youth to destinie, then their heart to vnderstanding.

" How is it then such bungling practicioners in principles, should euer profit the common-wealth by their negligent paines, who haue no more cunning in logicke or dialogue Latine, then appertaines to the literall construction of eyther: neuerthelesse, it is daily

apparant to our domesticall eyes, that there is none so forward to publish their imperfections, either in their trade of glose or translations, as those that are more vnlearned then ignorant, and lesse conceiuing than infants. Yet dare I not impute absurditie to all of that societie, although some of them haue set their names to their simplicitie. Who euer my priuate opinion condemneth as faultie, Master GASCOIGNE,[n] is not to bee abridged of his deserued esteeme, who first beate the path to that perfection which our best poets haue aspired to since his departure, whereto hee did ascend, by comparing the Italian with the English, as Tully did *Græca cum Latinis*. Neither was M. TURBERVILE[o] the worst of his time, though in translating hee attributed too much to the necessitie of the time. And in this page of praise, I cannot omit aged ARTHUR GOLDING,[p] for his industrious toyle in Englishing Ouid's Metamorphosis, besides many other exquisite editions of diuinitie, turned by him out of the French tongue into our owne. M. PHAER[q] likewise is not to be forgot, in regard of his famous Virgil, whose heauenly verse, had it not beene blemished by his hautie thoughts, England might haue long insulted his wit, and *corrigat qui potest* haue beene subscribed to his workes. But fortune, the mistris of change, with a pittying compassion, respecting Master STANIHURST's[r] prayse, would that PHAER should fall, that

[n] George Gascoigne died 1577, or 1578. His Collection of Poems are now very scarce. See CENS. LIT. Vol. I. p. 109.

[o] Geo. Turberville survived till about the close of Q. Elizabeth's reign.

[p] He translated the Four First Books in 1565, and printed the whole 15 books in 1575.

[q] Thomas Phayer died 1560.

[r] See CENSURA, Vol. IV. p. 355.—He died 1618.

hee

hee might ryse, whose heroicall poetry infired, I shou'd say inspired with an hexameter furie, recalled to life, whateuer hissed barbarisme hath been buried this hundred yeere: and reuiued by his ragged quill such carterly varietie, as no Hodge ploughman in a country but would haue held as the extremitie of clownerie: a patterne wherof I will propound to your iudgements as neere as I can, being part of one of his descriptions of a tempest, which is thus:

> 'Then did he make heauens vault to rebound,
> with rounce robble bobble,
> Of ruffe raffe roaring,
> with thwicke thwack thurlerie bouncing.'

Which strange language of the firmament, neuer subiect before to our common phrase, make vs that are not vsed to terminate heauens mouing in the accents of any voice, esteeme of their triobulare interpreter, as of some Thrasonicall huffe snuffe: for so terrible was his stile to all milde eares, as would haue affrighted our peaceable poets from intermedling hereafter, with that quarrelling kinde of verse, had not sweet Master FRANCE,[1] by his excellent translation of Master THOMAS WATSON'S[2] sugred Amintas, animated their dulled spirits, to such high-witted indeuours. But I know not how, their ouer timerous cowardise hath stoode,) in awe of enuie, that no man since him durst imitate any of the worst of those Romane wonders in English: which makes me thinke, that either the louers of mediocritie are very many, or that the number of good poets are very small, and in truth (Master

[1] Abraham France, whose *Lamentations of Amyntas* was published 1587.
[2] See Theatr. Poet. Angl. 208.

WATSON except, whom I mentioned before) I know not almost any of late dayes, that hath shewed himselfe singular in any speciall Latine poeme: whose Amintas and translated Antigone, may march in equipage of honour, with any of your ancient poets: I will not say but we had a HADDON,[v] whose pen would have challenged the lawrell from Homer, together with CAR[u] that came as neere him as Virgil to Theocritus. But THOMAS NEWTON[w] with his LEILAND and GABRIEL HARUEY,[x] with two or three other, is almost all the store that is left vs at this houre. Epitaphers, and position poets, wee haue more then a good many, that swarme like crowes to a dead carcasse, but flie like swallowes in the winter, from any continuate subiect of wit.

"The efficient whereof, I imagine to issue from the vpstart discipline of our reformatorie churchmen, who account wit vanitie, and poetry impietie: whose errour, although the necessitie of philosophie might confute, which lies couched most closely vnder darke fables profunditie, yet I had rather referre it as a disputatiue plea by diuines, then set it downe as a determinate position in my vnexperienced opinion. But howeuer their dissentious iudgments should decree in their afternoone sessions of *an sit*, the priuate truth of my discouered creede in this controversie is this, that as that beast was thought scarce worthy to be sacrificed to the

[v] Walter Haddon, a famous scholar, and Judge of the Prerogative Court, &c. died 1571.

[u] Nicholas Carr, M.D. succeeded Sir John Cheek as Greek Professor at Cambridge. He was a great scholar and critic, and writer of Latin and Greek verse.

[w] He died 1607. [x] The great opponent of Nash.

Ægyptian

Egyptian Epaphus, who had not some or other blacke spot on his skin: so I deeme him farre vnworthy the name of a scholler, and so consequently to sacrifice his endeuours to art, that is not a poet, either in whole or in part.

"And heere peraduenture, some desperate quipper will cannaze my purposed comparison *Plus ultra*, reconciling the allusion of the blacke spot, to the blacke pot, which maketh our poets vndermeale Muses too mutinous, as euery stanzo they pen after dinner, is full pointed with a stabbe. Which their dagger drunkenness, although it might bee excused with *tam Marti quam Mercurio*, yet will I couer it as well as I may with that prouerbiall *fæcundi calices*, that might well haue beene doore-keeper to the kanne of Silenus, when nodding on his asse trapped with iuie, hee made his moist nose-cloth the pause intermedium twixt euery nappe. Let frugall schollers, and fine-fingered nouices, take their drinke by the ounce, and their wine by the halfe-penny worths: but is it for a poet to examine the pottle pots, and gage the bottome of whole gallons, *qui bene vult* poiein, *debet ante* pinein. A pot of blew burning ale, with a fiery flaming toste, is as good as Pallas with the nine Muses on Pernassus top; without the which, in vaine they may cry, O thou my Muse, inspire mee with some pen, when they want certain liquid sacrifice to rouze her forth her denne. Pardon mee (gentlemen) though somewhat merrily I glance at their immoderate folly, who affirme, that no man writes with conceit, except hee take counsell of the cup: nor would I haue you thinke, that *Theonino dante*, I arme my stile against all, since I doe know the moderation of many gentlemen of that studie, to

bee so farre from infamie, as their verse from equalitie: whose sufficiencie, were it as well seene into, by those of higher place, as it wanders abroad vnrewarded in the mouthes of vngratefull monsters, no doubt but the remembrance of Mæcenas liberalitie extended to Maro, and men of like qualitie, would haue left no memory to that prouerbe of pouertie, *Si nihil attuleris ibis Homere foras.* Tush, say our English Italians, the finest wits our climate sends forth, are but drie-brained dolts in comparison of other countries: whom if you interrupt with *redde rationem*, they will tell you of PETRARCH, TASSO, CELIANO, with an infinite number of others, to whom if I should oppose CHAUCER, LYDGATE, GOWER, with such like, that liued vnder the tyrannie of ignorance, I doe thinke their best louers would bee much discontented with the collation of contraries, if I should write ouer all their heads, haile fellow, well met. One thing I am sure of, that each of these three haue vented their meeters with as much admiration in English, as euer the proudest Ariosto did his verse in Italian.

"What should I come to our court, where the other-while vacations of our grauer nobilitie are prodigall of more pompous wit, and choice of words, then euer tragicke Tasso could attaine to? But as for pastorall poems, I will not make the comparison, lest our countrimens credite should be discountenanced by the contention: who, although they cannot fare with much inferiour facilitie, yet I know, would carry the bucklers full easily from all forraine brauers, if their *subiectum circa quod*, should sauour of any thing hautie. And should the challenge of deepe conceit be intruded by any forrainer, to bring our English wits to the touch-

stone

stone of art, I would preferre diuine Master SPENCER, the miracle of wit, to bandie line by line for my life, in the honour of England, against Spaine, France, Italy, and all the world. Neither is hee the onely swallow of our summer, (although Apollo, if his tripos were vp againe, would pronounce him his SOCRATES) but hee being forborne, there are extant about London, many most able men, to reuiue poetry, though it were executed ten thousand times, as in Platoes, so in Puritans common-wealth: as namely for example, MATHEW ROYDON,[y] THOMAS ACHLOW,[z] and GEORGE PEELE:[a] the first of whom, as he hath shewed himselfe singular in the immortall epitaph of his beloued *Astrophell*, besides many other most absolute comike inuentions (made more publike by euery mans praise, then they can bee by my speech,) so the second hath more then once or twice manifested his deepe-witted schollership in places of credite: and for the last, though not the least of them all, I dare commend him vnto all that know him, as the chiefe supporter of pleasance now liuing, the atlas of poetrie, and primus verborum artifex: whose first increase, the arraignment of *Paris* might pleade to your opinions his pregnant dexteritie of wit, and manifold varietie of inuention, wherein *(me iudice)* hee goeth a step beyond all that writ. Sundry other sweete gentlemen I doe know, that wee haue vaunted their pens in priuate deuices, and tricked vp a companie of taffatie fooles with their feathers, whose beautie, if our poets had not pecked with the supply of their periwigs, they might haue

[y] See CENS. LIT. II. p. 236. [z] Or Achelly.
[a] *Ib.* III. p. 288. Theatr. Poet. Angl. 131.

antickt it vntill this time, vp and downe the countrey with the King of Fairies, and dined euery day at the pease-porredge ordinary with *Delfrigus*.

" But *Tolasso* hath forgotten that it was sometime sacked, and beggers, that euer they carried their fardels on footback: and in truth no maruaile, when as the deserued reputation of one *Roscius* is of force to enrich a rabble of counterfeits: yet let subiects, for all their insolence, dedicate a *De propundis* euery morning to the proseruation of their Cæsar, lest their increasing indignities returne them ere long their iuggling to mediocritie, and they bewaile in weeping blankes, the wane of their monarchie.

" As poetrie hath beene honoured in those her forenamed professors, so it hath not been any whit disparaged by WILLIAM WARNER'S [b] absolute *Albions*. And heere auhtoritie hath made a full point: in whose reuerence insisting, I cease to expose to your sport the picture of those pamphleters, and poets, that make a patrimonie of *In speech*, and more then a younger brother's inheritance of their *a b c ie*. Reade fauorably, to incourage me in the firstlings of my folly, and perswade your selues, I will persecute those idiots and their heires vnto the third generation, that haue made art bankerout of her ornaments, and sent poetry a begging vp and downe the countrey. It may be, my *Anatomie of Absurdities* may acquaint you ere long with my skill in surgerie, wherein the diseases of arte more merrily discouered, may make our maimed poets put together their blankes vnto the building of an hospitall.

[b] Died 1609.

" If

"If you chance to meet it in Paules, shaped in a new suite of similitudes, as if like the eloquent Apprentice of Plutarch, it were propped at seuen yeeres end in double apparell, thinke his master hath fulfilled couenants, and onely cancelled the indentures of dutie. If I please, I will thinke my ignorance indebted vnto you that applaud it; if not, what rests, but that I be excluded from your courtesie, like Apocrypha from your bibles.

How euer, yours euer,

THOMAS NASH."

The extreme length of this article is sufficient reason for deferring the remainder to the ensuing month.

Conduit street. J. H.*

ART. VII. *Nash's Pierce Penilesse.*

[CONTINUED FROM P. 20.]

"To the High and Mightie Prince of Darknesse, Donsell Dell Lucifer, King of Acheron, Stix and Phlegeton, Duke of Tartary, Marquesse of Conytus, and Lord High Regent of Lymbo: his distressed orator, Pierce Penilesse, wisheth encrease of damnation and malediction eternall, per Jesum Christum Dominum nostrum.

"Most humble sueth unto your sinfulnes, your single soald orator Pierce Penilesse: that whereas your impious Excellence, hath had the poore tenement of his purse any time† this halfe yeere for your daunсing

* The Editor only is answerable for the imperfect notes annexed to this article.

† No i'le be sworne, upon a book have I not.

schoole,

schoole, and he (notwithstanding) hath received no peny nor crosse for farme, according to the usuall manner it may please your gracelesse Majestie to consider of him, and give order to your servant Avarice, he may be dispatched, insomuch as no man heer in London can have a dauncing schoole without rent, and his wit and knavery cannot be maintained with nothing. Or if this be not so plausible to your honourable infernalship, it might seeme good to your hellhood, to make extent upon the soules of a number of uncharitable cormorants, who having incur'd the daunger of a præmunire, with medling with matters that properly concerne your owne person, deserve no longer to live (as men) amongst men, but to bee incorporated in the society of divels. By which meanes, the mighty controuler of fortune, and imperious subverter of destiny, delicious gold, the poore man's god, and idoll of princes, (that lookes pale and wanne through long imprisonment) might at length be restored to his powerfull monarchie, and eftsoon bee set at liberty to helpe his friends, that have neede of him.

"I know a great sort of good fellowes that would venture farre for his freedom,* and a number of needy lawyers, (who now mourne in thread-bare gownes for his thraldome) that would go neere to poison his keepers with false Latine, if that might procure his enlargement: but inexorable yron detaines him in the dungeon of the night, so that now (poore creature) hee can neither traffique with the mercers and tailers as he was wont, nor dominere in tavernes as he ought.

"Famine, Lent, and Dissolution, set in onion-

* Id est, for the fredome of gold.

skin'd

skin'd jackets before the doore of his indurance, as a chorus in tragedie of hospitality, to tell hunger and poverty thers no reliefe for them there: and in the inner part of this ugly habitation, stands Greedinesse,* prepared to devoure all that enter, attired in a capouch of written parchment, button'd downe before with labels of war, and lined with sheepes fels for warmenes: his cappe furd with cats skins, after the Muscovic fashion, and all to be tasseld with angle-hookes instead of aglets, ready to catch hold of all those to whom he showes any humblenes: for his breeches they were made of the lists of broad cloaths, which he had by letters pattents assured him and his heyres to the beter overthrowe of Bowcases and cushion-makers, and bumbasted they were like beer barrels, with statute marchants and forfeitures: but, of al, his shooes were the strangest, which being nothing els but a couple of crab-shels, were toothd at the toes with two sharp six-peny nailes, that dig'd up every dunghill they came by for gold, and snarld at the stones as he went in the street, because they were so common for men, women, and children, to tread upon, and he could not devise how to wrest an odde fine out of any of them.

"Thus walkes he up and downe all his life time, with an yron crow in his hand instead of a staffe, and a sarjants mace in his mouth (which night and day he still gnaws upon) and either busies himselfe in setting silver lime twigs to entangle young gentlemen, and casting foorth silken shraps to catch woodcocks, or in syving of muskhils and shop-dust, whereof he will boult a whole cart load to gaine a bow'd pinne.

* Here is the description of Greedines.

"On

"On the other side Dame Niggardize* his wife, in a sedge-rugge kirtle, that had beene a mat time out of minde, a coarse hempen raile about her shoulders, borrowed of the one end of a hop-bag, an apron made of almanacks out of date (such as stand upon screens, or on the backside of a dore in a chandler's shop) and an old wives pudding pan on her head, thrum'd with the pairings of her nails, sat barrelling up the dropping of her nose, insteed of oyle to saime wooll withall, and would not adventure to spit without half a dozen porrengers at her elbow.

"The house (or rather the hell) where these two earth-wormes encaptived this beautifull substaunce, was vaste, large, strong-built, and well-furnished, all save the kitchen: for that was no bigger then the cooke's roome in a ship with a little court chimney, above the compasse of a parenthesis in proclamation print: then judge you what diminutive dishes came out of this dove's neast. So likewise of the buttry; for whereas in houses of such stately foundation, that are builte to outward shewe so magnificant, every office is answerable to the hall, which is principall; there the buttry was no more but a blind cole-house under a paire of staires, wherein (uprising and down-lying) was but one single single kilderkin of small beere, that would make a man with a carrouse of a spoonefull, run through an alphabet of faces. Nor us'd they any glasses or cups, as other men; but onely letle farthing ounce-boxes, whereof one of them fild up with froath, in manner and form of an alehouse, was a meale's allowance for the whole household. It were lamentable

* Here is the description of Niggardize.

to

to tell what misery the rattes and mice endured in this hard world; how when all supply of vituels failed them, they went a boot-baling one night to Senior Greedinesse bedchamber, where finding nothing but emptines and vastitie, they encountred, after long inquisition, with a cod-peece, well-dunged and manured with greace (which my pinch fart-peny father had retained from his bachelorship, until the eating of these presents.) Upon that they set, and with a couragious assault, rente it cleane away from the breeches, and then carried it in triumph like a coffin on their shoulders betwixt them. The very spiders and dust-weavers that wont to set up their loomes in every window, decayed and undone through the extreme dearth of the place, that afforded them no matter to worke on, were constrained to breeke against their wills, and goe dwell in the country, out of the reache of the broome and the ring: and generally not a flea nor a cricket that caried any brave minde, that would stay there after he had once tasted the order of their fare. Onely unfortunat gold (a predestinat slave to drudges and fooles) lives in endlesse bondage there amongst them, and may no way be releast, except you send the rot halfe a yeare amongst his keepers, and so make them away with a murrion one after another."

[*To be concluded in the next Number.*]

ART.

Art. VIII. *Confirmation of the meaning of the word "Tye."*

TO THE EDITOR OF CENSURA LITERARIA.

——————" He was a man
Of an unbounded stomach, ever ranking
Himself with Princes: one who by suggestion
Tyed all the kingdom."

SHAKSPEARE, HENRY VIII.

SIR,

The excellent illustration of the word *tyed* in the above passage, by your correspondent S. may be, in some degree, supported by the following stanza from a poetical tract, mentioned by Mr. Beloe,* as holding a place in the Garrick collection, entitled "A Dialogue betweene the Comen Secretary and Jelowsy, touchynnge the Unstablenes of Harlottes."

"*Jelowsy.*

"She that can no counsayll kepe,
And lyghtly wyll sobbe and wepe,
Laughe agayne, and wote not why,
Wyll she not sone be *tyced* to foly?"

It seems plain from the orthography of the word here used for *enticed*, that the etymology of the verb *to entice*, which Dr. Johnson declares to be uncertain, is the same as that of *to tie (teogan.)* The syllable *en* is a subsequent arbitrary addition, such as is often used in forming a verb from a substantive without changing its termination, as *slave, enslave, rich, enrich, &c.*; and indeed many persons, of provincial education, use

* Anecdotes of Literature, Vol. I. p. 389.

the

the word *tice* for *entice* to this day. Or, perhaps, Shakspeare actually wrote *tyced* in the passage in dispute: a single letter is all that the word we have wants, to become so.

Farrar's Building, Inner Temple,
February 7, 1808. BARRON FIELD.

ART. IX. *Defects of Modern Criticism.*

TO THE EDITOR OF CENSURA LITERARIA.

SIR,

I have often lamented the present state of public criticism; for although there are many who undertake the office, yet there are too many reasons to be dissatisfied with all of them: it is not sufficient for public instruction to be only just informed what is the opinion of an author, or of the person, who sits in judgment upon him, whether he agrees with or differs from the author criticised; for the public wants further information, wants evidence and reasons why one opinion is preferable to some other; without this a mere combat between opinions tends to no advances in knowledge, but either leaves the public under its former uncertainty, or adds still a greater uncertainty by some new opinion being started without any evidence to support it.

In two former Letters I have given examples of both these defects in modern criticism; I shall now take notice of a third defect, which is, that even when some reasons and evidence are produced in support of any opinion, they are generally such as are servilely copied and retailed from former writers, without the force of them

them being duly weighed; and often also with some assertions *added* to them, which either are not true, or if they be true, certainly weaken and sometimes altogether destroy all the force before contained in such reasons and evidence. Of this defect I will, in like manner, notice an example which happens to lie before me: to criticise whole books, or to stem the torrent of false criticism, are Herculean labours; but it may present some useful information to others if we occasionally examine particular subjects and the remarks which have been made public concerning them. Mr. Hurwitz, master of a Jewish academy, near London, has lately, to his great credit, published a book to facilitate the study of the Hebrew language, more particularly among those of his own nation: in this he had occasion to mention the antiquity of the present Hebrew letters in which the Jewish scriptures are writ; and is of opinion that they are the most ancient ones ever made use of by the Jews, notwithstanding that other learned Jews, even in the most ancient times, have been of a different opinion, and asserted that the Samaritan and Syrian letters were the original ones, in which their scriptures were writ, and that the present Hebrew letters were first introduced by Esra. Modern Christians of learning have been equally divided in their opinions, on this subject, as the Jews themselves. Now as to which of these two opinions is entitled to most credit I do not undertake to determine: something rational has been urged on both sides, and it requires a very comprehensive view of the subject to ballance the evidence, so as to pronounce as to which preponderates on the whole. But a late writer, in his account of this book, has adopted the opposite

opposite opinion to that of M. Hurwitz, and has also given his reasons for it, which I here transcribe.

"The arguments of the author are not original, and he has not stated the opposite arguments in full strength. His reasonings to prove that the present Hebrew letters are of pristine antiquity we must pronounce incompetent: and he will feel our objections at once, when we ask him what he would have thought and said had *these* letters, and no others, appeared on the public coins of the Maccabees, Simon, &c. who were priests as well as civil rulers, and who most surely cannot be suspected either of defective knowledge or of any inclination in favour of heretics? *These priests* (he would have said) *used the priestly or sacred letters.* Let him then give this fact its full force in favour of the Samaritan type."

Now here we may first observe, that if Mr. Hurwitz's arguments are not *original*, so neither is this of his examiner, but a hackneyed one as old as the age of Scaliger, that is, 200 years ago: and if M. Hurwitz has not stated the *opposite* arguments in their full strength, so neither has his examiner stated even his own argument in full strength; but, on the contrary, has had the same misfortune as has often happened to repeaters of old tales, that is, that it was a good story when he heard it, but he unfortunately spoilt the whole in repeating it: for we shall find that, as I observed before, he has himself *added* something which is not true; and has also *added* something, which, if it be true, yet weakens at least, if it does not altogether destroy, all the force of his argument. As a proof of these defects, he says, "that *Samaritan*, and not *Hebrew*, letters have appeared on the coins of the *Maccabees, Simon, &c.* who were

priests as well as civil rulers." Here the whole is in the plural number, and readers must necessarily conceive that coins have appeared of several other *priests*, among the Maccabees, beside Simon, for he adds, &c. "But this is not known to be true; no coin has ever been discovered with any other name upon it than *Simon*; some indeed have been found with no name upon them, but as they have similar types upon them with those having the name of Simon, i. e. some sacred utensil of the Jews, or a legend, in Samaritan letters, applicable only to Simon, such as *the liberation of Israel*, no person ever before ascribed any of these coins to any other *priest* among the Maccabees, except *Simon only*." Thus far he has *added* what is not true; but he has moreover *added* in the argument, what if it be true, helps to weaken and destroy it. For Scaliger and others, who at first made use of this argument in favour of the *pristine antiquity* of the Samaritan and Syrian letters, on account of their being found on coins struck by the Jewish rulers themselves, had no knowledge that the name of *Simon* was to be found on any of them; nothing more of the legends had been de-deciphered in their time than a Samaritan *S* on some, and on others an *S* followed at some distance by an *N*. Hence they concluded that these were the first letters either of *Samuel* or of *Solomon*, and that all the others were coins of some of the Jewish Kings *before* the seventy years of captivity: now if this had been true, *their* argument was a good one, that these very ancient coins with Samaritan letters proved the *pristine antiquity* of the Syrian before the Hebrew letters; and Scaliger even pronounced those to be *insane* who should think otherwise. "Visuntur hodie *Sicili*, qui quotidie Ierosolymis effodiuntur, et *sub regibus* Iuda in

usu

usu fuerunt; in illis nummis eædem literæ incisæ sunt, quæ in scriptis Samaritanorum leguntur, et putare veterum Hebræorum alias literas fuisse quam quæ in illis nummis visuntur et *quæ sub regibus* Iuda in commerciis erant, extremæ est insaniæ." *In Euseb. animadv. Apud Ann.* 1617. Now the above dissentient from M. Hurwitz has entirely spoilt this argument of Scaliger, by adding that the coins in question were not struck until the time of *Simon*, and other *priests*, in the age of the Maccabees; that is, almost 1000 years after Solomon, and about 400 years after there had ceased to be *any kings* at all among the Jews; and after so many revolutions had happened to the nation, by their being captives for seventy years at Babylon, and other calamities, that they had lost, in a great measure, even the use of their Hebrew language, and the ancient names even of their months; therefore, *possibly*, of their ancient letters likewise. After their return they were surrounded by Syrian nations for above 300 years, with whom they could not hold any communication, unless they could either induce the Syrians to learn the letters which they brought with them from Babylon, or else themselves learn those of the Syrians; and that they rather might do the latter is *probable*, because we find that they certainly then learned even the Syrian language; so that at last, in our Saviour's time, their current language consisted of as much Syriac as Hebrew and Babylonian mixed together, as is proved in the New Testament, where the few words of their then current language preserved there are all Syriac. In this state of facts how is it possible for any one to conclude from any proofs of Syriac, i. e. Samaritan, letters being then in use among

them, that they were the same letters as had been *anciently* in use during the Jewish Kings, and not rather acquired from the Syrians *after* their return, just as well as the Syrian language during the 300 years of intercourse with them? This can only prove that they were used by the Jews at that time, and not that they had been in use 400 or 1000 years before any of the above revolutions had happened to the Jews. It is evident, therefore, that from the moment that the name of *Simon* was discovered on the coins instead of *Solomon*, the argument of Scaliger was totally at an end; and that if the fact *be true* that this name is found there, the mention of this, by the critic in question, can only prove his want of discernment, not the *pristine antiquity* of the Samaritan letters. I do not, however, mean by this either to affirm or deny the more ancient use of Samaritan letters by the Jews, but only that *this* evidence of their more ancient use has no solidity in it, although selected by the writer in question as being alone a sufficient proof against the contrary opinion of M. Hurwitz. It is, in fact, the very same thing as if any writer, a thousand years hence, on finding a coin of G. III. with a legend, in Roman capitals, should hence conclude that the English had always used Roman capitals, and no others, from the most ancient times, ever since the conquest of the island by the Romans, notwithstanding the revolutions it had undergone in the times of the Saxons, Danes, and Normans; and yet we know that in general very different letters have been chiefly in use here, not only Saxon letters formerly, but even in the reign of G. III. smaller Roman letters and Italian letters, and in writings many different sorts, all which differ as much from

from Roman capitals as Hebrew letters do from Samaritan. In fact, also the *priests* at one hundred years after *Simon*, &c. used Greek capitals on their coins, which would just as well prove the *pristine antiquity* of Greek letters among the Jews, as those of Simon prove it concerning Samaritan ones; or rather prove only that in different ages different letters were in current use, just as antiquaries at present judge of the antiquity of MSS. by the different forms of the letters employed in them. One would wish then to find a more solid kind of criticism adopted in public judgments of new books, that we may at least advance in knowledge as we do in age.

S.

ART. X. *The Ruminator. Containing a series of moral, sentimental, and critical Essays.*

No. XXIII.

On Mrs. Carter's Letters.

The collections of letters of eminent literary characters, which have been given to the public within the last ten years, have added materially to the stock of innocent and instructive amusement. An accession to this stock has just been announced, by a notice of the publication of Select Parts of the Correspondence of Mrs. Elizabeth Carter. The world, if I mistake not, will be as much delighted by her eloquence, and beauty of language, as by her strength of mind and fervour of piety; while those who admire a more playful manner, joined to an equal warmth of religion, and

purity of conduct, will perhaps be still more pleased with those of her correspondent, Mrs. Katherine Talbot, which will appear with them. In the latter years of Mrs. Carter's life, the colour of her pen became still more uniformly serious, as is proved by her letters to Mrs. Vesey. I could not refrain from soliciting the permission, which a spare hour would allow me to embrace, of making the following extracts, from the MSS. in the hands of my dear friend the Editor: conceiving I should gratify the public by this slight anticipation.

Extracts from Mrs. Carter's Letters to Mrs. Vesey.

Aug. 21, 1776.

"We were both exceedingly disappointed at your rejection of our darling scheme of Walmer Castle. But I suspect it is Mrs. H—'s fault. She probably represented it to you merely as a pleasant dwelling, where you might eat your dinner, and drink your tea and coffee, like the fashion of any modern house. If she had told you that some discontented spectre walked its melancholy round every night along the grass-grown platform, the attraction would have been irresistible to your curiosity. I think she might possibly have succeeded even if she had been contented to describe the operations of elementary beings upon the ancient structure. She might have told you how the spirits of the air talk in whistling winds through its battlements, and how the angel of the waters dashes the roaring billows at its foot. Instead of alluring you by these sublime ideas, I suspect she dwelt chiefly on the pleasure you would

would confer upon a couple of mere two-legged human creatures; upon which you turned about and said, 'Why, Mrs. Handcock, we can meet enough of these upon the pantiles,' and so the die turned up for Tunbridge; for which we are very sorry that your vixen countrywoman did not beat you."

"Oct. 13, 1776.

"Though I cannot claim even an acquaintance with Mr. S. Jenyns, I must defend him, though I had much rather he would have prevented any attack, by such an explication as would have rendered it less possible to mistake his meaning: yet even as it now stands, he seems to have sufficiently discovered that he cashiers no other valour than that which from false and wicked ideas of honour and glory stabs individually and desolates whole nations: no other friendship but such an exclusive affection as subverts general benevolence; and no other patriotism but such as serves for a mask to ambition, and from the influence of private passions tends to throw the state into discord and confusion. Mr. Jenyns in the consideration of not loading the attention of those, whom he chiefly meant to benefit by his book, has too often expressed himself with a conciseness which renders his meaning obscure."

"Deal, Dec. 2, 1776.

"I am obliged to you for the concern you express on the subject of our late shock. Perhaps you may

have felt an earthquake: if not, I am not inclined to wish for one *a votre intention*; but as it past happily over, I have often wished you had been with Monty * and me on Thursday morning. I have felt one before; but it was nothing compared to this. Never did I experience so sublime an effect of the voice of the Hand of Omnipotence. This awful exertion was mercifully checked within the boundary that marks destruction; but I should think its continuance for a few more seconds must have produced fatal effects. It seemed as if the pillars of heaven, and foundations of earth were all convulsed. The wild tumult and hurry of the elements were as much beyond all description as the confusion of my thoughts; for I had no explicit idea till I was awakened to a more distinct sense by Monty's hastily uttering "an earthquake!"

"Dec. 4, 1777.

"It did indeed give me all the pleasure you could wish or suppose, my dear Mrs. Vesey, to receive a letter from you in such a style of chearful tranquillity and comfortable hopes. My heart must and will feel your absence with many a tender regret this winter; but it would be much less supportable, if I had not the happiness to consider it as a consequence of your acting in a manner conformable to your obligations. On this solid rock we may stand, and look forward with unallayed pleasure to the prospect of our next meeting, when I trust we shall enjoy our delightful parties with a spirit unclouded by any of those uneasy reflections,

* Her nephew Montagu Pennington,

which

which must cast a gloom over the brightest sunshine of life, whenever inclination is preferred to duty. *En attendant* the more active pleasures of our social hours, may the best and most important reflections tranquillize your mind, the happiest recollections of friendship soothe your heart, and the brightest visions of poetical imagination vary and enliven your solitude; and give spirit as well as sentiment to your tete a tetes with dear Mrs. Handcock!

"Miss Sharpe commissions me to assure you both of her love; and I know very few people whose love is less lightly given We wished for you extremely last night in my little airy abode, round which all the elements play with the most uninterrupted liberty: for happily I am not in a town, but at the end of it. You would have enjoyed the solemn concert; to which by a chearful fire we listened with so much rapture. The whistling wind, the beating rain, and dashing waves, ushered in that winter, which has been so long delayed: for November has been gilded by the smiles of May. There has scarcely been a day in which the airings we have taken did not furnish us with some beautiful view. I wish you could accompany us. I think you would be pleased with the country. It has one advantage beyond any I ever recollect to have seen: the charming variety of the ground, and the intersection of the hills, sometimes opening a view to the sea; sometimes to a shaded village, and sometimes a solitary cottage, which seems retired to an infinite distance from the rest of the habitable world!"

"It

"Deal, June 7, 1777.

"It is quite uncomfortable to me, my dear Mrs. Vesey, to find you are still detained in London, which in its present desertion must appear like a solitude haunted by the ghosts of all your departed friends. The misfortune too is, that amidst the avocations of disagreeable mere mortal business of preparing for a journey, they can only just glide by you, and give you no idea but of their loss. When you are quietly reposing in the shades of Lucan, your imagination will be at full leisure to stop the fleeting phantoms, and converse with them at your ease.

"You say that Mr. Vesey still talks of returning after Christmas. If he should continue in this determination, I hope you will not put any discouragement on this near hope, for the sake of a more distant prospect. Consider, my dear friend, that at your age and mine, the more immediate good is the most valuable; and we can reasonably place but little dependence on any remote hopes, except those which extend beyond the circuit of the sun. I take it for granted that by *after Christmas* Mr. Vesey means *immediately after*: for your friends would think themselves grievously defrauded, if you did not visit them till Spring. No: I must hope, my dear Mrs. Vesey, that we shall enjoy the delightful social hours of Winter together; not like the soi-disant philosophers whom you mention, puzzling plain truth by the vanity of perplexed system, but conversing with the simplicity of an honest heart, regulated by rigid principles, and enlivened by the playfulness of an innocent imagination!

"I am flattered to find that I agree with Mr. Burke. Yes: ask your own heart; and it will tell you, what

is

is the rule of life that best directs it to grow wise and good. Be thankful for this gracious guidance and never listen to the half *learning*, the perverted understanding, and pert ridicule of French philosophers, and beaux esprits, who would persuade you it is best to wander over a wide stormy ocean, without a pilot, and without a leading star!"

ART. XI. *Brief Biographical Notice.*

REV. EDWARD TYMEWELL BRYDGES.

[From Gentleman's Magazine.]

"Died, Oct. 17, 1807, at his seat at Wootton Court, near Canterbury, aged fifty-eight, the Rev. Edward Tymewell Brydges, the late Claimant to the Barony of Chandos. He had been long in a declining state of health, and bore many bodily sufferings with exemplary patience and cheerfulness. His good qualities were striking and attractive: a warmth of heart, a generosity of temper, an elegance, and eloquence of manners, and a certain playfulness and originality of humour, engaged the approbation of most people, and the interest of all. Though occasionally fond of retirement, he had mixed widely with the world; and if his ductile spirit did not always profit of his experience, it arose from a venial confidence, which, if not prudent, was at least engaging. He was a good scholar; of quick apprehension, keen natural taste, and much irregular reading; but his wit was sometimes too sarcastic to be relished; and his irony too doubtful to be perfectly understood. There was one subject on which his just indignation never subsided, and which aggravated the sufferings of ill health: had he obtained his birthright,

birthright, he would have enjoyed the elevated rank to which he knew himself entitled; of which the suspension did not in the smallest degree alter his claim; and of which he was so far from being discouraged (like imbecile minds) at the assertion, that he only insisted on his right with the more dignity. The case, simple in itself, became a most extraordinary one from the mode in which the opposition to it was conducted. The discussion lasted more than thirteen years, from October 1789 to June 1803. Many of the particulars are both too delicate and too tedious for detail. The petitioner claimed in right of a descent from a third son of the first Peer in 1554. He had a vast field of prior branches to clear away; and he had six or seven generations in his own line to establish. There are certain pieces of evidence which the experience and wisdom of the law has long established as proofs of certain facts, which are not to be disputed. These are just and necessary barriers against the caprice of individual opinion. Even if we could suppose that these rules will sometimes lead to a wrong conclusion, it is better that human affairs should be subjected to this occasional and rare error, than to the fluctuation and uncertainty of each man's private conviction. Every one, who is conversant with the world, must have observed the unaccountable whims, on which the judgment of a large mass of the people is dependent. Circumstances which appear trifles too light to be noticed by one man, operate like conviction on another. Prejudices, which are treated with just scorn by the sound and honest mind, have the force of certainty with the thoughtless and weak. Cunning men who are interested to mislead, know too well what use to make of this

this imperfection. The Claimant, however, thinking it unnecessary to satisfy all the nonsense of extrajudicial misconception and false rumour, was advised to rest his case on the basis of having fulfilled the proofs required by the law. His friends and advisers thought, and still think, those proofs were such as would have entitled him to a direction from a judge at Nisi-prius to a jury, to find a verdict for him, in a trial for estates. His opponents, by thirteen years of unexampled industry, and equally unexampled modes of proceeding, did every thing to create prejudices; and then pleaded these prejudices as reasons for abandoning all the general rules of evidence. The cause, at last, became complicated, by these means, with so much puzzling and irrelevant matter, as to confound common minds, and to perplex even men of business who had not much leisure to spare for it. The evidence extended to a folio volume; and on the day of decision, some of the leading speeches betrayed a misapprehension of essential and admitted facts. Never was the necessity of prescribed and settled rules of proof more apparent: every thing was thrown into the wide sea of private opinion, and every thing was confusion. To throw aside the sentiments of those whose habits of mind do not qualify them to judge at all, we may observe, that what convinces the Herald, the Lawyer rejects with scorn; and, on the contrary, the Lawyer considers as satisfactory proof, what the Herald has little regard for. Woe then to those who are thus at the mercy of every one's judgment! The winds and waves are more certain! And Heralds must excuse us, when we say, that the judgments of many of them are built on the weakest of all data!

data! They mistake their fiats for law. Mr. Brydges was maternally descended from the noble families of Egerton, Cavendish, Stanley, Clifford, Brandon," &c.

It was intended to have given a fuller and more original account of the subject of the above article. But it has become necessary to copy the article verbatim from the Gentleman's Magazine, for the reasons which follow:

This article drew forth a most cruel and unwarrantable attack, signed *Sudeley*, in the Gentleman's Magazine for December following, which produced the two following replies. But the good-natured Editor was anxious to avoid the continuance of a dispute, which begun to grow so very serious: and who could press him on the subject at a moment of such dreadful calamity * as he has experienced in the present month? Yet self-defence requires that the person attacked should not be entirely silent. It becomes therefore a necessary, however painful, duty, to give place to those replies here: and surely they will be admitted to be moderate, if the provocation be considered; and very far short indeed of what *might* be said!

N°. I.

"MR. URBAN,

"When a man assumes the cloak of virtue to aim the arrows of malice with the better effect, I leave the public to determine what name he deserves. In the letter of Sudeley almost every fact, on which the thunder of his aspersions is built, is positively or virtually false,

* The fire which happened at Mr. Nichols's printing-office.

The

The case he states necessarily implies the following truths—1st. A claim raised upon false evidence, opposed by the body of Heralds and Crown Lawyers, acting in conjunction, and impelled solely by a sense of duty and conviction of the rectitude of the part they take. 2d. A consequent collection of proof which only requires to be briefly stated to convince the public. 3d. A prompt and unanimous decision of the House of Lords. 4th. And lastly, a gross and infamous attack upon all these grave and exalted parties, imputing to them the most diabolical motives, on account of this exercise of their duty. All which Sudeley states (as well he may, if the facts be all true) constitute a crying offence against good order, decency, and the constituted authorities, and force him, however reluctantly, to vent the indignation of a pure and virtuous heart!

"Unfortunately for Sudeley every one of these assumptions is untrue—1. There was an attempt indeed, but it was a *vain* attempt, to prove the evidence false. 2. Only one Herald opposed the claim, whose conduct and motives may be the subject of future investigation. 3. The Crown Lawyers were not unanimous, (which must have happened, if the case had deserved the character given it by Sudeley,) nay, on the contrary, the highest legal minister of the Crown, whose powerful talents, experience, opportunity, and integrity, none can question, leaned to the other side;—a fact which Sudeley will scarcely deny, but must mean, instead, to insinuate, with an unexampled presumption and conceit, that that great man was *deceived* on a subject, on which he pretends that *he himself* could briefly and easily produce conviction on the public mind. 4. The House

House were so far from being unanimous, that perhaps no case ever occurred in which there was more delay and difficulty, and more difference of opinion—so much so, that the majority of the Peers did not make up their minds to vote on either side. Lastly, no attack whatever has been made on the body of Heralds, the great Law Officers of the Crown, or the still higher tribunal which determined the case—nor have diabolical motives been imputed to any one; much less to them—the whole reflection being confined to the opponent of the claim for his *extraordinary modes of proceeding*, and the extraordinary prejudices he so industriously endeavoured to spread.

"I will only add, that however long the cloak which Sudeley wears, I can plainly perceive the cloven foot beneath it; and I will venture my life, that if ever he commits his real name to your printer, it will turn out to be, not that of an impartial bye-stander, actuated by the love of truth and virtue, but that of the *principal party in the original dispute*. Till he commits his name I am determined to say nothing more to him, than I shall say on the present occasion; for I will not fight with a man in a mask; and when he commits it, I will appeal to a tribunal which has better opportunity of doing justice on such weighty subjects than the vehicle of your pages. In the mean time we are at issue on the facts. Let the public, or a more competent jurisdiction, determine between us.

IMPAVIDUS.

"P.S. Lest

"P. S. Lest there should be one captious objector to these arguments, whose ingenuity may suggest that the lights now threatened to be thrown upon this subject would have produced a very different result from that on which the present reasonings are founded, it may, perhaps, be necessary to add, that the charges which now sound so big, and seem so tremendous, have been actually urged, (and, if I am not more mistaken than I ever was mistaken, by *the very same party,)* before the tribunal competent to form a judgment, and to act upon that judgment— & *mirabile dictu,* urged *in vain!*—Why then does Sudeley renew them? Alas! Is there any one acquainted with human nature who can ask the question? He knows, for he has talents, that what was offensive when *orally* urged at the bar is still more offensive in *print.* But let him, who talks so loudly of insults upon privileged orders, beware of the consequences of this greatest of all insults on their integrity and understandings. I defy him to produce a single charge or argument which he has not produced before, and I defy him to produce it without having its sophistries and falsehoods again detected. There is not one of his distorted facts, or malignant comments, which, though innocence itself can never be callous to the mention of them, the present writer can for a moment fear his ability to answer and detect, as often as they are repeated. The trick of striking up the drum of clamour to drown the voice of reason in cases of false condemnation, has been practised by great despots of old. Little despots, spawned out of the dregs of a court of chivalry, (the great nuisance of former days)

flatter themselves, it seems, to effect their own base purposes by the use of similar engines. A man is loaded with crimes of the deepest dye, and then is told he must not "*molest, insult, and pester*" the public with the mischievous rhapsody of his DEFENCE! I have heard before of a tyrant, who put a poor wretch to the torture, till he roared; and then tortured him again with double ingenuity *because* he roared!"

N°. II.

The following Parody on Sudeley's Letter shews how his own weapons can be turned against himself, with the advantage of having truth on its side into the bargain.

"MR. URBAN,

"The singular, and I am sorry to add, most foul and cruel article, which stands at the head of your Magazine for December, attacking, in terms of most unexampled indecency and abuse, not only the memory of a late departed Claimant, eminent for his amiable qualities and his integrity; but also the character of his heir, and all his long-respected family, extorts this reply from me.

"Among the innumerable weaknesses which mark the generality of mankind, there is none perhaps more contemptible and disgusting in an individual than that which mistakes his own narrow conceptions for the standard of other men's opinions; when it allows no difference without supposing not only an error, but a *wilful* error. This is the sure mark of a mind both little

little by nature, and unenlarged by education. But, Mr. Urban, there are cases in which it is not merely contemptible and disgusting, but becomes highly criminal. The law, founded on the experience of mankind, has established rules of evidence to protect our reputation, as well as our property, and other rights, from the caprice, the malice, the prejudices, and the errors of private opinion. It will not allow the individual suspicions or inferences of any one's mind to stand for proof. When a man therefore vents forth the conceptions of his own heated fancy as admitted facts, in matters which implicate others in the most serious charges, even in spite of opposite opinions expressed by the most respectable persons, and without even noticing the existence of such opinions; surely such a man, whether we consider it only folly, or rather a mixture of folly and knavery, deserves no common terms of reproach. It would be paying you, Mr. Urban, a compliment, so much at the expense of truth as to detect its own insincerity, were I to suppose it possible that you can be *omniscient*, that you can know the history of private families, and their concerns and conduct, and discover the purposes of the libeller and the assassin when he comes under the mask of virtue, with fair words in his mouth, and protestations of the painful sense of duty by which he is actuated. You are known, Sir, to possess an open, ductile, and unsuspecting disposition; to love virtue and honour; and unwillingly to stifle the appeals of any one who calls upon you as the protector of integrity and truth; though, when it wounds another, your kind temper suffers half the pain of the wound which false justice deceives you into inflicting.

"But this pretended justice, Sir, inflicted so reluctantly, and with so much uneasiness, sometimes turns out to be the most bitter injustice and injury.

"In the case, for instance, of the abovementioned ill-fated Claimant, who possessed some of the noblest qualities of the human character; whose integrity, whose sensibility, whose warmth of heart, whose elegance of manners, whose benevolence and kindness to the poor, whose spirit and hatred of oppression, whose quick and extensive talents, (for you may rely on it he had talents) excited the love and esteem of his numerous acquaintance, and the veneration of his dependents; it was the most crying injustice to misrepresent his character, not only as tainted with the silliest sort of pride, (of which he had not an atom) but as a fool and a dupe, who was made the stalking-horse for others in carrying on a false claim. It is a crying injustice for any one, and much worse for an anonymous writer, to make assertions of this kind, not only without proof but contrary to the proof. It is a crying injustice that a man should make a false character his stalking horse to vent a former revenge, and come forth in the pretended cause of others, to retaliate for just reflections on himself, which he dares not and cannot answer in his own person.

"It is a crying injustice to impute the most infamous and diabolical motives to the persons, who are claiming their rights of inheritance, and whose privilege is to have their cause tried according to the laws of the land, without being not only subjected to the malignant and slanderous comments and suggestions of corrupt and revengeful opponents, but to have them stated as if they were matters of proof.

"It

"It is a crying injustice in short to say that those who have for thirteen years supported their claim against every thing which the most indefatigable industry and the most unexampled animosity could suggest, had instituted and carried on that claim upon hollow and false evidence, which could not stand the test of investigation, and required only to be explained to be detected.

"It is quite impossible that you, Sir, could approve a letter of such a tendency; and equally impossible, from the style and temper in which it is composed, to mistake the quarter from which it has proceeded. That you published it most unwillingly, and merely from the goading and artful urgency of the writer, I am from my soul convinced: but surely, Sir, some peace-offering is due to the cruelly-injured individual, whom it calumniates; some peace-offering is due to those august and dignified members of the state, who, from the conviction of their consciences, and a painful and scrupulous inquiry, supported the claim. I call upon you, therefore, as a lover of truth, as a man of impartiality and fair character, as one whose heart is well known to be warmed with a generous and constant philanthropy, as a respecter of the laws of your country, by which our reputations are protected, and the individuals who would substitute their black suspicions in the place of evidence restrained, to demonstrate the rectitude of your principles, and the goodness of your disposition by publishing this letter; and, as far as this feeble effort can avail, by substituting the antidote to the poison.

"In common, I believe, with all those of any charity in their disposition, who had witnessed the

variety of strange attempts to prejudice, take by surprise, and annihilate the claim, I had sincerely hoped that when the spirit of the late injured and persecuted Claimant had winged its flight into other regions, where the mistaken, the angry, and the deceitful, cannot avail, that the subject of his worldly persecution would not have been repeated with double rancour over the grave in which his ashes were not yet cold: but since the person, who caused him so many years of anguish, and indignation, and bitter suffering in this world, has thought proper to harangue the public even at this sacred moment of sorrow with a foulness and violence of language even exceeding his former animosity, by way of loading his poor memory and that of all his family with disgrace, it becomes necessary that the public should be informed from what impure sources these charges come; that they may be enabled to understand the truth. For it is not "*fitting*" that the highest Law Officer of the Crown, the Princes of the Blood, and those noble Lords, who have exercised the privilege and the duty conferred on them by the Constitution, in forming their own judgments *according to the evidence*, after a laborious investigation, upon a subject expressly within their jurisdiction, and on which the pursuits and habits and opportunities of some of them peculiarly qualified them to form a right opinion, should incur the gross insult of having the cause, which some of them had judicially represented hanging in a nice equilibrium, and others as one in favour of which they both spoke and voted with a firm conviction, as a claim of manifest foul and admitted fraud! It is not *fitting* that this misrepresentation should come from *one*, who, while he assumes the character

character of an impartial Judge, or other Officer of the Crown, actuated only by an imperious sense of duty, for the purpose of gaining credit to his unwarrantable assertions, can be no other than the main mover of the opposition; and the person, whose very same charges had been previously urged in vain before the proper tribunal; and of which, though such things can never be resorted to without doing mischief in the minds of some, the principal ones were absolutely *disproved*, and not one of the rest established.

" I have no inclination to rake up the ashes of evidence which is gone by; I shall not willingly, even under high provocation, resort to scourges of this kind, when the weapons are capable of inflicting wounds so very serious. But there is a point of provocation, beyond which forbearance is impossible. If therefore the same trick of imputing to improper influence a man's prosecution of what he believes to be his hereditary right; if the same calumny regarding the evidence by which it was supported; if the same insult upon all those, who exerted enlightened understandings and benevolent hearts in speaking and voting for a cause which they believed to be just; if the same wilful falshood in the assumption of facts, the same sophistry of statements, shall be pursued; if the same mask be worn, not only for the purpose of concealing the impurity of the hand by which the blow is dealt, but of affecting one of peculiar honour;—if the same system of throwing those charges upon his opponents, which the evidence (if it throws them on any one) throws only on himself; and which, as to one of these charges, it does do so strongly as to have drawn forth a serious admonition from the bench itself on the

subject, which "yet might be said to temper mercy with justice;"—if, I say, in defiance of this admonition, and all these circumstances, the same system be still persisted in—if the public should be insulted, as well as individuals most grossly injured, by a repetition of such a flagrant offence; I shall be absolutely compelled to speak more plainly and pointedly upon this subject—and it will be then impossible that I should have any difficulty of proving, merely from the unanswered and unanswerable parts of the printed evidence, not only what Sudeley is *not*, but what he *is!*"

ART. XII. *Literary Epitaphs, &c.*

On Jonas Hanway, Esq. In the north cross aisle of Westminster Abbey.

"Sacred to the memory of Jonas Hanway,
Who departed this life, Sept. 5, 1786, aged 74.
But whose name liveth, and will ever live,
Whilst active piety shall distinguish
The Christian,
Integrity and truth shall recommend
The British merchant,
And universal kindness shall characterize
The Citizen of the world.
The helpless infant, nurtured through his care,
The friendless prostitute, sheltered and reformed,
The hopeless youth, rescued from misery and ruin,
And trained to serve and to defend his country,
Uniting in one common strain of gratitude,
Bear testimony to their benefactor's virtues.
This was the friend and father of the poor."

On

On the Rev. Dr. Young. Ob. 1765. *æt.* 84.

" Whilst late for Churchill party tears have flown,
Britannia mourns misfortunes now her own;
Stript of her censor, in immortal Young!
Who virtue taught, and who sublimely sung:
Who lash'd each vice, a moralist indeed,
A friendly satirist, by sense decreed:
Father of eloquence, above design,
An unambitious, noble, great Divine!
Who shackled mitres with contempt observ'd,
And knew, but gain'd not, what his worth deserv'd.
Listed in life, he consecrated night,
To book's fair advocates, and virtue bright:
On hope's straw Babylons he scorn'd to build,
Or on Truth's altar superstition gild.—
From hence, let Genius seek the humble earth,
And learn, with him, that death is twin with birth,
Renew'd by seasons, like sweet Virgil's tomb,
May Young's superior shine, for ever bloom.
The Muse's bard, the English Mentor gone,
Despise the flattery of the Parian stone."

On William Rose, LL.D. Ob. 1786, *æt.* 67. *By Arthur Murphy.*

" Whoe'er thou art, with silent footsteps tread
The hallow'd mould where Rose reclines his head,
Ah! let not folly one kind tear deny,
But pensive pause, where truth and honour lie.
His, the gay wit that fond affection drew,
Oft heard and oft admir'd, yet ever new;
The heart that melted at another's grief,
The hand in secret that bestow'd relief;
Science, untinctur'd with the pride of schools,
And native goodness, free from formal rules;

With

With zeal through life he toil'd in Learning's cause,
But more, fair Virtue! to promote thy laws.
His every action sought the noblest end,
The tender husband, father, brother, friend,
Perhaps e'en now, from yonder realms of day
To his lov'd relatives he sends a ray;
Pleas'd to behold affections like his own,
With filial duty raise this votive stone."

On Henry Brooke, Esq. Ob. 1783.

"Virtue, O Brooke! who erst exulting saw
Thy pen her champion, and thy life her law;
Now tongues thy tomb, her lesson to fulfil,
And bids thee, kind in death, instruct us still."

To the memory of Matthew Concanen, Esq. late Attorney General of Jamaica.

"Friendship began in unexperienced youth,
In honour founded, and secured by truth,
In distant climes and various fortunes try'd,
Not Death, the grand destroyer, can divide;
True to thine honest fame, which long shall live
This last just tribute to thy worth I give.

A humour pleasing, and a wit refin'd,
Knowledge and judgment clear enrich'd your mind;
In you to full perfection met the powers,
Which sweeten, and adorn the social hours;
In Fancy's flowery gardens when you stray'd.
If you invok'd the Muse, she gave her aid:
Nor covetous nor negligent of fame,
You've gain'd a fair, deserv'd a lasting name." *

* Howard's Letters, II. 709.

To

To the Rt. Reverend Benjamin Hoadley, Lord Bishop of Winchester, on his Collection of Sermons published in 1754.

" In early days of manhood you began
To prove yourself th' impartial friend of man,
With reason arm'd you broke the Tyrant's rod
And shew'd that Freedom's foes were foes of God:
You from our civil right expell'd the storm,
And drew Religion in an Angel's form:
Gladly we see the same pursuits engage
Thine active soul in thy declining age:
Proceed, as you began, the friend of truth,
The comfort of the old, and guide of youth.
In thy rewards contented shalt thou rest
Bless'd in thy labours, in thy offspring blest:
Yet further yet throw thy discerning eye,
And see thy lot beneath a purer sky;
Where doubts no more the restless mind employ,
Where all is health, and harmony, and joy."*

ART. XIII. *Literary Intelligence.*

Dr. Carpenter, of Exeter, is about to publish an account of the structure and function of the Eye, in illustration of the two first chapters of Paley's Natural Theology.

Mr. Bigland, the author of some popular Letters on History, has just finished for the press a General History of the World, accompanied with a geographical view of the different countries of the globe, and an ac-

* Howard's Letters, II. 710.

count

count of their curiosities, natural productions, inhabitants, &c.

Mr. Pitman, late of Pembroke Hall, Cambridge, is printing a volume of selections from the rarer Latin classics, with biographical and critical illustrations; designed chiefly for the use of schools.

Mr. Octavius Gilchrist is printing, for gratuitous distribution, a few copies of the ancient metrical romance of the "Sowdon of Babylon," from the original manuscript, formerly in the possession of George Steevens, Esq.

Mr. Hervey Morris has in the press, in a state of considerable forwardness, a Historical and Topographical Dictionary of Ireland, to form two volumes in quarto.

Mr. Fox's Historical Work has been announced as in the press. It consists of two Chapters of his projected History of James the Second, extending no further than the execution of the Duke of Monmouth; and an Historical Introduction, comprising a brief sketch of the events of the preceding reigns. Lord Holland proposes to add an appendix of some curious State Papers, relative to this period, of which Mr. Fox obtained possession when last at Paris.

Mr. Bower is engaged on a Life of Luther.

Mr. Walter Scott's edition of Dryden's Works is announced as nearly ready for publication.

The Rev. Mr. Dibdin is engaged in preparing an English Variorum edition of Sir Thomas More's Utopia, with *fac-simile* and other wood-cuts. The text is to be printed from the first English edition of

1551. A Biographical and Literary Introduction will accompany it.

The Rev. Robt. Adams, an Episcopalian Minister at Edinburgh, and a member of the University of Oxford, has nearly printed a View of the different Religions of the World, including Paganism, Judaism, Mahometanism, and Christianity, with a more detailed account of the various Sects into which the Christian World is divided.

Mr. W. Betham, principal Herald of Ireland, proposes to republish Lodge's Irish Peerage, with important additions, drawn from a variety of authentic and curious documents in his possession.

The Rev. Thos. Le Mesurier is printing a volume of Bampton Lectures.

Mr. Octavius Gilchrist is collecting materials for a new edition of the Old Plays, on the foundation originally laid by Dodsley.

A new Romance is shortly to make its appearance under the title of The Ring and the Well.

Mr. Byerley, the author of the Conscript, &c. is employed on a Translation of the Horace of Corneille, in blank verse.

A Volume of Shakspeare's Aphorisms is nearly through the press, collected by Mrs. Lofft, and enlarged by Mr. Capel Lofft, who has added notes, a preface, and index.

A new edition of the Plays of Beaumont & Fletcher is preparing for publication. The tasks of collation and criticism will be executed with the Editor's greatest industry and best judgment; and ample recourse will be had

had to the MS. notes of the late Dr. Farmer, written in the folio edition of the authors, of which the Editor is in possession. While elaborate editions of Massinger, Jonson, and even Shirley, are announcing, the public will surely listen with attention to any attempt to retrieve from the trifling comments of Theobald, Sympson, and Seward, or the careless ones of Colman, authors who, of all others, deserve to rank next to Shakspeare.

ART. XIV. *Bibliographical Catalogue.*

[CONTINUED FROM P. 431.]

Art. 1. *A Christall Glasse for Christian Women, wherein they may see most wonderfull and rare examples of a right vertuous life and Christian death: as in the discourse following may appeare. 4to. Signs. C 3.*

This is the life of Mistresse Katherine Stubbes, who, in Noble's continuation of Granger III. 485, is said to have resided at Burton upon Trent in Staffordshire, a place famous for fine beer, which is there always drank out of small glass tumblers.

Art. 2. *The Historie of the Damnable Life and deserved Death of Doctor John Faustus. Newly printed, and in convenient places, imperfect matter amended; according to the true copie printed at Frankfort; and translated into English, by P. R. Gent. Printed at London for John Wright, and are to be sold at the signe of the Bible, in Giltspur Street, without Newgate.* 1636. *4to. B. L. Signs. K 3.*

Art.

Art. 3. *Iter Boreale. Attempting something upon the successful and matchless March of the Lord General George Monck, from Scotland to London the last Winter, &c. Veni, Vidi, Vici. By a Rural Pen. London: Printed on St. George's Day, for George Thomason, at the Rose and Crown in St. Paul's Churchyard.* 1660. *4to. pp.* 20.

This is the first edition of Dr. Wild's well-known poem, which was reprinted with a selection of pieces by himself and others in 1670-1.

Art. 4. *The Shifts of Reynardine, the son of Reynard the Fox, or a pleasant History of his Life and Death. Full of variety, &c, And may fitly be applied to the late Times. Now published for the reformation of Men's Manners.*

Raro antecedentem scelestum
Deseruit pede Pœna claudo.

London: Printed by T. J. for Edward Brewster at the Crane in St. Paul's Churchyard, and Thomas Passenger, at the Three Bibles on London Bridge, 1684. *4to. pp.* 160.

Art. 5. *The Turtle-Dove, under the Absence and Presence of her only choise: or the desertion and Deliverance revived. 1. Ushered with the Nicodemian Paradox, explained in a comparison betwixt the first and second Birth: and closed with the characters of the old and new man. 2. And seconded with a survey of the first and second death: which is closed with a separation-kisse betwixt two intimate friends, the soul and body of man. 3. And a glimring of the first and second resurrection and generall judgment: closing with a song of degrees from what we were to what we are, and from thence toward what we shall be. By a Lover of the celestiall Muses. John iii. 8. The wind bloweth where it listeth, &c. Edinburgh:*

burgh: Printed by Andrew Anderson, Printer to the City and Colledge. Anno Dom. 1664. *Small* 8vo.

This mystical Turtle-dove was presented to Jane Viscountess of Kenmore, by John Fullarton of Careltoun; and is chiefly composed in verse, but of no very elevated character.

Art. 6. *A compendious Register in Metre, conteining the names and pacient suffryngs of the membres of Jesus Christ; and the tormented, and cruelly burned within Englande, since the death of our famous Kyng, of immortall memory, Edwarde the Sixte; to the entrance and beginnyng of the raign of our Soveraigne and dearest Lady Elixabeth, of Englande, Fraunce, and Irelande, Quene, Defender of the Faithe; to whose Highnes truly and properly apperteineth, next and immediately under God, the supreme power and authoritie of the Churches of Englande and Irelande. Sobeit. Anno* 1559. 12*mo.*

This metrical register of English Martyrs is inscribed in a long prose dedication, to the Rt. Hon. Lord Par, Marquis of Northampton, by Thomas Brice. Next follows an address to the gentle reader: and after that "the maner how to understande the letters and figures of the Register or Calender is revealed." Then the book addresses the reader in verse; but such verse as may be guessed at from one stanza of the poem.

"When blessed Bulter and Osmande
With force of fyre, to death were brent,
When Shitterdun, Sir Franke and Blande
And Humfrey Middelton of Kent,
When Minge in Maidstone toke his death,
We wisht for our Elizabeth."

Art.

Art. 7. *A breife Aunswer made unto two seditious Pamphlets; the one printed in French and the other in English. Contayning a defence of Edmund Campion and his Complices: their moste horrible and unnaturall Treasons against her Majestie and the Realme. By A. M. Honos alit Artes. Imprinted at London for Edward White, dwelling at the little North doore of Paules, at the signe of the Gunne,* 1582. *Small* 8vo.

Antony Munday inscribes this tract to Sir Francis Walsingham, Principal Secretary of State to Queen Elizabeth, and dates his address to the reader, from Barbican, March 22, 1582. He had previously written and printed "A Discoverie of Edmund Campion and his Confederates, &c." And this seems to have drawn forth two Reports of the history and death of Campion, by two writers of his own persuasion, one of whom concludes with a *caveat* to the reader against the account given by Munday, to which he here with some asperity replies. Some verses, by his opponents, in praise of Campion, are also here parodied into reproofs.

Art. 8. *The Castel of Memorie: wherein is conteyned the restoring, augmenting, and conserving of the Memorye and Remembraunce: with the safest remedies and best preceptes thereunto in any wise apperteyning. Made by Gulielmus Gratarolus Bergomatis, Doctor of Artes and Phisike. Englished by Willyam Fulwod. The Contentes whereof appeare in the page next folownge.* Then a cut of the printer's sign, with the motto *post tenebras lux. Printed at London by Rouland Hall, dwellynge in Gutter-Lane at the signe of the Half Egle and the Keye,* 1562. 12mo.

This translation from Gratarolus, "De memoriâ reparanda, augenda, conservanda, ac reminiscentia," is dedicated

to Lord Robert Dudley, in eight pages of very prosaic metre by Wm. Fulwood: who likewise subjoins a prose address to the reader, dated Nov. 20, 1562. "The Bookes verdicte" follows this, in six short stanzas: and, after as many chapters, treating of the medical and philosophical nostrums recommended for conservation of the memory, the seventh divulges different modes of constructing a *memoria technica*, which vary from that imparted by Dr. Grey: and Memory taketh leave of her disciples with the following pithy admonition:

"To him that would me gladly gaine,
These three preceptes shal not be vaine:
The fyrst, is wel to understand
The thing that he doth take in hand.
The second is, the same to place
In order good, and formed race.
The thyrde is, often to repeate
The thing that he would not forgeate."

T. P.

Art. XV. *Further Bibliographical Catalogue.*

Art. 1. *The true and lyuely historyke portreatvres of the vvoll Bible.* [Two serpents forming a double circle, one a female having small ones issuing from the entrails, a scroll in the center, with] *qvod tibi fieri non vis, alteri ne feceris. At Lyons, by Iean of Tovrnes, M.D. LIII. Octavo, 104 leaves.*

These historic portraitures of the whole bible consist of well-finished wood cuts, with four lines to each in explanation

nation of the subject. By the preface it appears to have been the work of Peter Derendel, a learned Frenchman, who, in attempting to adopt the English language, has compounded a barbarous and almost unintelligible jargon, scarcely worth giving a portion of, but from its singularity, as the performance of a foreigner, and issuing from a foreign press. The type is of a superior cast of Italics, which has not much improved since the middle of the sixteenth century.

"To the rigth worshipfvll and most vvorthie, master Pikeling, embassadour of the king of Englande, Peter Derendel peace, and felicitie. I knowe, mi most discret and vertuous master, that some amonge other shall be fonde, readie to blame this worke, bringinge for them, that no nede it was of suche purtreatures, sith we haue at libertie theself stories, wherein we mai much better knowe the pure truth reding the wholl, then to staie at a thinge uncertaine and drawen at pleasure: Some other shall be (knowe I well) wiche shall endeuer themselues to sai, that it is a thinge openlie forbiden be the lawe of God, and all thought the strong and faithfull mai without ani danger beholde them, vsing therof after their owne good discretion, that neuerthelesse, being sen of the weake and simple, it mai be vnto them occasion of fall: Other lickwise that, sith the hearing aboue all our fiue naturall wittes most diuin is allone nedfull to saluation, wherwith we, as with an instrument mete, must take and receaue the promesses of God offered and presented vnto vs in the holie scriptures, contenting ourselues we shulde red them, with vnderstanding therto required, and vndertake no further. To whome we, willing most faine them satisfie, aunswer: that, all be it the letter well vnderstanded geueth plaine and perfette knowlege of the thinges, neuerbethelesse the true

and lyuelye purtreatures and representations therof mai be, and (to sai better) are good and profitable meanes, wherbe we mai shirtlie and with ease, kippe and graue in minde the wholl meaning of it, wiche otherwise without often reding, and with muche werines of witte might easilie be forgotten being vnto vs instede of true, cleare, and manifest argumentes of the wholl subject."—After adducing further reason for describing the punishments inflicted on the children of Israel as examples, and pourtraying stories of the Old Testament for the eye to enjoy:--the preface proceeds, "I haue thought it mete to endeuer miself to translate the argument of eche figure in English meter, being lickewise putte in sixe other languages,* to the intent that the countre, wherin I had ben nourisshed and brought up, shulde in no wise remain bastard allone, his tonge kipping her place amonge other, readie to bring him licke comoditie. This therfor be me vndertaken and ended, kipping eurie wherlicke measure, the third person actiue of the present, with the Aoriste, lickewise the participle passiue of the preterite at discretion, as comonlie in the speache is vsed, the contractions also of the tonge observed, morouer in the orthographye leaning y to the greke wordes, vsing of our owne, as I thought it mete and conuenient, I being of the Frenshe nation, for mi sauegarde and the workes, haue fonde none more sure; then iou mi vertuous master presupposed that ie borne in the countre, to the wiche naturallie am affectionat, are at this time Embassadour towarde the kinge of mi naturall lande, doubting no wise, but if iou will vouchesaue to take in hand to kippe it a litle and defende, vnder the buckler of iour fauour, that without anie lost, or dammage shall remaine woll, and harmlesse. For I knowe right well, that iour good iuge-

* Mine has only the English.

ment

ment is in so great a reputation with eurie one, that witherwar die shall drawe, all without ani withstanding will folowe iou. Truth is, that the worke is vnworthie to compeere before iour mastershippe, so muche laketh that iou ought to receaue it, neuerthelesse it shall please iou, to looke a little vpon the good affection, and minde wherwtih it is presented: and so doing ie shall encorage me to geve meself herafter to that thinge, wiche, mai be, shall be better worth, to the seruice of iour mastershippe, whose lowlie and humble seruant I am, and shall be." Then follows two pages, "The printer to the reader." The following lines are from two cuts upon the second chapter of Exodus:

Moses mother of him then a bed brought,
His deare father a while him kept and hidde
For his beautie, then him russhes among sought
In water lai, to do as the king bidde.

The kinges daughter fonde him in great pitie
The russhes amonge, wiche to him fauorable,
As god did please, him to saue thought worthie,
His owne mother giuing him for nource able.

Art. 2. *The Bible-bearer. By A. N. sometimes of Trinity College, in Oxford. De Hipocritis hæc Discutatis est: Qui mihi irasci voluerit, ipse de se, quod talis sit, confitebur. Ierom. de vita Clerec. Printed at London by W. I. for I. C. and are to be sold at the North Doore of Paules.* 1607. 4to. *b. l.* 23 *leaves.*

By the index to the Athenæ Oxoniensis the above initials do not refer to any writer recorded by the indefatigable Wood. The dedication is "to the right worshipfull,

maister Hugh Browker, one of the prothonotories of his Maiesties court of Common Pleas," then a preface to the reader. The work is written in dialogue between Theotimvs and Poliphemvs, of whose theological disputation the following may suffice:

Poli. Leaving to be thus criticall, doe you condemne them which beare the bible about them.

Theo. No, but as hee that did beare Christ was called Christofer; so you of bearing your byble, shall be called Bibliofer a bible-bearer.

Poli. Do you not thinke it then an holy thing to carry the bible?

Theo. No, unlesse you will confesse that asses bee holy.

Poli. Why so?

Theo. For one asse will carry 500 such bookes, and I think you are as well able to carry as many, beeing as well bridled, and sadled, and spurred forward as commonly an asse is.

Poli. Yet is it no absurdity, to attribute holynesse to the asse which carried Christ.

Theo. I do not envy you this holinesse, if therefore you will, I will giue you a relique of the same asse.

Poli. You give at mee, yet your gift should not displease me, for that asse by touching Christ, was consecrated and made holy.

Theo. Then belike they were holy that buffetted him, for no doubte they toucht him.

Poli. But iest not; is it not a holy thing to beare about one the bible or god's holy word.

Theo. It is, if be truely done, without Hypocrisie—If you carry on your shoulders a bottle of good rhenish wine, or swete muscadine, what other is it than a burthen?

Poli. Nothing els.

Theo.

Theo. If you hold it in your mouth, and presently spit it out, what then?

Poli. It doth no good.

Theo. But if you drink well of it?

Poli. There can be nothing more heavenly, or better.

Theo. It warmes your bodie, cheeres your countenance, and makes you merry, and ioyfull, doth it not?

Poli. It doth so.

Theo. Such is the gospel or godsworde, for being once digested it changeth the whole habit of a man, and reuiveth, or rather reneweth him.

Art. 3. *Galateo of Maister John Della Casa, Archbishop of Beneuenta, or rather, a treatise of the maners and behauiours, it behoueth a man to vse and eschewe, in his familiar conuersation. A worke very necessary and profitable for all gentlemen or other. First written in the Italian tongue, and now done into English by Robert Peterson of Lincolnes Inne, Gentleman. Satis si sapienter. Imprinted at London for Raufe Newbery, dwelling in Fleete streate, a little aboue the Conduit. An. Do.* 1576. 4to. 68 *leaves. b. l.*

Dedicated "to the right honourable my singular good lord, the Lord Robert Dudley, Earle of Leycester, Baron of Denbigh, Knight of the Honourable order of the Garter, [it is his lordship's crest in the garter, back of the title] Maister of the Queenes MaiestiesHorses, and one of her Highnesse priuie counsell. Robert Peterson wisheth perfect felicitie." Commendatory verses in Italian by Francesco Pucci and Alessandro Citolini; Latin by Edouardus Cradoccus, S. Theologiæ Doctor and Professor; and in English by Thomas Drant, Archdeacon; J. Stoughton, Student; and Thomas Browne of L. I. Gent.

"The treatise of Máster Jhon Della Casa, wherin vnder the person of an old vnlearned man, instructing a youthe of his, he hath talke of the maners," &c. and gives many judicious precepts for the regulation of general behaviour, some of them now better known as the maxims of the polished Earl of Chesterfield; a short extract or two may not be unentertaining.

"To rise vp where other men doe sit and talke, and to walke vp and downe the chamber, it is no poynt of good máner. Also there be some that so buskell them selues, reache, streatch, and yawn, writhing now one syde, and then another, that a man would weene, they had some feuer vppon them. A manifest signe, that the companye they keepe, doth weary them. Likewise doe they very yll, y^t^ now and then pull out a letter out of theyr pocket, to reade it; as if they had greate matters of charge, and affaires of the common weale committed vnto them. But they are much more to be blamed, that pull out theyr knyves or their scisers, and doe nothing els but pare their nayles, as if they made no account at all of the company, and would seeke some other solace to passe the time awaye. Theis fashions to, must be left, that some men vse, to sing betwene the teeth, or play the dromme with their fingers, or shoofle their feete; for these demeanours shewe that a body is carelesse of any man elſe."

"A man must beware that he say, not those things, which vnsaide in silence would make the tale plesaunt inoughe, and, peraduentere, geue it a better grace to leave them out. As to say thus, 'such a one that was the sonne of such a one, that dwelt in Cocomer street; do you not knowe him? he married the daughter of Gianfigliazzi, the leane scragg that went so much to St. Laraunce. No do not you know him? why, do you not remember the goodly strayght old man

man that ware long haire downe to his shoulders?' For if it were nothing materiall to the tale, whether this chaunce befell him, or him, all thys long babble, and fond and folishe questions, were but a tale of a Tubbe; to no purpose, more then to weary mens eares that harken to it, and long to vnderstand the end."

"To weare a toothpicke, about your neck, of all fashions that is the worst, for, besides that it is a baued jewell for a gentleman to pull forth of his bosome, and putteth men in mind of those tooth drawers that sit one their benche in the stretes; it makes men also to thinke that the man loues his belly full well, and is prouided for it, and I see no reason, why they should not as well carry a spoone, about their neckes, as a toothe picke.

"Some men there be, that have a pride or a vse to drawe their mouthes a little awry, or twinckle vp their eye, and to blow vp their cheekes and to puffe, and to make with their countenauce sundrie such like foolishe and ilfauoured faces and gestures, I councell men to leaue them cleane, for Pallas herselfe, the goddesse, (as I haue hearde some wise men say) tooke once a great pleasure to sound the flute and the cornet; and therin she was verie cunning. It chaunst her one day, sounding her cornet for her plesure ouer a fountain, she spide herselfe in the water, and when she beheld those strange gestures she must nedes make with her mouth as she plaid; she was so much ashamed of it that she brake the cornet in pieces and cast it away."

Art. 4. *A Dialogue between the Crosse in Cheap and Charing Crosse, comforting each other, as fearing their fall in these uncertaine times. By Ryhen Pameach.* [Henry Peacham—wood cut of the crosses, with figures, &c.] *Printed anno.* 1641. *4 leaves.*

The

The following is the history given by each cross in the course of the dialogue, now perhaps the only interesting part of the pamphlet.

"*Charing Cross.* I am made all of white marble (which is not perceived of every one) and so cemented with mortar made of the purest lime, callis sand, whites of eggs and the strongest wort, that I defie all hatchets and hammers whatsoever.---In King Henry the eighth's daies I was begged and should have been degraded for that I had;--then in Edward the sixt, when Summerset-house was building, I was in danger; after that, in the reigne of Queene Elizabeth one of her footmen had like to have run away with me; but the greatest danger of all I was in, when I quak'd for feare, was in the time of King James, for I was eight times begged---Part of me was bespoken to make a kitchen chimney for a chiefe constable in Shoreditch; an Innekeeper in Holborne had bargained for as much of me as woued make two troughes, one to stand under a pumpe to water his guests horses, and the other to give his swine their meate in; the rest of my poore carcase should have been carried I know not whither to the repaire of a decayed stone bridge (as I was told) on the top of Harrow-hill. Our royall forefather and founder, King Edward the first you know, built our sister crosses, Lincolne, Granthame, Woburne, Northampton, Stonie-Stratford, Dunstable, Saint Albanes, and ourselves here in London, in the 21st yeare of his Raigne, in the yeare 1289 in memory," &c.

"*Cheapside Cross.* After this most valiant and excellent king had built me in forme answerable in beauty and proportion to the rest, I fell to decay, at which time one John Hatherley, major of London, having first obtained a licence of King Henry the sixt, anno 1441, I was repaired in a beautiful manner. John Fisher, a mercer, after that gave 600 markes

markes to my new erecting or building, which was finished anno 1484, and after in the second yeare of Henry the eighth I was gilded over against the comming in of Charles the fift Emperor, and newly then gilded against the coronation of King Edward the sixt, and gilded againe anno 1554, against the corronation of King Philip. Lord, how often have I been presented by Juries of the quest for incombrance of the street, and hindring of carts and carriages, yet I have kept my standing; I shall never forget how upon the 21st of June, anno 1581, my lower statues were in the night with ropes pulled and rent down, as the resurrection of Christ, the image of the Virgin Mary, Edward the Confessor, and the rest. Then arose many divisions and new sects formerly unheard of, as Martin Marprelate, alias Penrie, Browne, and sundry others, as the chronicle will inform you. My Crosse should have been taken quite away, and a *Firamis* erected in the place, but Queene Elizabeth (that queen of blessed memory) commanded some of her privie councell, in her Majesties name, to write unto Sir Nicholas Moseley, then Maior, to have me again repaired with a crosse; yet for all this I stood bare for a yeare or two after: Her Highness being very angry, sent expresse word she would not endure their contempt, but expressly commanded forthwith the cross should be set up, and sent a strict command to Sir William Rider, Lord Maior, and bade him to respect my antiquity; for that is the ancient ensigne of Christianity, &c. This letter was dated December 24, anno 1600. Last of all I was marvellously beautified and adorned against the comming in of King James, and fenced about with sharp pointed barres of iron, against the rude and villainous hands of such as upon condition as they might have the pulling me downe, would be bound to rifle all Cheapside."

Art.

Art. 6. *Certeine selected praires of divers and sondrie matters, very Godlye and necessarie to bee dailie accustomed of the reverente and right faithful Christian: to the purchacinge vnto himselfe (thorowe Christ), the grace and favoure of God. MS.* 12*mo.* 42 *leaves.*

This little manuel of prayers, from the methodical arrangement, appears to have been intended for the press, if not printed, by the dedication "to the Right Honourable and his verie good Lord the Earle of Warwicke, his humble and dailie Oratoure Thomas Pawlfreyman, wissheth the grace and favoure of Almightie God, healthe, long lyfe, honoure and prosperitie;" and as the same writer published a similar work this may have also been printed, but it is not mentioned in the Typographical Antiquities.

The prayers are twenty-one in number, on various subjects of personal and public recommendation. The language is plain and simple, often copied from the scriptures; as a specimen, I shall transcribe

"*A praire for the Queenes Majestie.*

"O Almightie God, Kynge of Kings and Lorde of lordes: whiche by thi diuine ordinaunce hast appointed rulers and gouvernoures, to rule and gouerne thi people accordinge to æquitie and justice, and to liue among theim as a lovinge Father or Mother amonge theire natural childrene, for that advauncemente of the good, and sharpe ponisshemente of the eeuel (as y^e^ zealouse and faithful servaunte of God) wee most humblie beseeche thee, fauourablie to beholde thine humble seruante and handmaiden Elisabeth our Queene and Gouernoure: and to breath into hir Roial harte thorow thine holie spirite, that wisdome, whiche is onelie divine, abidyng for euer abought y^e^ throne of y^i^ high maiestie: wherebie shee maie bee prouoked, mooved, and

and stirred, to love, feare, and serue thee: to seeke thine honoure and glorie: to banishe idolatry, supersticion and hipocricie, out of al hir Realmes and Dominions: and vnfeignedlie tadvaunce thine onelie holie and most pure religion, amongest vs hir loving subiectes, vnto the moste godlye example of other forayne nations. O Lord, defende hir fro~me hir enemies, sende hir a long and prosperouse lyfe amongst vs: and geeue hir grace not onelie in hir owne persone godlye and justelie to rule: but also tappointe suche maiestrates vnder hir, as maie bee likewise affected, bothe towardes thine heauenlie wourde, and also towardes the Comme~wealthe; that wee hir subiectes lyvinge vnder hir Dominion, in al godlynes, peace, and wealthe, maie passe our time in this our shorte pilgrimage in thi feare and godlie seruice, vnto the glorie of thi moste blessed name: whiche alone is worthie al honoure, prayse, and immortal glorie, for euermore. Ame~.

Conduit street. J. H.

ART. XVI. *Supplement to former Lists of Literary Deaths, with brief Biographical Notices.*

[CONTINUED FROM P. 112.]

1779.

April 13. At Pershore, Worcestershire, Rev. J. Ash, LL.D. æt. 55, author of an *English Grammar*, &c.

April 25. Dr. John Green, Bishop of Lincoln.

At Newbold, Warwickshire, Mrs. Thomas, relict of the Rev.

Rev. Mr. Thomas, and sister to Lord Amherst, celebrated for her poetical talents.

June 10. Wm. Kenrick, LL.D.

11. Bishop Warburton.

16. Sir Francis Bernard, Bart. Editor of Alsop's Latin poems, &c.

July 10. At Siserg, Westmoreland, Thomas West, author of *The Antiquities of Westmoreland*, 1774, 4to.—*Sketch of the Lakes*, &c.

Aug. 17. Samuel Buck, Engraver, aged 83, who published a well-known Series of Views of Ruins, and Monastic Remains.

Oct. 19. Capt. Edward Ayscough, nephew to George Lord Lyttelton, and Editor of his Works.

Oct. 22. George Tollet, Esq. of Staffordshire, Commentator on Shakspeare.

Nov. 11. Mr. Wm. Pond, Editor of *The Sporting Kalender*.

Nov. 27. Thomas Lord Lyttelton.

Dec. 24. At Wimbledon, Corbyn Morris, Esq. late one of the Commissioners of the Customs, and well known in the literary world.

1780.

Feb. 14. Sir Wm. Blackstone, Knt.

Feb. 21. At Edinburgh, Mr. David Loch, Inspector General of the Fisheries in Scotland, and author of *A Tour through the leading Towns and Villages in Scotland*, 1778, &c.

Stephen Riou, Esq. author of *The Grecian Orders of Architecture* explained, &c.

Feb. 25. At Enford, Wiltshire, Rev. Wm. Cooke, author of an *Enquiry into the Patriarchal and Druidical Religion*, 1754, 4to. &c.

March

March 3. Joseph Highmore, Painter, æt. 88.

March 11. Topham Beauclerk, Esq. æt. 41.

May 22. At Bath, Foote Gower, M.D. F.A.S.

July 4. In Hart Street, Bloomsbury, Samuel Musgrave, M.D. F.R.S. a learned Greek scholar, late Physician at Exeter.

Sir John Moore, Bart. author of *Poetical Trifles*, 1780, 8vo.

Art. XVII. *Literary Obituary.*

1807.

Dec. 6. Shipwrecked off Bideford, Devonshire, the Rev. George Hay Drummond, brother to the late earl of Kinnoul, and younger son of a late Archbishop of York. He was author of a volume of *Poems*, &c. See the *Poetical Register*. He was aged about 45.

Dec. . In the Crescent, Bath, Edward Horne, Esq. late of Bevis Mount, Southampton, and formerly of the Leasowes in Shropshire.

Rev. Daniel Pape, Vicar of Penn, Staffordshire, author of *A Compendious English Grammar*.

1808.

Jan. 10. Capt. Thomas Morris, aged seventy-four, in Mary Street, Fitzroy Square.

Feb. 12. At Brighton, Mrs. A. M. Bennett, author of several popular Novels, whose remembrance will long be cherished with grateful fondness by those whose happiness it was to experience her friendship.

Feb. . Col. Wm. Fullarton, formerly Commander of the Southern Army on the Coast of Coromandel, author of *A View of the English Interests in India, and an Account of the Military Operations in the Southern parts of the Peninsula during the Campaign of* 1782—1784. 8vo. 1787.

At Cambridge, the Rev. Dr. Barker, Master of Christ's College, in his eighty-third year.

Feb. 22. In Oxford-street, Bianca Rebecca, A.R.A. æt. 73, a celebrated painter in arabesque, and in descriptive and fancy subjects. He was born in the Marca de Ancona, at Osimo, in Italy, and studied painting in the Academy of the Fine Arts at Rome. In 1761, he came into England with Mr. James, as his assistant in portrait painting, and was some time afterwards chosen an associate of the Royal Academy. Though he drew the human figure correctly, he was but little skilled in historical composition; yet his great taste in arabesque and deceptive delineations, procured him distinguished patronage. His favourite pursuit was the imitation of individual objects, as broken mirrors, statues, animals, men, women, &c. and these were so accurately represented as frequently to occasion considerable surprise and admiration. On these subjects he lost much time, and in his latter years he was reduced to such want in consequence, that his only support was the annual pension allowed by the Royal Academy to its decayed members. He was buried in St. Pancras church-yard. His colloquial powers are said to have been so little exercised, that long before his death he had nearly forgotten his native tongue, without acquiring any other.

T. Bensley, Printer,
Bolt Court, Fleet Street, London.

City Library
King Street.
Cheapside

CENSURA LITERARIA.

NUMBER XXVII.

[Being Number XV. of the New Series.]

ART. I. *The boke of Wisdome otherwise called the Flower of Vertue, folowing the Auctorities of auncient Doctours and Philosophers, deuiding and speaking of Vices and Vertues, wyth many goodly examples wherby a man may be praysed or dyspraysed, wyth the maner to speake well and wyselie to al folkes, of what estate so euer they bee. Translated fyrst out of Italion into French, and out of French into English by John Larke.* 1565. *Lerne my godly chyldren to eschew vyce* [Wood cut of a Philosopher pointing to the stars. A small square, between the preceding sentence] *and loke you to lerne wisdo'e of your fore fathers.* Colophon. *Imprinted at London in Fletestreate, beneathe the Conduyte, at the sygne of S. Iohn Euangeliste by Thomas Colwell.* [Wood cut of] *S. Iohn Euangelist.* 12mo. *fol.* 107. *b. l.*

THE work commences with "these be the auctoures of thys booke," enumerating sixty-two names, the first being that of our Saviour and the last "Galyen," for "these putteth in manye goodlye examples."

John Larke claims notice as a poet by "the Prologue," consisting of sixty-six lines, from which the following extracts are certainly the most favourable specimen.

"It was of Apryll the seuentene day,
In that freshe tyme, when the Rose so gay
Hys flower begynneth to spred and spryng,
And al other herbes and trees take liking.
The byrdes do synge so mery songe,
In the florishing wodes, the selues amo̅g;
For the swetenes of y^t. time so co̅fortable,
In the which al thinges be delectable;
I saye for me, whyche the sayde daye
In my bed al alone as I laye,
I thoughte in my slepe that I dyd see
A goo[d]ly medowe, not farre from me,
Wherin of goodly ladies a great co̅panye
Me thought in my dreame there should be."

After an enumeration of various characters that form the subjects of the work he concludes;

"All that great companie I dyd se,
In that same medowe as semyd me,
Euerye one of them after ther nature;
Therfore I drewe me nere at auenture,
For the better to vnderstand their reason;
And vnder a bushe, in that season,
Preuelie me hyd, all thynges to marke,
Whiche incontynent was in my hearte
Imprynted, and with that I did wake,
And pen and ink then I did take,
The sayd vycyon trewly to wryte,
And in ordre euery thyng to indyte,
Which in this booke ye may rede,
And it receiue, if ye take hede;

The

The ground therof is founde in scyence,
Therfore I pray you of pacyence
And myne ignoraunce herein pardon,
For I commyt al to iust correctyon;
Now no more in ryme I wyll vse,
Take thys wyth the faultes, and me excuse
At the begynnyng, and fyrst of all
Shalbe treated of prudẽce the principall.
Thus endeth the prologue."

There are fifty-seven chapters, including the various examples, which are attached to several subjects. The titles are curious, and explain the nature of the work.

"Here the Auctour sheweth, howe a man, (or a woman) oughte to be adorned with vertues. And how that Prudence ought chiefly, and fyrste of all, rule and gouerne the creatures. The fyrste chapter. Dame Prudence speaketh. Sapience [Square wood cut of a female holding a rose branch] or Wysdome."

The titles of the following chapters are,

"How Prudence is cheefe buckler, and defence of all Vertues. And of the great goodnes, that may come of the same to all persons, after the auncyente Phylosophers.

Howe Follye is contrarie to Prudence. And how follye is deuided into manye partes of the man. Also the maner to know the folie [foole] by his dedes, and the wyse man, by hys workes.

How temperaunce is one of the flowers of Prudence. And how he that hath it in hym maye resiste and withstande many euils after the saienges of the wise men, in y^e^. chapter going before.

Howe distemperaunce is contrarie to temperaunce: and how it is the pryncypall cause of all euyll.

How the auctour speaketh of Love, of Beneuolence, and of deliberacion, and how of Loue he maketh foure chapters.

Howe the Loue of God, is the Loue aboue all Loues that durethe the longest; and that, withoute the whyche, the creatures cannot be satysfyed or contented.

Howe the Loue of Father and Mother with other parentes commeth, and what reuerence and honoure we oughte to geue to oure father and mother. And the maner to loue his Wife and Children, and to correct and leade them in thys world.

Of the Loue of Compaginons and fryendes, and how to entertaine it.

Howe the Loue of Concupysce[n]ce commeth to men and woomen, and of the daunger that doe chaunce and come of the same.

Howe Enuye is contrarye to the Vertue of Loue; and what Enuye is, and also of the paine, that the enuyous man beareth in himselfe.

Howe a man oughte to take gladnesse and Joye; and of what thynge, and what gladnesse or Joye is.

Howe Heuynesse is contrarye to gladnesse; and howe the wyse man oughte neuer to put any in his hearte, wherof heuynes and mellancolly may be engendred.

Howe mellancholly is daungerous, and what is mellanchollye, and howe it causeth manye to fall in greate trauayle, paynes and miseryes, and conseq[u]ently, in greate pouertie.

Howe the vertue of peace oughte to be mayntayned and kepte; and of the greate goodnesse that commeth of the same, and what peace is.

Howe Ire is contrarye to peace, and what Ire is, and

and howe it dothe destroye and waste the Vertues and bodyes of them that be entangled wyth the same, and of the euyll that dothe come of it.

Of Chastytie, and howe she oughte to be wythholden, obserued and kepte, and the perylles that the wyse shoulde flye, for feare to lease such Vertue.

Howe Lecherye is contrarye to Chastytie; and in howe many sortes it is deuyded, then is shewed the daungers that come thereof, as wel to the bodyes of men, as to theyr Soules.

Of force or Strengthe, and what it is, the maners and comparysons of the same, and who maye be called Stronge, and of those also which be alwaies Stronge.

Howe Pacience causeth a man to beare easelye the Paines and Trauayles of this world, and howe many sortes there be of Pacience.

Howe that feare and Dread, be contrary to Strengthe and Vallyantnesse, and what feare is, and who those be that be fearefull, and for what cause.

Of Suertye, and howe manye maners there is thereof, and howe fear and Suertie do striue togyther by dyuers Languages.

Howe the Wyse man oughte to doubte, and howe by doubt and feare many times the men become vertuous.

Howe good fame oughte to go afore men, and of the goodnesse that commeth of the same.

Howe Glotony is a daungerous vice, and of the greate euyll that commeth therof to the bodyes of men, and howe the vertues of men be distroyed and corrupte by the same.

Howe Abstynence is that wherof Glotonye is consumed,

sumed, and by the goodnesse that is therin, and that maye come therof.

Howe Constancye and Inconstaũcye be dyfferent, and howe Constaunce is a noble vertue, and what Inconstauncye is.

Of the vertue of Noblenesse of courage of men, and how the men be ofte tymes praysed by reason of the same.

How Justyce ought to be done and howe it is that thynge that dothe measure all thynges vpon earthe.

Howe Iniustyce or wrong is contrary to Justyce, and howe manye maners there be of Iniustyce, and how Iniustice demaũdeth vengeaunce afore God.

Of Loyaltys, and by Loyaltye the person is greatlye praysed.

Of Falshed, what it is, and of the dyfference that is betweene Suspycyon and Jelousy, and Treason and Malyce.

Howe Trueth is to be compared by Reason to the Perdryche,* and how Trueth is that thynge which iustyfyeth the man afore all persons.

Howe Lyenge is an euell vyce, the maners to eschew it, and in what sort, and which is euyl Lyenge.

* This chapter commences with the following relation from natural history.

"Truethe, as Saynte Austyne saythe, is to vse Veryte or Trueth, wythoute anye shadowe or coloure of Lyenge. The vertue of Truethe, may be compared to lytle yong Perdryches, for the Perdryche is of suche nature. The one wyll robbe the egges of the other; and sitte vpon them as they were her owne egges, but as sone as the lytle Perdryches be brought forth, and that they here theyr owne propre mother crye and sing, they leue and forsake the olde Perdrych whiche broughte them forthe of egges, and go to their owne mother."

What

What Mercy is, and of the operacyon of the same, and howe mercye is that wherby a man obteyneth the Loue of God.

Of Crualtye, and howe manye sortes be therof, and of the great euylles and inconuenients, that bee done by Crualtie.

Of Lyberalytye, howe it is contrarye to Coueytousnesse, and howe a man ought to be liberall, and in what maner.

Howe Coueytousnesse is a grevous vyce, of the euylles that doe come therof, and of the Insasiatnes of the same.

Of Humylytye, and in howe many maners it is deuided, and of those thynges whiche dyscend of it.

Of Pryde, and of the vices that descende and come of the same, and how pryde dyspleaseth God and the world, and how the proude person dothe torment hymselfe in thys world.

Howe a manne oughte to gouerne hym selfe, as well of the tongue, as of wyt and vnderstanding, for to speake well and wiselie to all folkes, and how by wordes a man is praysed or dispraysed.

Here endeth the Booke of Wysdome, after the sayenges of auncient Phylosophers, and other notable wise me, lately translated out of French into Englishe, and here foloweth the table."

The research for black-letter books has been ridiculed upon the principle that old works have been completely gleaned by modern writers, and therefore parsimony of communication in a collector is rather to be wished than regretted. If this is fact, or if such selfishness in a collector makes him as contemptible as the glut-

ton who, whether he has sack or sage posset, never invites any one to his banquet, is not now to inquire. Title and colophon here prove insufficient. Had this volume found an attentive peruser within any recent period, the second of the following examples would not have remained unnoticed when containing, probably, the first English dress of that beautiful apologue of the Angel and Hermit, versified by Parnell, and not traced to an earlier writer than James Howell, who relates it as "an excellent passage which a noble speculative Knight (Sir P. Herbert) hath in his late conceptions to his son."*

"*Example of Vainglorye.*

"Of Vainglorye, it is red in the lyfe of the holy fathers, that an aungell, on a certayne tyme, kepte company with an heremite. And as they wente toggyther, they passed by a place where there was a deade horse, whyche dyd stynke verye sore, wherefore the heremyte dyd stoppe hys nose; but the aungell dyd not so, nor dyd not regard it. And as they went a litle further they passed by a fayre gardaine, in the which was a fayre woman, and rychelye appareled, and very full of vayneglorye; and incontinent that the aungell did se her, he dyd stop his nose. The heremyte seynge this, dyd maruayle very much therof; and sayd to the aungell, I do meruayle greatly that ye haue stopped your nose for this fayre woman, and dyd passe by the stynkyng caryon that we dyd fynde, as ye dyd not care for it, nor dyd not

* See Howell's Familiar Letters, 8th ed. 1713, p. 435, a work containing numberless anecdotes and historical narratives, and forming one of the most amusing and instructive volumes of the seventeenth century.

fele

fele no smell, which did stynke so euyll; then the aungell sayd, I will that thou knowe, that the person full of vaynglorye, stynketh more in the syght of God, of aungels and of the heuenly company, then all the caryon in the worlde. And as soone as he had sayd this, he was sodeynly vanyshed and departed out of the syght of the heremyte; and then judged he that should be an aungell; and therefore he knew well, that vainglory greatly dyspleased God."

"*Example of Justyce.*

"Of Justice it is red in the life of holye fathers, that there was an hermyte whyche long time had serued God and had done greate penaunce for hys synnes, to whom God sent afterwarde great sicknesse; and bycause that he could not recouer hys healthe agayn he began to complaine of God and to murmure in hymselfe. So it chaunced on a day that the aungell of God appered vnto hym, in lykenesse of a yonge man, and sayd vnto hym, come wyth me, for God will that I doe showe thee of hys secret Justyce; and dyd leade him into the towne, to a marchauntes house, whyche had in a coffre a great number of florences. And the aungell, in the syghte of the hermyte, did take the same florence, and did beare them into the house of another man, whych they founde in sleepe, and the aungell dyd leue the sayde florence at hys chambre dore, to the intente that when he should open the dore, that he should fynde them; and thys doone, he ledde hym to the house of another marchaunte that had a chylde, the whyche chylde the aungell dyd kyll, in the presence of the sayde heremite, and the

heremite

heremyte seinge all these thynges, thoughte that the aungell had ben a deuyll, and wolde fayne haue departed from hym. The aungell, seinge that he woulde depart from hym, sayde vnto hym, tarye yet a litle, for I wyll showe thee the reason, wherfore I haue doone these thinges in thy presence; knowe first wherfore that I haue take the florence from the burges; it is because that he had solde his herytage for the sayde florences, and was purposed to gyue them to certaine murtherers, whyche had promysed hym to kyll a man for hys sake, the whyche had dyspleased hym aforetymes; and the man which he wolde haue caused to be kylled, is a man of noble byrth, wherof shuld haue come greate inconuenyence, and therfore to resyst the euyl that might haue come therof, and also to let hym of hys euyll, and myscheuous wyll and purpose, I haue taken the sayde florence from hym; and when he shal see hym selfe pore and to haue loste hys herytage and goodes, he wyll gyue hymselfe to the seruice of God, and where he shulde haue ben dampned nowe he shalbe saued. The reason wherfore I haue born the florence to the chambre doore of the other man, is because that he was a ryche marchaunte whyche came from beyonde the sea, and had bestowed in marchaundyce all the goodes that he had, and putte it in a shyppe, the whych shyppe did peryshe vpon the sea, then he did remembre one daye howe that he had loste all hys gooddes, and had nothynge to lyue vppon, began to fall in dyspayre, and was purposed to hang hym selfe, and therfore to the intente that he shoulde not destroye bothe the bodye and the soule, I dyd beare hym the foresaid florences. The reason whereof I haue kylled the chylde, is because that afore that the father

father had him he was a very good man, and gaue much almous, and did many good dedes for the loue of God; and sence that he had the chylde, he cared for none other thynge, but onelye to get rychesse, were it by ryghte or wronge, and therefore I haue kylled the chylde, to the intente that the father maye retourne to hys purpose; doe not meruayle nor grudge therfore, for the syckenesse that thou haste, for if it hadde not bene, thou shoulde ofte tymes haue thy mynde and courage in vanytyes wherby thou shoulde greatlye haue dys-pleased God; and be thou sure, that God doth nothyng, but by reason, but the persones haue not knowledge therof, for God hathe not promysed it them, but of two euylles he dothe allwayes take the lesse. And, this said, the aungell dyd departe from the heremyte. And from thenceforthe, the sayde heremyte dyd neuer murmure againste God, for anye maner syckenesse or aduersyty that he did send him, but rather dyd thanke God, and alwaies dyd reioyce hymselfe in his sicknes and aduersyties, consyderynge alwayes that it was of the goodnesse of God."

"*Example of Iniustyce.*

"Of Iniustice it is red in the life of holy fathers, that ye. deuil bethought him one daye yt. he wold be maried to thintent to haue doughters to marye, and that he myghte leade theyr husbands to hel, he did marye with Iniustyce, of whom he had seuen doughters. The fyrst is pride, which he maried to Lordes and noblemen, and to them whyche haue outragyous heartes by reason of pryde. The seconde is auaryce, which he gaue to the heades and chyefe of the people. The thyrd is falsenes, which he maryed to villains.

The

The fourth is enuy, which he maried to minstrelles and crafts men. The fift is ipocrysye, which he maried to relygyous persones. The sixt is vayngloryе, whyche he wolde gyue to no man, for she dothe mary her selfe to all men of euerye degree and estate. The seuenthe is lecherye, whych also he dyd not marye, but lefte her common. Some men saye, that it is wryten in the boke of examples, y^t. y^e. deuyll had ten doughters, of the whyche he dyd marye but viii: that is to say, the fyrst is pryde, which he maryed to Lordes and other noblemen. The seconde sacrylege to labourers. The third vserye to cytezens. The fourthe ipocrisie, which he maryed to relygyous persones. The fifte symonye which he maryed to pryestes and clerkes. The syxte deceyte, whyche he maryed to marchauntes. The seuenthe enuy whyche he maryed to Seruantes. The eighte couetousnesse whych he maryed to olde folkes. The nynthe and the tenthe, that is to saye, vayngloryе and lecherye, he gaue no man."

Conduit street. J. H.

ART. II. *A Letter sent by I. B. Gentleman, &c.* 1572.

[CONCLUDED FROM P. 26.]

"England was neuer that can be heard of, fuller of people than it is at this day, and the dissolution of abbayes hath done two things of importance heerin: it hath doubled the number of gentlemen and mariages, whereby commeth daily more increase of people; and suche yonger brothers as were wonte to be thruste into abbayes, there to liue (an idle life,) sith that is taken from

from them, must nowe seeke some other place to liue in; by thys meanes there are many lacke abode, and fewe dwellings emptie.

"With that, our lawe, which giueth all to the elder brother, furthereth much my purpose; and the excessiue expence, bothe in diet and apparell, maketh that men, which have but small portions, can not maintaine themselues in the emulation of this world, with like countenance as the grounded riche can do;* thus stand we at home."——

"They shal haue their peculiar portions in that frutefull soile, being but as a bodie to be deuided amongs them. And this shall be the quantitie which a foote man shall haue, videlicet, a plowe lande, which containeth a C and xx acres Irishe, but you will understande it better by English measure. A plowland shall containe CC and lv acres of earable grounde. Then can there not lie in any country almost, (especially so full of bottomes as that soile is) so much earable lande together, but there will lie also entermingled therewith sloppes, slips, and bottomes fitte for pasture and meading and commodious to be annexed to the same plowlande, so that the whole may amount to CCC acres in the leaste. I pray you tell me, if you had so much good grounde in Essex, would you not

* The writer afterwards observes that younger brothers will "rather saue than lose, for with lesse expences, if he haue no horse in England, can he not liue for his dyet, than ten pound; if he bee a horseman, his horse and hee vnder twentie pound, yet liue he must whither he spend the time in England or Ireland, and this I am sure of, that whatsoeuer hee maye saue of his dyet in a yeer heere in England by lying in his freends house, he shal spe'd in apparaile: for that cuntrie of Ireland requireth rather lasting and warm clothes than gorgeous and deere garments."

take

take it for a pretie farme, and yet a horsse man shall haue double, videlicet sixe C. acres of ground one with an other at the least, wherof there is v. CCCCCx. acres earable, the rest medow and pasture, I believe you would call that in Essex a good manor, and yet these are the least deuisions."——

"There is no doubt but ther will great numbers of the husbandmen, which they call churles, come and offer to liue vnder vs, and to ferme our grounds: both such as are of the cuntry birth, and others, bothe out of the wilde Irishe and the Englyshe pale. For the churle of Ireland is a very simple and toylesome man, desiring nothing but that he may not be eaten out with ceasse, coyne, nor liuerie.

"Coyne and liuerie is this; there will come a Kerne or Galliglas, whiche be the Irishe Souldiours, to lie in the Churles house; whiles he is there hee wil be maister of the house, hee will not onely haue meate, but money also allowed him, and at his departure the beste things he shall see in the Churles house, be it linne cloth, a shirte, mantil, or such like. Thus is the Churle eaten vp, so that if dearth fall in the cuntry where he dwelleth, he should be the first starued, not beeing maister of his owne."

The principal arguments adduced by the writer to support the feasibility of the plan of peopling the Ardes are given in the above extracts. To the work is annexed the plan of Sir Thomas Smyth and his son, as authorised by Queen Elizabeth, which was also printed on a broadside, for general distribution, in 1572, as follows:

"The offer and order giuen forthe by Sir Thomas Smyth,

Smyth, Knt. and Thomas Smyth his sonne, vnto suche as be willing to accompanie the sayd Thomas Smyth the sonne in his voyage for inhabiting some partes of the north of Irelande.

"The Quenes Maiesties graunt made to Sir Thomas Smith Knighte, and Thomas Smyth his sonne, in Ireland, is all that is hir Maiesties by enheritãce, or other right in the countrey called the ARDES, and part of other countreys adiacent in the Erledom of VLSTER, so that they cã possesse and replenishe them with Englishe men. The which thing, that it mighte the more surely be done, the saide Sir Thomas and Thomas his sonne haue bounden themselues to hir Highnesse to distribute all the said land within the said countreys, which they shalbe able to obtaine and possesse, to suche as shall take paines to helpe thẽ to possesse the same, to haue and holde to them and to their heires for euer.

"That is to say, to eche mã who wil serue as a soldier on foote, one plowland containing a hundreth and twentie acres Irishe of earable lande, for which the said Sir Thomas and Thomas must pay to the Quenes Maiesty two pence Irish for an Irish acre, after four and twentie foote to the pole. In consideration of which rent bi thẽ to be paid vnto her Maiestie, the souldier shall paye for the saide plowlande vnto Syr Thomas Smyth and Thomas, and their heires, one penie sterling for euery Englishe acre of the said plowland, after the measure of sixtene fote and an halfe to the pole, and no more. The first paiment to begin foure yeres hence, videlicet, 1576.

"To eche man who will serue on horsebacke two plowlãds, videlicet two hundreth and fortie acres Irishe, which is at the leaste fiue hũdreth acres and more.

more English, paying for euery acre English as the footeman dothe.

"And the earable lande being deuided, ech foote man and horseman shall haue also allotted vnto him pasture, medowe, and suche like necessary, as the cuntry wil serue, as reasonably as they haue arable grounde so that they may therewith be contented.

"The charges that is required of a footeman at his first settyng forth, if he be furnished of sufficient armour, for a pike, halberd or caliuer, with a conuenient liuery cloke of red colour, or carnation with black facing, is tenne poundes for his vitayling for one whole yeere after his arriual and his transportation: after whiche yeere, there is hope to finde prouisyō inough in the cuntrie, which they shal obteine with good guidance.

"The charges of a horsemā wel horsed and armed for a light horseman wyth a staffe, and a case of dagges, is twentie poundes for vittayle of him and his horse for one whole yeere, and for his trā sportation. His liuery had neede be af the colour aforesayd, and of the fashyon of the ryding Dutche clokes now vsed.

"And to auoyde the flixe and suche dangerous diseases as doth many times chaunce to souldiours by reason of lying vpon the grou'd and vncouered, and lykewyse to horses for lacke of hales: if any souldiour footman wil giue before hand ten shillings, and the horseman twentye shyllings they shal be lodged under cā uas and vppon beddes, vntill houses may be prouided.

"And if any will beare the charges of a souldyour, that cannot go himselfe, nor sende another in his roume, he shall haue his part of land allotted to him as wel

wel as though he went himself: but then for a footman he must pay in ready money xvj pound. xiij. s. iiijd. This is one parte. And if any wil haue two parts or more, then according to this rate to paye the money. The coronell to finde the sayd footman or men in al points for the first yere, according as the money is receiued.

"And to the intente that no man willing to aduenture in this most honorable and profitable voyage may doubt hereof, if it please him to resorte to*
there he shall see bothe the letters patents and the indentures of couenanntes betwixt the Queenes Maiestie and the sayd Sir Thomas Smith and Thomas Smith, and pay suche money as he is disposed to adnenture, and receyue his assuraunce from Thomas Smith the sonne, who taketh the aduenture and voyage vppon him to go in person, or if the sayde Thomas bee not there, one of the receyuers of this voyage remayning there, shall do herein as apperteyneth, whom he hath made his deputie in this behalfe.

"Note that all suche kindes of prouision as bee necessary in this iourney, the Treasourer may receiue in lieu of money, accordyng as he shal haue neede of such prouision, be already furnished there wyth, and accordyng to the place where the sayd prouision shal lie, for the commodious transportation thereof.

¶ God saue the Queene."

As an interesting conclusion to this article, is added the following account of the establishment made in Ireland, a few years after the above period, by the city

* From this hiatus it appears to have been printed previous to the letters patent being obtained.

of London. The transcript appears to have been made several years since, and came to my possession, within these few days, with other manuscripts, belonging to a literary gentleman deceased.

"*Irish Society.*

"In the reign of Queen Elizabeth, the province of Ulster, in the north of Ireland, had been greatly depopulated by the suppression of several insurrections, and, in particular, the city of Derry and town of Colrain were quite ruined.

"To prevent such insurrections for the future, it was thought proper to repeople that part of the country with protestant families; and soon after the accession of James the First to the throne, that Prince, considering this as an affair worthy of his attention, signified his pleasure to some of the Aldermen and Commoners, by means of several of his Privy Council, upon which a Court of Common Council was called; and a deputation sent over to view the place of the intended plantation. These deputies being returned, it was agreed in Dec. 1609, that 15000l. should be expended on the plantation, and 5000l. in the purchase of private interests.

"Soon after articles of agreement were entered into between the Lords of the Privy Council, and a Committee chosen by the Lord Mayor and Commonalty of the city, and it was agreed for the better managing of the plantation, there should be a company constituted in London, to consist of a Governor, and twenty-four Assistants, to direct what ought to be done on the part of the city, relating to the plantation; and in pursuance of this agreement, the King by his letters patent,

patent, changed the name of Derry to that of Londonderry, and incorporated the Committee nominated by the city, by the name of The Society of the Governor and Assistants in London of the new Plantation in Ulster within the realm of Ireland, directing that it should consist of a Governor, Deputy Governor, and twenty-four Assistants; whereof the Governor and five of the Assistants were to be Aldermen, the Recorder for the time being to be an Assistant, and the Deputy Governor, with the rest of the Assistants, to be Commoners. By this charter, the King also granted to the Society, and their successors, the city, fort, and town of Londonderry, the whole island of Derry, and all the castles, towns, villages and lands, in the county of Londonderry, particularly mentioned in the charter.

"The Society now immediately set about rebuilding Londonderry and Colerain, and improving and planting the other parts of the county. And, in order to reimburse the twelve principal companies and other inferior companies that had contributed to the expense of the plantation, the Society divided the whole county of Londonderry into thirteen parts; the first, consisting of the city of Londonderry and town of Colerain, with some of the adjoining lands, and the fisheries, was retained by the Society in their own possession, to defray the charge of the general work of the plantation, and the surplus was from time to time divided among the twelve Companies by the Society.

"The rest of the county being divided into twelve parts, as equal in value as possible, the twelve Companies drew lots for them, and each Company had the part which fell to its share. The Society then erected each lot into a manor, and obtained a charter of the

Crown to convey to each of the Companies the lands fallen to it, to hold the same in perpetuity.

"King Charles the First, however, ordered his Attorney General to prosecute the Society in the Star-chamber, under the pretence that the charter had been surreptitiously obtained; upon which it was cancelled by a decree of that court, and the lands seized into the King's hands: but the Society were reinstated in their possessions by Oliver Cromwell, who granted the city a new charter; and Charles the Second incorporated the Society anew, and the Companies have enjoyed their possessions ever since."

Conduit street. J. H.

ART. III. *Sylvanus Morgan's Sphere of Gentry, &c. London:* 1661. *Fol.*

SEE CENSURA LITERARIA, VOL. III. P. 312.

Heraldry has been deemed a childish study: according to the mode in which it is generally conducted, and the use which has been too often made of it, it is so. But to the sagacious investigator of ancient manners, the lover of the private memorials of ages that are past, the fond gazer on the pomp of chivalry, it is far otherwise. Connected with traits of heroism, and habits of splendour, we are accustomed to view the symbols, recorded by this science, with some well-founded veneration, when they are really old. A coat which has adorned the standards of the Crusades, or the banners of Poictiers and Agincourt, fills the fancy with a thousand swelling images.

All

All the modes of warfare and customs of life have so completely changed, that new grants of these insignia, even exclusive of their modern date, possess none of these attractions. A hero of the present age—and greater heroes no age ever possessed—may indeed be justified, if he inherits no armorial badges from his ancestors, in procuring a legal recognition of some simple and well-designed mark of allusion to his exploits, which may be borne on those occasions where heraldry is still in use. And if he be entitled to an hereditary coat, he may well admit some judicious augmentation to distinguish his posterity from the other branches of his house. But these recent inventions, constructed since the total decease of chivalry, can never, even at any future time, exhibit the charms annexed to feudal coats.

The Heralds seem to have been originally nothing more than registrars of these insignia. But at least from the time of Hen. VI. they have been in the habit of making grants of them for money. From the reign of Hen. VIII. the grants, of which the records still exist, are very numerous. As new families were enriched by that harvest of fortunes, the dissolution of monasteries, and as commerce, which at that period made a rapid progress, also threw sudden wealth amongst the lowest of the people, full employment, and much profit accrued to the Heralds. These gentlemen do not seem to have easily obliterated their natural prejudices in favour of birth; which probably induced them, with some degree of cunning and ingenuity, to load the shields of the new grantees with full and complex charges; as if to distinguish them from the plain and simple coats of the ancient families!

Some of these purchasers soon became conscious of the distinction, and took an early occasion to simplify their grants—such as Petre, Leigh of Warwickshire, &c.

With the progress of time, the number of existing coats becomes far too great to permit simplicity to the contents of any new shield. But still there is a certain character absolutely necessary to be preserved in these symbols; and neither *landscape*, nor *sea-scape*, nor a word written in capital letters across the center, or along the chief, of a shield, bear any similitude to heraldric designs. This is unfortunate. It brings the art into unjust contempt. While there are men, so highly qualified by literature and genius, as there are at present among the members of the College, it is mortifying to see such practices prevail. But thus it always is! Modest merit

laudatur, et alget!

while "the forward and the bold" carry every thing before them.

Sylvanus Morgan's book, while it contains much pedantry and nonsense, contains also some curious matter. As the volume is not very common, I shall probably afford a curious article to a certain class of my readers by transcribing the chapter, containing CAMDEN'S *Gifts of Arms*, as it will not only exhibit the mode which that ingenious and learned antiquarian adopted in his armorial designs; but be a memorial of the origin of several families, which have *now* some pretensions to antiquity.

"*Specimen*

" *Specimen of a Patent of Arms at length, in a Grant to Peter Tryon.*

" Universis et singulis tam Nobilibus et generosis quàm exteris ad quos hæc pervenerint: Gulielmus Camden Armiger Clarencieux, Rex Armorum in Orientalibus, Occidentalibus et Australibus hujus Regni Angliæ regionibus salutem.

Here the arms are delineated. Ab heroicis usque temporibus non solùm viris rebus gestis et excellenti animi magnitudine præclaris, rerum etiam doctrina, Prudentia, rerum usu, cæterisque virtutibus ornatis, varia Honoris ornamenta gloria monumenta et laudis insignia laudatissimo majorum instituto collata fuerunt, cum ut vera virtus honore et splendore pro præmio decoretur, tum ut ejusmodi virorum memoria posteritati commendetur, et quasi consecretur; inter hæc autem ornamenta et monumenta, insignia illa in Clypeis quæ arma vulgò vocantur, quasi indicia et testimonia virtutis, præcipuum locum inter omnes Christianas gentes obtinuerunt, et in usu adhuc sunt frequentissimo. Cum autem Petrus Tryon de London à me pertinet ut diligenter in Rotulis et Tabulis officii mei perquirerem, quæ arma ille sine alicujus præjudicio gestaret: ego perspectâ viri virtute, integritate et dignitate, ejus petitione libens lubensque acquievi et perscrutatis rotulis et tabulis invenio quod ille quem Deus beavit, et sua virtus extulit, in virtutis testimonium HÆC INSIGNIA suo jure gestet, viz. *Azure une Fesse embattellée entre six etoiles de or*; PRO CRISTA AUTEM, *super tortile ex suis Coloribus caput*

ursi nativo colore septem stellulis aureis aspersum, ut planiùs in margine depicta conspiciantur; quæ quidem arma una cum Cristâ, ego Gulielmus Camden Clarencieux Rex Armorum, pro authoritate mihi sub magno Angliæ sigillo delata, eidem Petro Tryon et ejus Posteris, ut habeant, gerant et utantur, secundùm leges Armorum, sine cujuspiam impedimento, concedo et confirmo. In cujus rei testimonio, meam subscriptionem et sigillum officii mei subjunxi, primo die Julii, Anno Dom: millecimo sexcentesimo decimo, Annoque Regni Domini nostri Jacobi Dei gratiâ Angliæ, Franciæ et Hiberniæ regis, fidei defensoris, octavo: et Scotiæ quadragesimo tertio.

GULIELMUS CAMDEN
Clarencieux, Rex Armorum.

"And so having shewed you Camden's form of his patent, these that follow are their arms, who either had an exemplification, or new granted from him; and are therefore called

CLARENCIEUX CAMDEN'S GIFTS,

And blaxoned after a brief manner as followeth; wherein there is only a letter put for the coulour or metal.

Devon. 1. *Edmunds de Plimouth*, 22 July, 1599. Or, chev. B. on canton B. boar's head coupee Ar. ent. 3 lis Or.

Midd. 2. *Franklin de Willesdon.* Ar. on bend B. 3 dolphins Ar.

3. *Greenwell.* Or, 2 bars B. ent. 3 crowns gu. 2 in chief, one in base.

Cantab. 4. *Cropley.* Ar. on chief gu. 3 owls ar.

London. 5. *Jaye of London.* Alderman. 4 May 1601. Gu. on Bend engr. Ar. 3 roses gu.

6. *Bullock.*

6. *Bullock.* 20 Aug. 1600. Per chevr. gu. er. 2 bulls heads caboshed in chief Arg.

7. *Atkins,* Dr. of Physick. B. 3 bars Ar. 3 bezants in chief.

8. *Bamfield.* Or, on bend gu. 3 mullets Ar. pierced, an annulet in sinister point Sa.

Berks. 9. *Organ.* Per Saltier Or. er. a cross humet over all gu.

Cantab. 10. *Martin Sir Christ.* of Barton. B. on bend Or. 3 lis B. on chief Or, 2 eaglets B.

London. 11. *Brawn Sir Hugh,* 26 Junii 1604, Ar. 3 bars Sab. on canton Or, wyvern's head erased gu.

12. *Barnsdale,* Dr. of Physick, 25 June 1604, Per salt. ar. or. ent. 4 eaglets Sab.

Kent. 13. *Southland Sir William,* June 1604. Or, wyvern* Saliant vert, on chief Gu. 3 spear heads Ar.

14. *Brook.* Gu. on chief Ar. lion passant gardant gu.

15. *Johnson* of the Tower. G. 3 spear heads Ar. 2. 1, chief er.

London. 16. *Iolls,* alias *Joyls,* July, 1604. O. cinquefoil gu. entre 3 pheons Sa.

Salop. 17. *Harris Sir Thomas,* Sarjeant at Law, July 1604. Barry of 8, erm. & B. over all three annulets, Or.

Dorset. 18. *Pit* † de Iron Stapleton, 13 Aug. 1604. Sa. fess. cheq. Ar. B. ent. 3 besants.

* "In a visitation 'tis a dragon vert; and in a painted book." MS. note by John Gibbon, *Bluemantle.* Gibbon is right. I have seen the original patent. Sir W. S. was seated at Lee, near Canterbury.

† Ancestor of Lord Rivers.

19. *Antiochus,*

19. *Antrobus*, one of the Six Clerks, Sept. 1604. Lozengie Or. B. on pale Gu. 3 estoils Or.

London. 20. *Jones*. Sheriff of London, Sept. 1604. B. on plain cross Or. 5 estoils Gu. entre 4 pheons Or.

Surry. 21. *Turner* de Blechingley, Nov. 1604. Varry Ar. gu. on pale Or, 3 trefoils vert.

22. *Bancroft*, Archbishop of Canterbury. Or. on bend B. 3 garbs Or entre six crosslets B.

Wilts. 23. *Jordan* vel *Jourdan Sir William*, Nov. 1604. B. lion ramp. entre 7 crosslets fitchie Or, chief Or.

Kent. 24. *Cavaglero Macott*, alias Mackwith, of Reculver, 1609. Er. on canton gu. a stag passant Or.

25. *Donne Sir Daniel*, 1604. B. a wolf saliant Ar. chief Ar.

London. 26. *Clark William* Sa. on pale Ar. a Y gu. 1605.

Sussex. 27. *Walter Doobell* of Faumour, 7 Feb. 1605. Sa. a doe passant entre 3 bells Ar.

London. 28. *Sir Thomas Foster* of St. John's Street, Feb. 27, 1605. Ar. a chevr. vert entre 3 bugle horns with strings sab. crescent gu.

29. *Sir William Stone*. Or, on a pale B. 3 escallops Or.

30. *Sir Baptist Hickes*. 1 Feb. 1604. and to *Sir Michael Hickes, son of Robert Hickes* of London, Gu. a fesse wavy betw. 3 flowers de lis Or.

Cornw. & Devon. 31. *Door*. Party per pale Gu & B. 3 bees Ar. April 1605.

Kent.

Kent. 32. *Janson*, May 1605. Quarterly B and Gu. a cross patonce and chief Or.

Warw. 33. *Edmond Peirse de Alston*, 10 June 1605. B. on fesse Ar. 3 ogresses betw. 3 pelicans Or, pecking their breasts Gu.

34. *Battersby*. Feb. 1605. Or, saltier paley of 10 pieces Er. and Gu. a crescent Sa.

Lincoln. 35. *Charles Fotherby** of Burton, Feb. 28, 1605. Gu. cross fusily flowry Or.

36. *Stepneth*. March, 1606. Gu. fesse cheq. Or & B. ent. 3 owls Ar.

Devon. 37. *Peard*. May, 1606. Or, 2 foxes pass. Sa. blood dropping out of their mouths.

Kent. 38. *William Brockman*† of Bishborow, June 1606. Or a cross forme fitchy Sa. on chief Sa. 3 flowers de lis Or.

Buck. 39. *William Daye* de Eiton June 1606. Per chev. O. & B. 3 mullets counterchanged.

Derby. 40. *John Butler* de Handley, July, 1606. Ar. 3 covered cups Sa. betw. 7 crosslets fitchy Gu.

41. *Durant* de Durant, Aug. 1606. Sa. a cross Er.

Lond. 42. *Sir Thomas Coach*, 2 June 1606. O. serpent nodee in pale Sa.

43. *Austen*, Jan. 1606. Ar. on fess Sa. 3 crosslets O. ent. 2 chevronels Sa.

44. *Tho. Cowley* de Amsterdam. Feb. 1606. Sa. on chev. Ar. 3 lybarts faces swallowing 3 flowers de lis.

Berks. 45. *Daniel Bacheler* de Aston Clinton. Or, fess ent. 3 wyverns heads couped Sa.

* And of Barham Court, near Canterbury.

† Beachborough near Hythe, where the family are still resident.

Essex. 46. *Weblin* of Upthall, Feb. 1606. B. saltier flowry O. a griffin pass. in chief O.

Devon. 47. *John Bagge* de Plimouth, 1606. Lozengy, Gu. and Ar. on chief O 3 cinquefoils B.

48. *Reinolds*, Clerk of the Privy Seal. Ar chevr. cheq. Gu. & B. ent. 3 crosslets fitchy Ar.

Hertf. 49. *Philip Boreston*, Jan. 1606. Quarterly Ar. and Sa on a bend betw. 2 cotises Gu. 3 crosses formee fitchy or.

Norf. 50. *Valentine Mortoft*, of Herengan Feb. 1606. Gu. a hart Or, lying on bank Vert, on chief O. a moorecock proper.

Lond. 51. *John Speed*, Gu. on chief O. 2 swallows volant proper.

Kent. 52. *Sir William Sidley*, exemplification. Jan. 1606. B. fess wavey ent. 3 goats heads erased Ar.

Glouc. 53. *Thomas Estcourt* of Shipton Moigne, Nov. 1606. Er. on chief indented Gu. 3 estoils Or.

Midd. 54. *Wood* de Islington, Serjeant of Arms. Ar. wolf pass. Sa. chief Gu. Feb. 1606.

55. *Sir William Bird*, Doctor of Law, March 1606. Quarterly Ar. Sa. in first quarter eagle displayed Ar.

56. *Thomas* Feb. 1606. Ar. chevr. cheq. O & S. entr. 3 fowls S.

Bedford. 57. *Langford* de Salford, Mar. 1607. Paley of 6, O & G. on bend Ar. 3 eaglets.

58. *Young*, Bishop of Rochester. The crest only—the coat before given by Sir Gilbert Dethick, Per saltier B. & G. a lion pass. gard. O.

Kent.

Kent. 59. *Robert Lewes* de Roshanden. Exemplif. Ar. chevr. Gu. Ent. 3 beavers tails proper.

60. *Sir Robert Hampson*, Alderman, 10 Oct. 1602, Ar. 3 hemp-brakes Sa.

Essex. 61. *Aylmer* de Mogelington Hall, June 9, 1607. Ar. plain cross Sa. ent. 4 cornish choughs proper.

Kent. 62. *Meriwether*,* Nov. 1607. O. 3 martlets S. on chief, the sun with his beams O.

63. *Grafton* Feb. 1605. Gyronny of 8, Er. & Sa. a lion ramp. over all, Or.

London. 64. *Halles*, Feb. 1605. B. chevr. counter batteled O. †

65. *Sir Leonard Holliday*, Lord Mayor, 23 Sept. 1605. Sa. 3 close helmets Ar. the bever O. within a bordure engrailed S.

66. *Henry Eskington*. Oct. 1608. G. 6 cross crosslets, 2, 1. 1. 2. ent. 2 flanches Ar.

67. *Sir George Coppin*, Clerk of the Crown. O chief vairy Ar. & B. Oct. 1608.

Dors. 68. *Cornwall*. Ar. on fess S. 3 plates fretted Sa.

Devon. 69. *Holman*. June 1608. Vert, on chev. Ar. 3 gulles de saingue ent. 3 pheons O.

70. *Rich Tho.* de Lincoln's Inn. 1609. O. fess dauncettee Sa. ent. 3 Cornish choughs proper.

Suff. 71. *Roger Sturgion* de Whepsted. Confirmation. B. fretty Gu. suppressing 3 sturgions in pale O.

72. *Farrar*. July 1609. Ar. on bend engr. Sa. 3 horseshoes Ar.

* Of Barfreston, and Shepherdswell in East Kent.

† This is the coat now borne by Hale of Hertfordshire.

Leic.

Leic. 73. *Gulston* Doctor of Physick; and de Wimondham. Ar. 3 bars nebulee Gu. on bend S. 3 plates.

Midd. 74. *John Harborn.* Gu. on fess O. lion pass. Sa.

75. *John Sanderson* & *to his brother, D. D.* 1 March 1603. Paley of 6, Ar. & B. a bend S.

Dors. 76. *John Foxley* de Shaftesbury. Feb. 1609. Ar. saltier cheq. O & S. entr. 3 trefoils S.

Staff. & Lond. 77. *Sir Edward Fisher.* 4 Feb. 1607. O. a King's fisher, proper.

Heref. 78. *Rading* de Reding, and *Reading* de London. Nov. 1609. Ar. pheon Gu. 3 boars heads erased S.

Hunt. 79. *Conie,* of Yaxley, Apr. 1606. Ar. saltier G. ent. 4 conies S.

Lond. 80. *John Crowch.* Ar. on pale S. 3 crosses formee, within a bordure engr. S. 1600.

Somers. 81. *Lotisham* 1609. S. chevr. vairy G. & O. ent. 3 otters pass. O.

Norf. 82. *Wattes.* May 1610. Er. on chief G. an annulet entr. 2 billets O.

83. *John Snigg.* Baron of the Exchequer. B. 3 libards faces in pale O.

84. *Sir Clement Edmonds,* Clerk of the Council, July 1610. B. a chevr. entr. 3 quadrants O.

Kent. 85. *John Winter,* Prebend of Canterbury, March 1610. Checky O. & S. on fess G. an annulet O.

Devon. 86. *Nicholas Goderidg* of Tomy. Ar. fess S. ent. 3 crosslets fitchy S.

Lond. 87. *Peter Tryon.* July 1610. B. fess batteled O. ent. 6 estoils O.

88. *Hodges*

88. *Hodges of London.* Oct. 1610 O. 2 crescents S. on canton S. a crown O.

Essex. 89. *Sir James Bourchier.* Oct. 1610. S. 3 ounces pass. in pale O. spotted S.

Lond. & Salop. 90. *Francis Jones,* Alderman. Nov. 1610. B. lion pass. O. ent. 3 crosses formeé fitchy, chief O.

91. *Stanton,* Dean of Lincoln, Nov. 1610. Vairy S. & Ar. on canton G. a cross formee fitchy O.

Norfolk. 92. *Gaius Newman* of London, son of Gabriel Newman, B. a chevr. wavy O. entr. 3 gryphons saliant O. 1610.

Bedford. 93. *Taylor* de Steventon. B. a saltier voided O. entr. 4 bucks heads caboshed O.

London. 94. *James Cullimore.* Jan. 1611. Gu. 3 crescents Ar. entr. 9 billets Ar.

95. *Richard Piott,** Sheriff of London, Feb. 1611. B. on fess O. lion pass. Gu. 3 besants in chief.

96. *Greek* Baron of the Exchequer. O. trefoil S. ent. 2 chevrons S.

97. *Alexander Prescot* of London, son of William, of Copley, Co. Lanc. March, 1611. S. a chevr. ent. 3 owls Ar.

Leicester. 98. *Wormlayton.* Mar. 1611. G. plain cross vairy Ar. B. ent. 4 eagles O.

Kent. 99. *George Buckeridge,* Bishop of Rochester, O. 2 pales S. ent. 5 crosslets fitchy in saltier S.

Bedford. 100. *Langhorn.* S. plain cross Ar. on chief Ar. 3 bugle horns S. the strings Gu. 20 Jan. 1610.

* Afterwards of Staffordshire, and last of Canterbury.

Surry,

Surry. 101. *Austen* of Surry. May 1611. Ar. on fess S. 3 crosses O. ent. 2 chevronels S.

102. *Austin*,* May 1611. O chevr. Gu. entre 3 lions paws erased S.

Sussex. 103. *Selwin* of Freston. Ar. on bend ent. 2 hendlets S. 3 annulets O. border engr. G.

104. *George Newman*, June 1611. O. fess counter-indented G. entr. 3 eaglets S.

Norf. 105. *Heyward* de Kerdiston, June 1611. Ar. on pale S. 3 crescents A.

106. *John Tindal* de Dickleborow, son of John Tindal of Banham, son of John Tindal of Bucknam, July 1611. O. 5 mascles in cross Gu. chief dented Gu.

Lond. 107. *Edward Barkham*, Alderman of London, Oct. 1611. Ar. 3 pales G. over all a chevron.

Kent. 108. *John Bargrave*, alias *Bargar*† Sept. 1611. O. on pale Gu. a dagger erected in point A. hilts O. on chief B. 3 besants.

Lond. 109. *Abraham Speckart*, Nov. 1611. Ar. on bend S. 3 boars heads coupee O. ent. 2 lions ramp. S.

Leic. 110. *None* de Walton, Nov. 1611. O. on cross engr. V. a crescent O.

Essex. 111. *Roger James*, de Upminster, Nov. 1611, Ar. chevr. S. entr. 3 mill rinds traverst.

Northumb.‡ 112. *Henry Robinson* of Cransby,‡ descended of the *Robinsons, Ebor.* Nov. 1611. V. on chevr. O. 3 lozenges Gu. entr. 3 bucks pass. O.

* Now of Godmersham, Kent, &c. &c.

† From whence came Dean Bargrave.

‡ A mistake for Northampt. and Cranley.

Midd.

Midd. 113. *Edward Forsett* de Maribane, Nov. 1611 A lion ramp. over all a bend componee Ar. G.

Ebor. 114. *John Marshal and Rd Marshal* of Cockwood, and *John* of Southwark, 1611. Ar. chevr. ent. 3 chevronels S. betw. 3 bucks heads caboshed G.

115. *Snode* O. 2 pales wavy S. entr. 3 acorns with stalks vert, Dec. 1611.

London. 116. *John Farmary* M. D. Dec. 1611. Ar. 5 roundels V. in saltier; a chief dented G.

117. *King* of London. S. on chevr. O. 3 escallops S. entr. 3 crosslets O.

Norf. 118. *Glover.* S. a fess battelee Erm. ent. 3 crescents Ar. 1611.

Lond. 119. *Bonham Norton.* O. 2 bars G. on chief B. a scutcheon er.

Sussex. 120. *Tho. Foots*, Gentleman Usher to K. James. Dec. 1611. B. 4 lozenges Ar. 1, 2, 1. chief dented Ar.

Devon. 121. *Wollacomb*, Feb. 1611. Ar. 3 bars G.

122. *Scarlet.* Chequy, O. & G. over all, lion ramp. Erm. canton. B.

123. *William Devick*, of Jarnsey, Confirm. April 1612. O. 2 cheval traps S. 2, 1. chief S.

124. *Mautby.* May, 1612. Erm. on bend G. entr. 2 coteses O. engr. G. 3 garbs O.

Oxford. 125. *John Cottesford*, the crest, 1611. A. 2 bars G. border engr. 5.

Lincoln. 126. *Thomas Rands* de Holbech. 10 July 1599. B. on chevr. O. 3 roses Gu. Canton Erm.

South. 127. *Richard Love* de Basing in Faxfield, Ar. 3 bars G. in chief 3 lions heads erased G Sept. 7, 1613.

Lond. 128. *Tho. Frear* M. D. Feb. 12. 1602. S. on chevr. Ar. 3 castles S. entr. 3 dolphins O.

129. *Montford* D. D. Feb. 1602. Ar. lion ramp. B. entr. semi-crosslets G.

Bucks. 130. *Main* Er. on bend S. 3 right hands Ar. Confirm. and the Crest given June 1604.

Somerset. 131. *Francis James* de Barrow Court. S. a a dolphin entr. 3 crosslets O. Confirm.

132. *Boyaxe.* Ar. lion ramp ent. 3 crosslets fitchée G. on a canton. B. a garb O.

Lincoln. 133. *Sir Francis South* de Fotherby. Ar. 2 bars G. in chief a mullet pierced S.

134. *Alexander Glover* of the Exchequer. Confirm. S. fess. Erm. entr. 3 crescents Ar. a lis O. betw. the 2 crescents in chief.

Kent. 135. *Simon Smith* de Boughton Monchensie, Sept. 14. 1605, O. 3 bars S. in chief 3 cross formies fitchée S.

Lond. 136. *Nicholas Cage.* Per pale G. & B. a Saltier O. Confirm.

Kent. 137. *Richard Wilkinson* de Wattringbury. Confirm. 14 Sept. 1605. G. fess vairy Ar. & B. entr. 3 unicorns pass. Ar. horn and main Or.

Norf. 138. *Montgomery* Dean of Norwich. Confirm. 1605. B. sword and spear in saltier O entr. 4 lis O."

[*To be continued.*]

ART. IV. *Great Britans Hony Combe or Dainty Pig and Pork. Containing variety of very pleasant and delightfull storyes and jests both in proes and verse*

verse for any Reeder that shall happen to perve the same for his divirtion. Together with the dreadfull combate between More of More Hall and the Dragon of Wantly.

Mirth with thy labour sometimes put in eure*
The better thou mayest thy labour endure.

Written by Marmaduke Merryman Gent. Anno Dom. 1712. *MS. Octavo. pp.* 304.

Marmaduke Merryman was William Warter, once a stationer in Fleet Street, and succeeded in his business by John Lenthall, who had served his apprenticeship to him, and afterwards married his daughter. Mr. Warton went to live on his independence at Hawthorn, near Windsor, where a portion of his leisure hours was probably occupied in forming this collection of above 170 various articles. The majority, if not all, have certainly been printed, and the stories are, in general, too much encumbered with prefatory matter for the poignancy of the wit to be felt, or the detail to create amusement. The following is an entire one.

"*The panyer man of the Inner Temple, London, who dyed and was buryed in the Cloysters.*

"There is a certaine diminutive officer belonging to the Inner Temple Hall, who goes by the name of the panyer man, whose office is to lay the cloths on the tables in the hall, set salt sellers, cut bread, whet the knives, and wait on the gentlemen, and fetch them beer and other necessaries when they are in commons in term time. He also blows the great horn between

* Sic.

twelve and one of the clock at noon, at most of the corners in the Temple, three times, presently, one after another, to call the gentlemen that are in commons to dinner, and after dinner to clear the tables of the napkins and table-cloths; for they use no trenchers, it is against the rules of the house; fearing least there should happen any quarrels amongst them, and throw their trenchers at one another's heads, the corners of the trenchers might strike into their skulls, and let out all the law they had been gathering up a great while and so spoil them for being made serjeants and judges; but instead of trenchers they have every one a slice of bread which they cut their meat upon. This panyer man took occasion to depart this life; the house buryed him in the cloysters where the rest of the houshold servants used to be buryed. In two or three days after this panyer man was buryed, there was somebody, that had a mind to shew the cream of his vnderstanding, writes these verses on a peece of paper, in capital letters, and paists them over the panyer man's head, which are as follows:

Here lyes a man this pavement vnder,
Who vsed to make the cloysters thunder;
Who with his horn, when that he blew it,
Cal'd many a cuckold to dinner that never knew it."

To this may be added the following abbreviations.

Charles the Second in a summer evening excursion "up the Thames to Chelsea Reach, about two miles above White-hall, which was called New Hide park, where many people resorted in boats to see him," having heard a piece of gross water wit from a turnip woman, plays it off afterwards on his brother the Duke of

of York, who hated a joke, and then demands a guinea as the price the original cost his Majesty. The Duke of York was answered by Stephen, the corn-cutter, on his inquiring the most seasonable time for that operation taking place when his Grace's stockings were off.

An old lady consulting her grand-children on the subject of her marrying again, it is thought practicable if she can see a needle stuck in the ridge of a barn; full of expectation, with the help of spectacles, she quickly proclaims a discovery of the needle, but unfortunately cannot see the barn.

The want of a nose by Sir William D'Avenant saved a fishmonger's boy, who had accidentally splashed him when passing with water, from the poet's fury, by his declaring it was done from revenge because Sir William had blown his nose upon the fish.

Such are the features of this trivial and, in many respects, exceptionable collection, described as delightful and pleasant in the title. One fourth of the quantity, consisting of literary memorandums and matter incidental to the writer's business, and which must occasionally have fallen within his own knowledge, would have been invaluable for information. The volume, in its present state, is a record of useless labour, and has long been outrivalled by the brevity of any modern jest book.

Conduit-street. J. H.

ART. V. *Certeine serious Thoughts which at severall times and upon sundry occasions have stollen themselves into verse. and now into the publike view,*

from the author [In a circle of laurel, arms on a shield bearing a crescent, vaire, or & azure; with nine cross crosslets and three cinquefoils argent.] , *Esquire. Together with a Chronologicall Table denoeting the names of such Princes as ruled the neighbor States and were con-temporary to our English Kings, observeing throughout y. number of yeares which every one of them reigned. London: Printed by F. B. for George Badger, and are to be sold at his shop in St. Dunstons Church-Yard, Fleetstreet.* 1647. Title in an ornamented tablet, engraved by W. Marshall. 12mo. *pp.* 88.

The author of this little collection of religious poems received part of his education of Master Wroth of Epping, in Essex; to whom some lines are addressed, and whose pithy sermons, doubling in number the Sundays in a year, appear to be described as posthumously known. There is a trace of the author's age in another piece, the "third part of seventy years having already slipt," a period from which to expect the *Esquire* would have thought haughty dames and feats of chivalry fittest subjects to clang the Muses lyre; but the dulcet notes sound only in divine praise of the Superior Being; and of war he seems to have considered his own apparent imbecility of character at that period in some lines on Feb. 8, 1642, beginning,

"'Tis not base trembling, cowardice and fear,
That makes me in this fighting age forbear
To draw my sword————"

but he would have marched through seas of blood to serve the country, invoking curses on those who did not

not honour Charles and his princely son, yet suspecting many unsound adopted similar dialect.

> " The form—obtrudors may deform and make
> Enormous, whilst the church of Rome doth take
> Advantage, and supplant religion,
> I'le not thrust in my hand to help them on."

The volume is inscribed briefly " to the Right Honourable and truly vertuous Lady the Lady Katharine D'Arci," who is pourtrayed in the address to the reader as " exemplarily eminent in every reall perfection." Of the work the author simply ventures to assure " it will neither wound nor defile the hand that takes it up," and with this character it will be sufficient to add specimens. The running or continuing the sense beyond the line appears an art studiously adopted.

" *On the Death of our vertuous and deare friend Mistris Dorothy Warwick at Marsk, Aug. 6th.* 1644.

> " If only light griefs find a tongue, and those
> That are extream, cannot themselves disclose
> Immur'd by stupid silence, surely then
> Nothing but flowing tears must from my pen
> Be-blur this paper: 'tis beyond the art
> Of language to express the smallest part
> Of our deep sorrows for her loss, whose age
> Scarce to the summer of her pilgrimage
> Attayned had; yet so ripe fruit, but few,
> After the autumn of their years, can shew.
> No act of hers could be esteemed less,
> Then one step forward to that place of bliss,
> Where now her faith is crowned, and we find
> Her sweet and pretious memory behinde."

" *Decemb.* 10, 1644.

" How many contradictions dayly come
Born on the wings of lying fame! By some
We hear of battles, stratagems, and sleights,
Whilst others make them victories, or flights.
All various rumors struggle for belief,
Whilst varying humours feed the present grief.
Once more, the hopefull terms of happy-peace
Salutes our greedy ears: O, may it please
The all-disposing power aboue, to frame
Our fitted hearts, to entertain the same."

" *May* 10, 1645. *Hearing the birds sing after the departure of our deare Mother.*

" And can you sing poor birds? Do you not see
A mourning countenance on every tree?
Doth not each stone in this sad fabrick, tell
What sable thoughts within these walls do dwell?
Since she who added sweetness to the spring,
To summer glory, she whose care did bring
More fruit than autumn, and from whom it was
That icy-winter undiscern'd did pass,
Hath left these habitations, my-thinks you
Should leave henceforth your warbling sonnets too,
Yet sing, but change your note and joyn with me,
Tune your loud whistles to an elegy."

There is a second title for a Chronological catalogue of such persons as ruled, &c. wherein it is described as " collected by C. W.* Esqueir." The table commences with William the Conqueror, and ends with James the First. It appears an accurate enumeration of sovereign pontiffs and monarchs that " ruled the neighbour states."

Conduit street. J. H.

* Perhaps Warwick.

ART.

ART. VI. *Greene's Arcadia, &c.* 1616.

[CONTINUED FROM P. 169]

After the address by Nash are the following lines without title.

"Delicious words, the life of wanton wit,
That doth inspire our soules with sweet content,
Why hath our father Hermes thought it fit,
Mine eyes should surfet by my heart's consent?
Full twentie summers haue I fading seene,
And twentie Floraes in their golden guise:
Yet never viewde I such a pleasant *Greene*,
As this whose garnisht gleades comparde, deuise.
Of all the flowers a *Lilly** once I lou'd,
Whose labouring beautie brancht it selfe abroad.
But now olde age his glory hath remou'd,
And *greener* obiects are mine eyes abroad.
No countrey to the downes of Arcadie,
Where Aganippe's euer springing wels
Doe moist the meades with bubbling melodie,
And makes me muse what more in Delos dwels.
There feeds our Menaphon's celestiall Muse,
There makes his pipe his pastorall report:
Which strained now a note aboue his vse,
Fore-tels hee'le ne're come chaunt of Thoaes sport.

* John Lilly was author of several admired pieces; particularly the romance called "Euphues," which passed through several editions, and, for a period, established a new style of writing. Webbe, in his discourse on Poetry, proclaimed him a wonderful improver of our language, but his work has been since considered a piece of affectation and nonsense. [See Berkenhout's Biog. Lit. p. 377.] Oldys characterizes him as "a man of great reading, good memory, ready faculty of application, and uncommon eloquence; but he ran into a vast excess of allusion," which, in conformity to the prevailing fashion, Greene has imitated. See CENS. LIT. I. 160.

Read

Read all that list, and read till you mislike
To' condemne who can, so Enuie be not Iudge:
No, reade who can, swell more higher, lest it shrecke,
Robin, thou hast done well, care not who grudge.

HENRY VFOHER."

The story of this work is very complexed and unnatural, and the abbreviating of it would neither afford interest or amusement. It is founded on a dark enigma of the oracle delivered by Pithia, the sacred nymph of Apollo, and finally unriddled by inconsequential trifles. The universal subject of novelists gives birth to several rhapsodical descriptions, and to those who sometimes loiter over a page in one of our early romances and feel gratified, the following specimen of Greene's prose will not be unacceptable.

"Menaphon looking ouer the champion of Arcady, to see if the continent was as full of smiles, as the seas were of fauours, saw the shrubbes as in a dreame with delightfull harmonie, and the birds that chaunted on their branches, not disturbed with the least breath of a fauourable Zephirus. Seeing thus the accord of the land and sea, casting a fresh gaze on the water-nimphes, hee beganne to consider how Venus was faigned by the poets to spring of the froth of the seas: which draue him straight into a deepe coniecture of the inconstancie of loue, that, as if Luna were his load-stone, had euery minute ebbes and tydes, sometime ouer-flowing the bankes of fortune with a gracious looke lightened from the eyes of a fauourable louer, otherwhiles ebbing to the dangerous shelfe of despaire, with the piercing frowne of a froward mistresse. Menaphon, in this browne studie, calling to minde certain

certain aphorisms that Auarreon had pen'd down as principles of loue's follies, being as deepe an enemie to fancie, as Narcissus was to affection, beganne thus to scoffe at Venus deitie.

" Menaphon, thy mindes fauours are greater than thy wealths fortunes, thy thoughts higher than thy birth, and thy priuate conceit better then thy publique esteeme. Thou art a shepheard, Menaphon, who in feeding of thy flocke findest out natures secrecie, and in preuenting thy lambes preiudice, conceitest the astronomicall motions of the heauens, holding thy sheepwalkes to yeeld as great philosophie, as the ancients discourse in their learned academies. Thou countest labour as the Indians doe their chrysocolla, wherewith they try euery metall, and thou examine euery action. Content sitteth in thy minde, as Neptune in his sea-throne, who, with his trident mace, appeaseth euery storme. When thou seest the heavens frowne, thou thinkest on thy faults, and a cleere skie putteth thee in minde of grace: the summer's glory tells thee of youth's vanitie: the winter's parched leaues, of age's declining weaknesse. Thus, in a mirrour, thou measurest thy deeds with equall and considerate motions, and, by being a shepheard, findest that which Kings want in their royalties. Enuy ouer-looketh thee, renting with the windes the pine-trees of Ida, when the Affrick shrubs waue not a leafe with the tempest. Thine eyes are vailde with content, that thou canst not gaze so high as ambition, and for loue: and with that, in naming of loue, the shepheard fell into a great laughter. Loue, Menaphon, why of all follies that euer poets fained, or men faulted with, this foolish imagination of loue is the greatest. Venus forsooth

for

for her wanton escapes must bee a goddesse, and her bastard a deitie: Cupid must bee yong and euer a boy, to prouve that loue is fond and witlesse: wings to make him inconstant, and arrowes whereby to shew him fearefull: blind (or all were not worth a pin) to prooue Cupid's leuell is both without aime and reason: thus is the god, and such are his votaries. As soone as our shepheards of Arcadie settle themselues to fancy, and weare the caracters of Venus stampt in their foreheads, straight their attire must bee quaint, their lookes full of amors, as their god's quiver is full of arrowes: their eyes holding smiles and teares, to leape out at their mistris fauours or her frownes: sighes must flie as figures of their thoughts, and euery wrinckle must be tempred with a passion: thus suted in outward proportion, and made excellent in inward constitution, they straight repaire to take view of their mistris beauty. She, as one obseruant vnto Venus principles, first tieth loue to her tresses, and wraps affection in the tramells of her haire; snaring our swaines in her lockes, as Mars in the net, holding in her forhead fortune's kalender, either to assigne dismall influence, or some fauourable aspect. If a wrinckle appeare in her brow, then our shepheard must put on his working day face, and frame nought but dolefull madrigals of sorrow; if a dimple grace her cheeke, the heauens cannot prooue fatall to our kind-hearted louers; if shee seeme coy, then poems of death mounted vpon deepe drawne sighs, flie from their master to sue for some fauour, alleadging how death at the least may date his misery; to be briefe, as vpon the shoares of Lapanthe the windes continue neuer one day in one quarter, so the thoughtes of a louer neuer continue scarce a minute

minute in one passion; but as fortune's globe, so is fancie's case, variable and inconstant."

The fluency of language and rapid succession of images that embellish the above extract leaves not a doubt of the writer occasionally assuming the bolder task of the poet. In this performance are fourteen pieces, viz. *The Oracle of Apollo*, 12 l. *Menaphon's Song*, 2 st. *Sephestia's Song to her Childe.* The burthen of this little ditty is particularly beautiful, natural, and affecting, as from a mother, immediately after escaping from a shipwreck.

" Weep not, my wanton, smile vpon my knee,
When thou art olde, there's griefe enough for thee.
Mother's wagge, pretty boy,
Father's sorrow, father's ioy.
When thy father first did see
Such a boy by him and mee,
Hee was glad, I was woe,
Fortune chang'de made him so:
When he had left his pretty boy,
Last his sorrow, first his ioy.
Weepe not, my wanton, smile vpon my knee;
When thou art olde, there's griefe enough for thee.

Streaming teares that neuer stint,
Like pearle drops from a flint,
Fell by course from his eyes,
That one another's place supplies;
Thus he grieued in euerie part,
Teares of bloud fell from his heart,
When he left his prettie boy,
Father's sorrow, father's ioy.
Weepe not, my wanton, smile upon my knee;
When thou art olde, there's grief enough for thee.

The

The wanton smil'de, father wept,
Mother cry'de, baby lept;
More he crown'de, more he cry'de,
Nature could not sorrow hide.
He must goe, he must kisse,
Childe and mother, baby blisse:
For he left his pretty boy,
Father's sorrow, father's ioy.
Weepe not, my wanton, smile vpon my knee;
When thou art olde, there's griefe enough for thee."

Menaphon's roundelay, 3 10-l. st. *Doron's description of Samela*, 4 6-l. st. *Doron's Iigge*, 30 l. *Melicertus description of his Mistriss*, 5 4-l. st. *Melicertus Madrigall*, 4 6-l. st. *Menaphon's Song in his bed*, 5 6-l. st. *Menaphon's Ditty*, 24 l. *Menaphon's Eglogue, and Melicertus Eglogue*, each 17 4-l. st. *Doron's Eglogues ioyned with Carmelae's, and a Sonnetto*, 4 6-l. st.

Some of the pieces enumerated have enriched the modern collections. The following is transcribed to conclude, and as a specimen of the rustic humour with which the author describes his subordinate characters.

"*Doron's Eglogues ioyned with Carmelae's.*

"Sit downe, Carmela, heere are cubs for Kings,
Slowes blacke as iet, or like my Christmas shoes;
Sweet sidar, which my leathern bottle brings:
Sit downe, Carmela, let me kisse thy toes.

Carmela.

Ah, Doron, ah my hart, thou art as white
As is my mother's calfe, or brinded cow:
Thine eyes are like the slow-wormes in the night,
Thine haires resemble thickest of the snow.

The

The lines within thy face are deepe and cleere,
Like to the furrowes of my father's waine;
Thy sweat vpon thy face doth oft appeare,
Like to my mother's fat and kitchin gaine.
Ah, leaue my toe, and kisse my lips, my loue,
My lips are thine, for I haue giuen them thee;
Within thy cap 'tis thou shalt weare my gloue,
At foot-ball sport thou shalt my champion be.

Doron.

Carmela deare, euen as the golden ball
That Venus got, such are thy goodly eyes,
When cherries iuyce is iumbled therewithall;
Thy breath is like the steam of apple-pyes.
Thy lips resemble two cowcumbers faire,
Thy teeth like to the tusks of fattest swine,
Thy speech is like the thunder in the ayre;
Would God thy toes, and lips, and all were mine.

Carmela.

Doron, what thing doth moue this wishing griefe?

Doron.

This loue, Carmela, ah, 'tis cruell loue;
That like a slaue, and caytiue villaine theefe,
Hath cut my throat of joy for my behoue.

Carmela.

Where was he born?

Doron.

In faith I know not where;
But I haue heard much talking of his dart;
Aye me! poore man, with many a trickling teare,
I feele him wound the forehearse of my hart.
What, doe I loue? O no, I doe but talke;
What, shall I die for loue? O no, not so;
What, am I dead? O no, my tongue doth walke;
Come kisse, Carmela, and confound my woe.

Carmela.

Carmela.

Euen with this kisse, as once my father did,
I seale the sweet endentures of delight;
Before I breake my vow, the gods forbid,
No not by day, nor yet by darksome night.

Doron.

Euen with this garland made of holly-hocks,
I crosse thy browes, from euery shepherd's kisse:
Heigh ho, how glad am I to touch thy locks,
My frolicke heart euen now a free man is,

Carmela.

I thanke you Doron, and will think on you;
I loue you Doron, and will winke on you;
I seale your chapter patent with my thumbs;
Come kisse and part, for feare my mother comes."

Conduit street. J. H.

ART. VII. *The Way to be Rich, according to the practice of the Great Audley, who begun with two hundred pound, in the year* 1605, *and dyed worth four hundred thousand pound this instant November,* 1662. *Rem, quocunque modo, rem. Psal.* xlix. 13. *Yet their posterity approve their sayings. London: Printed for E. Davis.* 1662. 4*to. pp.* 38.

This account of an usurious miser is divided into eleven sections, beginning with his carriage as a servant. Being admitted clerk in September, 1597, he contrived out of six shillings per week, allowed for diet, to save three shillings and sixpence: in apparel, "according to the fashion of those times, he wore a trunk

trunk hose, with drawers, upon all occasions, with a leather doublet, and plate buttons; and his special care was to buy good cloth, linen, and woollen, the best being best cheap, and to keep them neat and clean; for he observed that dist and dirt did cloaths more harm than wearing. Aiming at the study of the law, he resolved with himselfe to lay aside some leasure time for that purpose; the time was from ten a clock at night, to one of the clock in the morning, which was his constant hour for nine years together, and then from six till eight, when he gave himself to his usual affairs: he had an excellent way of contriving his study, without any expence, (as he learned, so he taught) he contrived the notes he gathered as he read, so that they might be usefull for publick good, and so, by writing several things then seasonable but now lost, he purchased a fair library of law, and got money to boot, for he seldome read a book for his own advantage, but he contrived a design for his own advantage." The same advantage was always pursued in money transactions; when money was borrowed of him, and the borrower, from his exactions, inquired if he did not intend to use a conscience, "Yes, I intend hereafter to use it; why, sir, we monied-men must balance accounts; if you do not pay me, you cheat me; but if you do, then I cheat you." In the last section his rules of thriving are given, in rhime, to the number of thirty-four; then follows Bishop Saunderson on Usury, the relation of the rich Antonio, and other characters of the same description. The following are among the rules for thriving, which prove the precepts better than either poetry or example.

" Never exceed thy income; youth may make
Even with the year; but age, if it well hit,
Shoots a bow short, and lessens still his state
As the day lessens, and his life with it.
Thy children, kindred, friends, upon thee call
Before thy jorney, fairly part with all."

" By no means run in debt, take thy own measure,
Who cannot live on twenty pound a year,
Cannot on forty; he is a man of pleasure,
A kind of thing that's for itself too dear,
The curious unthrift makes his cloth too wide,
And spans himself, but would the taylor chide."

" Play not for gain, but sport; who plays for more
Than he can loose with pleasure, stakes his heart,
Perhaps his wive's too, and whom she hath bore,
Servants and churches also play their part;
Only a herauld who that way doth pass,
Finds his cracked name at length in the Church-glass."

Conduit street. J. H.

ART. VIII. *The Institution of a Gentleman, in Three Parts. By William Higford, Esq. Virtus verus honos. London: Printed by A. W. for William Lee at the Turk's Head in Fleetstreet.* 1660. 12*mo. pp.* 97.

As Wood's account of this author is short, I will give it entire.

" William Higford, an Esquire's son, was born at, or near to Alderton, in Gloucestershire, became a Gentleman

Gentleman Commoner of Oriel College, Oxford, in 1595, and being soon translated to that of Corpus Christi was put under the tuition of Seb. Benefield, where, by the benefit of good discipline and natural parts, he became a well-qualified gentleman. Afterwards taking a degree in arts, he retired to his father's seat, became a justice of peace, and much respected by the Lord Chandois, and other persons of quality in his country. He left behind him a large book in MS.* of his own writing entitled, *Institution, or Advice to his Grandson, in three parts*, which being epitomized, or contracted, by Clem. BARKSDALE, a minister in Gloucestershire, was by him published at London in 1658, 8vo. Other matters fit for the press he left behind him; which, being not understood by his children, were lost. He died at his house at Dixton, near to Alderton, on April 6, 1657, and in that of his age 77. His father also had been educated in Corpus Christi College, under the tuition of Will. Cole; and his grandfather, Sir John Higford, under John Jewell, both whom were afterwards zealous puritans, as the son was." †

Wood seems to have been mistaken as to the date 1658, and the 8vo. size, as appears by the words and date of the following Dedication.

"*To the most illustrious Lord Scudamore.*

"MY LORD,

"This little book being *now* to venture abroad into

* I have somewhere, among my family books, a MS. of this work, which as far as I can recollect, is fuller than this printed copy—but it is somewhere mislaid; and I have therefore had no opportunity of collating, since I purchased the little printed volume at Reed's sale.

† Athen. Oxon. II. 210. His descendant, Rev. Hen. H'gford, died at Dixton, near Alderton, aged 86, March 25, 1795.

the world *(after some years privacy)* humbly taketh leave to go under the protection of your honourable name. First, because the worthy author was much devoted to you, and hath here left some memorials of your most noble family. Secondly, because the design of the Editor being to do some service to young gentlemen (especially in Glouc. and Herefordshire) he believes the book will be much the more acceptable to them, by bearing the great name of SCUDAMORE in the front. A name that is deservedly most dear and precious to all that love piety, learning, and civility, and shall be ever honoured by,

MY LORD,
Your Lordship's most humble servant,
C. BARKSDALE."

Aug. 1, 1660.

"*To the Generous Reader.*

"I present you with *The Institution of a Gentleman*, a little book collected out of the larger manuscript of the deceased author. A little book is fittest for those hands, to which it is designed, and yet it is not the least in this kind, bigger than Sir W. Rauleigh's to his son, than the L. Cecil's to his, and almost equal to K. James's *Basilicon Doron* to the Prince. Be pleased to venture one serious hour in the perusal; you will find the Grandson well born, and well bred, taught to take heed of gaming and suretyship, and to preserve his estate and his reputation with it; instructed also in the way of noble converse with friends, servants, tenants, in obedience to the church in the choice and use of good books. Lastly, furnished with vertues theological and moral, especially supported by these four

four cardinal ones, justice, prudence, fortitude, and temperance; other gallant accomplishments are added; and you, my generous reader, that have an interest in such vertues, will easily, by similitude of manners, be invited to make a friendship with the Gentleman here set forth by the care of

Your servant,

C. B."

" *Epitaphium Gulielmi Higford.*

"Hic jacet HIGFORDUS. Quis? Saxo sufficit isti
Inscriptum nomen. Cætera Fama docet.

HIGFORD lyes here: we only write his name
Upon the grave, and leave the rest to Fame."

" *Fama Loquitur.*

" Give me my trumpet that I may proclaim
With lasting sounds the noble HIGFORD's name:
That this ungrateful world may know he's gone,
And know whom they have lost. For he was one
Whom only few, that is, the wise did know,
And rightly value, while he liv'd: but now
All must lament and love. So the sun's light
We estimate by the dark shade of night.
He was a light indeed: when he drew nigh,
And with his beams shin'd on our company,
All clouded brows were clear'd, and every face
Was beautify'd with smiles; such comely grace
Appear'd in his behaviour; such true wit,
Sharp wit, but inoffensive, always fit
For the occasion and the persons, still
Mingled with his discourse; he'd wit at will.
And Learning too he had in readiness,
Such as his book contains, worthy o' th' press,

His manuscript to his son's son. O when
Will it come forth, for th' use of Gentlemen?
He was well read in books and men; both these
Study'd, made what he spake or wrote to please:
Old authors he lov'd best; and well he knew
The old religion from the late and new;
And though he read and honour'd *Bellarmine*
And great *Aquinas*, he did not decline
From th' English church; but held fast to his death
The Reformation of Queen Elizabeth,
Wherein he had been bred; ever the same;
Warping neither to Rome, nor Amsterdam.
One note of his religious minde take hence,
(Exemplar to us all) his patience.
Among his papers, gather what his Muse
Hath left us in remembrance ('twas his use)
Of honour'd persons; *Chandos*, *Dutton* do
Live in his verses still, and *Capel* too.
Let HIGFORD also live with them; his name
With lasting sounds my trumpet shall proclaim."

The book itself is a sensible little volume. The first part contains advice regarding his grandson's birth and estate. The second, regarding his company. And the third, regarding his actions.

"Nosce Teipsum," he begins, "was a document in especial esteem among the ancient philosophers, and to know your origin and birth is to know a good part of yourself," &c.

"But I beseech you (this your descent be it what it will) that you make no boasting or ostentation thereof, or comparisons with other gentlemen; than which nothing is more vile or putrid: but lay it aside by you to vindicate you from indignities and affronts, and when you find yourself disparaged, or the title of your land

land questioned, then with modesty, the comeliest ornament of youth, and with such weapons as are left unto you, defend the same. Let upstarts and buyers of honour bragg and boast!

Pervia dant vada plus murmuris, alta nihil."

At Part II. p. 26, speaking of company, he says,

"The next in order are your neighbours; (a good neighbour near is better than a brother a far off) with whom in respect of nearnesse you are to converse.

"There are two honourable neighbours, that in effect enrich your estate: 1. The Right Honourable Viscount Tracy, who hath the preheminence of all the families in these parts for antiquity. Your ancestors have from them received much honour by divers trusts and services recommended and reposed in them. Their lands at Alderton lye promiscuously with yours, and many differences have arisen between the respective Lords and tenants, which have been always composed in an amicable way. Many graces and favours I have received in my country have proceeded from this Honourable Lord, and his son Sir Robert Tracy, the true inheritor of his honour and vertues. And though I might command you, yet I had rather entreat you to assist me to pay that deep debt of duty and service, which I owe to those of that honourable family.

"The other is the Lord Chandos, nay, the Lord Butlers long before, as I am very well able to set forth. The Lord Edmund Chandos, Knight of the Garter, in much infirmity of body did adventure towards Gloucester, to do Sir John Higford honour, when he was first High Sheriff, but falling more sick in the journey, returned to his castle and died before the assizes were

ended. The Lord Giles Chandos employed Sir John Higford in the government of his estate, and in the lieutenancy of the county: and for his good service done therein, promoted him to the Queen's Majesty (a great housewife of her honour) who dignified him with the order of Knight (in those days communicable only to persons of worth and quality) 14 Sept. 1591. At which time also her said Majesty created Sir John Scudamore Knight, the goodliest personage then in the court of England, and in high favour, her Majesty using many gracious speeches to them both. The Lord Grey Chandos, truly noble both in learning and arms, brought me first into the commission of the peace, and did me many graces both in court and country. This noble Lord, with whom you are almost coetaneous, hath shewed many remarkable instances of his prowess and valour.

——— Nec imbellem feroces
Progenerant Aquilæ columbam."

ART. IX. *Memorials of Worthy Persons. Two Decads. By Cl. Barksdale.* The memory of the just is blessed. London: Printed by I. R.* 1661. 12*mo.*

A third Decad was printed at Oxford, 1662, 8vo.—and a fourth there, 1663, 8vo.—and *A Remembrance of excellent men*, Lond. 1670, 8vo. which goes for the fifth Decad.

The present is dedicated to his Honourable Friend George Mountagu, Esq.—" The whole," says Wood,

* Barksdale's Nympha Lybethris, see CENS. LIT. Vol. VI. p. 17.

" are

" are scribbled from funeral sermons, lives, and characters occasionally given of the persons in public authors."

The First Decad consists of Memorials of 1. Dr. Joseph Hall, Bishop of Norwich, from his Funeral Sermon by Mr. John Lightfoot, 1656. 2. Dr. John Donne, Dean of St. Paul's, from his Life by Iz. Walton. 3. Sir William Cokain, Alderman of London, from his Funeral Sermon by Dr. Donne. 4. Sir Thomas Bodley, from his Life printed at Oxford 1647. 5. Dr. John Jewel, Bishop of Sarum, from his Life prefixed to his Works. 6. Mr. George Herbert, from the Preface to his Poems. 7. Dr. James Usher, Archbishop of Armagh, from Dr. Bernard. 8. Mr. John Hales, from Dr. Pearson's Preface to his Golden Remains. 9. R. Evelyn, from his Father's Epistle before Chrysostome, of Education. 10. Dr. Arthur Lake, Bishop of Bath and Wells, from the Preface to his Sermons.

The Second Decad contains, 11. Edward Peyto, Esq. from his Funeral Sermon by Mr. Thomas Peirce. 12. Dr. William Laud, Archbishop of Canterbury, from Dr. Gauden's Suspiria, and Fuller's Church History. 13. Archbishop Usher again, from Gauden's Suspiria. 14. Thomas Brandeston, a rich clothier of Bergholt in Suffolk, from "Tradition of good hands." 15. Mr. John Dod, from Fuller's Church History. 16. Mr. Joseph Mede, from the View of his Life annexed to his Works. 17. Mr. Josias Shute, from Mr. Edward Sparke's Preface to Sarah and Hagar. 18. Francis Bacon, Lord Verulam, from his Life by Dr. Rawley. 19. Thomas Jackson, D. D. from Mr. Vaughan. 20. Lady Falkland, from Mr. Dunton.

ART. X. *Saint Thomas a' Waterings,*

Mentioned in the note, at p 157, as the place of execution of Penry, is repeatedly alluded to by the early dramatic writers. In the Puritan, or Widow of Watling Street, Mary, the daughter, says, "Alas! a small matter bucks a handkerchief! and sometimes the 'spital stands too nigh Saint Thomas a Waterings." On this passage there are two notes from Mr. Malone and Mr. Steevens, the last conjecturing it to be "the name of the church which was burnt in the fire of London." See the Supplement to Shakspeare, published by Mr. Malone, 1780, Vol. II. p. 540. Upon the appearance of that work the late Mr. Whalley addressed a long letter to Mr. Steevens on various subjects incident to it, which I am not aware of having yet appeared in print. The following portion, particularly alluding to the above passage, may be considered curious.

"What Mrs. Mary intends to say, I do not perfectly understand. The spital, corrupted from hospital, is frequently taken to mean an hospital for the cure of foul patients. I believe it is to be understood so here. S^{t}. Thomas a Waterings is not the name of a church: and, indeed, there never was a church of that name in or near the city. It is the name of a watering-place, so called, from Thomas a Becket, in the Kentish road, about half way between the end of Kent Street, where stood the Lock Hospital, and new cross turnpike, as you go to Deptford. It is in Surrey, and was antiently the place for the execution of criminals. You will find it, I believe, in some of the maps of the environs of London. It is in the map of Kent in Camden's Britannia,

tannia, placed on the borders of that county; and it was mentioned in the Votes of the House of Commons last sessions; so that it still bears the same name. Chaucer mentions it in the prologue to the Canterbury Tales.

> And forth we riddin all a litel space
> Unto the Watering of S^t^. Thomas.

It occurs in the old morality of Hycke Scorner, p. 105.

> For at saynt Thomas of Watrynge, and they stryke a sayle,
> Then must they ryde in the haven of hempe without [fayle.

And Jonson also has it in the New Inn:

> He may, perhaps, take a degree at Tyburn,
> A year the earlier; come, to read a lecture
> Upon Aquinas at S^t^. Thomas à Waterings,
> And so go forth a laureat in hemp circle.
>
> Act i. S. 3."

Though Mr. Whalley was dubious as to the meaning of the speech from Mary upon her mother, yet his note confirms the observation of Mr. Steevens of its being "a wretched quibble between spittle, the moisture of the mouth, and spital, a corruption from hospital;" and Mr. Malone's observation is also confirmed of "a poor quibble on the word *waterings*." Certainly conjecture too frequently clogs the foot of the Shaksperian pages, but should remain until apposite passages can be adduced from contemporary writers, that give better explanations. The above note, while it supports the double quibbling, may ground the surmise that the speech, reduced to common idiom,

is

is in character, by applying the allusions in the following manner: "a small matter wets a handkerchief, and sometimes spittle serves the widow [of a delinquent who suffers] at Saint Thomas à Waterings."

Conduit street. J. H.

ART XI. *A strange Metamorphosis of Man, transformed into a Wildernesse. Deciphered in characters. London: Printed by Thomas Harper, and are to be sold by Lawrence Chapman at his shop in Holborne.* 1634. 12*mo. Containing Sig. I.*

"*The Preface to the Reader.*

"The world is a wildernesse, man a pilgrime lost in the desert; or rather man is the desert, not to be found, but in the wildernesse. A desert who leaving the path of rectitude hath plunged himselfe into the thicket of worldly appetites; to seek him in the citie were in vaine, who leaving Jerusalem, entred into the desert the way of Iericho. To finde him then, we must leave the citie, and seeke him in the wildernesse. Where behold a strange metamorphosis! Wee finde him not in his owne similitude, but like Vlissis crew, transformed into the shape of everie thing we meete with. We then take him as we finde him, and deliver you his character in those borrowed shapes, not to put him to the blush. But lest of a wildernesse of things, I make a wildernesse of words, and loose myselfe in my owne wildernesse; or labouring in a maze as *Pasiphaé* in her labyrinth, instead of a metamorphosis, I present you with a mynotaure, I must entreate thee

reader

reader to take my meaning for thy clew to guide thee in and out: which is not to make monsters of characters, or to character monsters, but to present thee with an innocent and harmelesse recreation through a strange imaginarie metamorphosis, and that, reading without the acerbitie of a savage, thou shew thy selfe at least to be a reasonable man, in thine owne likenesse."

This entertaining work might class with the *Dyets dry dinner* of Dr. Butts; and if not equal in poignancy of wit, yet there is a rich vein of humour and amusement, and the apparent lucubration of a pen able to perform better things. The characters are divers in subjects, as the lion, moss, coal pit, &c. and forty in number. The title-page would lead the reader to expect an exemplified display of various human passions, with a moral drawn from the appositive relation of certain productions of a wilderness, but, as the author truly says, he has neither made monsters of characters, nor characters of monsters.

"The eccho is the Iris of the eare, as the Iris is the eccho of the eyes. She is the true camelion of the air that changes into every colourable sense; the *Proteus* that transforms herself to every shape of words. She is the inamourado of the forest that will be taken with every one's love, and as Narcissus with his owne beauty, be enamoured with her own tongue, and take delight to hear herself speak. Yea she is a thing or nothing, a tattling gossip, a meer babler, a teller of tales; one that hath no substance in her, but is a meer accident, in that she comes suddenly upon you unlooked for. She is of a strange quality, who takes delight to affright the ignorant and simple, will play the hobgoblin, the fairy

fairy of the woods least in sight or wholly out of sight. Though she be a talker, and full of her tongue, yet she hath no invention with her, nor can contrive any thing of her own, for she speaks but by hearsay only all she utters, and that upon trust of another, nor can tell you the author, unless he discover it himself. She hath no memory at all, and therefore can remember but the last words she hears, which she will do very faithfully indeed and not leave out a tittle. She hath no certain tone of her own, but as she is taught immediately before, which she will exactly imitate, if her master be present, else not; for she cannot retain her lesson long, but must instantly recite it, or else she is nobody. She will keep her key well if she sing and never miss it; if he, that is the Rector Chori, guides the quire, mistake it not; and when she sings at any time, she sings no distinct part from her fellow, or the rest of the parts; for she hath no skill to compose or set a whit, or to run descant on a ground, but sings the same the others do ——She is never better in her Q than when she apes the nightingale, especially in their fughs, for then you would think them both stark mad, while they follow one another so close at the heels, and yet can never overtake each other. She is a right woman that can keep no counsell, and yet will be ready to intrude herself into every one's counsel; but as soon as she hath it, out it goes straight, life or death, all is one to her. She were good to make a player of the stage, for she would take her cues excellently well. She is no Ciceronian, nor apt for fluent stiles, but a Lipsian right, and fitter for a brief manner of speech dialogue wise. All her poetry is chiefly in saphics or iambics at most, for she cannot abide the hexameter or heroical verse, because

because too long for her. In fine, though she be a common speaker and teller of news (as I said) yet makes she a conscience to devise any of herself, and therefore would hardly serve to be the secretary of false fame, but being once broached, let her alone to blaze it abroad through all the wilderness."

"The mustard seed seems to be a thing of nothing. It is even the dwarf among the rest of the seeds, and yet is a giant if you deal with him. He is very snappish, for if you meddle with him, he will strait take you by the nose. He is full of his jests, which are so quick and sharp, as you will not know how to relish them, for they bite shrewdly. He hath a strange manner with him, while he will touch you by the tongue, and tickle you in the nose, and so tyrannise upon you, as he will make you put finger in the eye. He is alone but a common soldier, but if they gather together and make a muster, there is no *hoe* with them, especially when they take their liquor well, for then they will assault the stoutest man of the guard. Poor Iohn were but a poor thing were it not for him, and a jowl of ling (a fit companion for the best man's table) will blush to appear without his company, when they will never lin calling for him, where is the mustard? Sirloin of beef, as surly as he looks, after he hath been well soused in a brinish sea, and come safely off with a powder, and be never so well larded with fat on his sides, yet if have not this case of pistols by his side, no man will regard him. He is hot and fiery of nature, which makes him mount up to the brain, as to his proper element, where he keeps such a bustling, as he turns all the liquors thence out of the glass windows. He is very saucy wheresoever hee comes to any man's table,

table, for he will take upon him to season every dish, so much some times as he mars all, till he take his sugar with him, for then he hath no fellow. He is but lit le of himself, but grows to be an oak among the rest of herbs, upon whose boughs the chaunting birds take pleasure to warble out their descants; and who knows whether to the honour of this miracle of seeds? He fears not thee muster-master so much (who but lays him forth to take view of them and no more) as the mustard-maker, who puts him into Bridewell as it were to pound in a mortar. If he be of the right stamp, and a true Tewxbury man, he is a cholerick gentleman, and will bear no coals; but will himself sticke any man into a heat that takes him into his roof, though indeed he will easily be pacified again with a crust of bread, and so long I hold him to bee no such perilous companion."

"Tobacco is a sovereign plant of an active spirit, which being set on fire, mounts to the upper region of the brain, and there plays *Rex*. Where like a Lord of Mis-rule, calling the whimsies round about him, they all play revell rout together, and thence like a little Sathan, he sends them here and there, as spirits up and down to work wonders. It is a spice that comes from India, now grown in more request than pepper is; but will be sure to pepper them that take it over much."

There are other familiar allusions similar to the Lord of Mis-rule; as the squirril is "no carpet-knight that danceth on strewed tapestries, for he will daunce without any musick:" the bear "is a good trencher-man, for he will eat soundly at any other man's cost, but if he be at his own finding, he will dine you sometimes with Duke Humphrey, and keepe his chamber like one with

with never a penny in his purse:" the elephant "hath no lofty galiards with him, but all his revelling is with ground tricks. He is a good swordsman and lays about him in the wars, but cannot weild the two hand-sword, nor is any fencer at all for want of a dagger hand to ward withall." And the peacock is "no mercer of Cheapside who keeps a constant shop at home, but a pedlar rather;—he is a true feather man of Black-friars, but none buy at his shop but giddy heads, for the estridge is more in request and puts him by his custom."

Conduit street. J. H.

ART. XII. *Etymology of the word Entice.*

TO THE EDITOR OF CENSURA LITERARIA.

SIR,

With respect to the word *entice*, mentioned by your correspondent, although Johnson had not discovered its origin, yet, in case it was derived from the Saxon, there is another root in that language, beside *Teogan*, from which it might have descended just as well; this is *Tihban*, to *persuade*. I do not, however, find any examples which might induce us to conceive that either *g* in the one, or *t* in the other, were ever changed into *c* or *s*, so that it is only possible either way. However, I am persuaded that *entice* was not derived from the Saxon at all, but from the French word *enticher* to *stain, spot*, or *corrupt*; and formerly, not improbably, it might in French have signified *entice*; which, however, is now changed to *inciter*; yet, if

not, it might acquire in time this sense in English, as there is but a thin partition, being *enticing to evil*, and being *stained or corrupted with actual evil*. As the past participle *entiché* means being *corrupted*, the present participle *entichans*, when in use, would naturally mean *corrupting*; and if the French now use only the *past* participle *stained and corrupted*, why might not the Norman English have retained in that word only the *present* tense, as meaning *corrupting*, that is, *enticing* to evil?

As to the derivation of *enticher* in French, it appears from Lacombe's Dictionary of Old French, that it was formerly spelt with an *e* instead of *i*. Thus he says, *enteché* means *entiché*, *souillé*, *sali*; and this leads us to discern the origin of it. He gives this example:

> " Pardone moi tous mes péchés
> Dequels je suï fort entéchés. FABRY.
>
> Pardon me all my sins
> With which I am much spotted."

Now Pelletier, in his Dictionary of Bas-breton, says, that *Taich* with them is the French *tache*, *spot*, *a natural or moral defect*: and he adds that M. Roussel writes it *Tech*, *vice*; and also *Di-tech*, *without vice*. Hence, it appears, that *enticher* has been changed from *entecher*, and this from *entacher*, to fill with *spots*, and that *en* is a necessary part of the word, just as in *attacher* and *de-tacher*; which is a further proof that *entice* does not come either from the Saxon *Teogan* or *Tihtan*, (since it every where carries *en* as a mark of its origin along with it,) but fromthe French, in which such prepositions are common. *Tice* then, in English, can be only an abbreviation of *entice*, as

was

was very common in old versifications, in order to have a foot less in a word, which occurs repeatedly in the old versification of the Psalms, and elsewhere; thus *hests* for *behests*, and *spie* for *espie*.

In regard to the French word *tache, spot,* Menage takes no notice of its origin in his etymological dictionary, but it is undoubtedly not from Saxon, but a Gaulish corruption of the Latin *tactus*, just as in the verbs *attacher, detacher*. The substantive itself, *Tack*, still remains in the Bas-breton, as Pelletier says, to mean *a nail*; but I believe that it is now lost out of the French: it is preserved, however, in Spanish, where *Tacho* means also a *small nail*, as *Tack* does in English; that is, it denotes the means by which one thing is *tacked* to another *(tacta.)* Now, because the heads of nails appear like *spots* upon surfaces, hence it came to signify also a *spot*, as a secondary sense of the word, and thus a *stain*, or *contamination*, as a third sense, either of a natural or moral kind. Scaliger, in his *Conjectanea* on Varro, observes, "In Gallia vocunt *Tac*, hoc est *maculam* vel nævum, ab ea similitudine a clavis, qui tanquam nævi in plagula sparsi sunt." Pelletier is clear that it is not originally a Celtic or Breton word, but imported there from the Gaulish language, which we know was corrupted Latin in part, just as *Patch* with us was formed from the Latin *Patagium*, and in a similar sense, but which is neither to be found in Celtic or Gothic: so neither is *tache* to be found in *this* sense in any Gothic language except French, which confirms its derivation from Gaulish and corrupt Latin. *Tasche*, indeed, now writ *Tâche*, runs through all Gothic languages, German, French, Dutch, Belgic, English, &c. in its own proper senses,

which are two, either to mean a *Task*, or else a *Purse* or *Pocket*; but this is quite a different word from *tache*, a *spot*: so that it has had a gradual change from *tacta* to *tac*, *tache*, *taich*, *taeh*, *tech* and *tich*, and thus gave origin to *en-ticher*, *entice*.

S.

ART. XIII. *On the present State of Public Criticism.*

TO THE EDITOR OF CENSURA LITERARIA.

SIR,

As in my former letter I doubted of the discretion of the writer who made use of the argument there mentioned for the *pristine antiquity* of Syriac letters among the Jews, I ought, in justice, however, to commend his ingenuous conduct in not concealing from his readers the name of *Simon*, in order the better to conceal the weakness of his argument; and I must now accuse others of being less ingenuous and more guarded in this respect.

Who it was that first discovered the name of *Simon* on Jewish coins I cannot determine, but it certainly is mentioned as early as in the second tom. of the *Œdipus* of Kircher. That this was published *before* the Prolegomena of Walton, in 1657, I cannot affirm; but the name of Simon appeared certainly soon *after* in Hottinger's *Dissert. de nummis orientalium*, *p.* 144. (1662.) Walton therefore may, possibly, not be liable to the accusation of having intentionally suppressed this fact of the name of Simon being discovered on some of those coins, when he adopted the abovementioned argument of Scaliger in words, if possible, more peremptory

tory and dogmatic than Scaliger himself. "Præcipuum argumentum pro litteris Samaritanis, et quod *luce sua* evidenter hoc probat (cui nemo nisi qui luscus vel oculos claudit assentiri non possit) ductum est ex antiquis Sicilis et numismatis Hebræorum *ante Captivitatem* cusis, immo *ante defectionem* decem tribuum ex ruderibus Hierosolymitanis olim et hodie effossis," c. iii.

To some other men of learning, however, this had then not appeared so clear *by its own light* as to entitle Walton to express himself so confidently; for Strickard, quoted by him in this very chapter, doubted of the antiquity ascribed to these coins by Scaliger, and doubted rightly, as has since appeared. He says, "Quod Samaritani residuam habeant *antiquam* Hebræorum scripturam, id nequaquam credo—nec quicquam hic illi *probant* sicli." *Bechinath, &c. p.* 82, (1624.) For how, indeed, could the use of Samaritan letters by the Jews, *after* their return from Babylon, prove the use of them *before* the captivity, unless also their use of the Syrian language, in *later* times than the captivity, prove, at the same time, their use of it *before* that event? And how can be reconciled what Walton says above with his following account of the currency of the Syrian language among the Jews in the time of Christ, "Ipsi N. Fœderis scriptores hac lingua (Syriaca) sibi *vernacula* Judæis et aliis circumvicinis populis cælestia oracula promulgarint—immo ipsi Salvatori *vernacula* erat, quam una cum lacte materna suxit—hinc multa verba in N. T. pure Syriaca, ut *Raka* in Matt. v.—immo Domini nomen Ιησους est Syriacum (σωτηρ) et nomen etiam Messias, se *unctus*," c. 13.

How could it be expected that those who thus *spoke* Syriac should not also *write* Syriac, and write it in such Syrian letters as were current in that age? This only, therefore, has Simon done not above 140 years before Christ, out of the 586, between the captivity and the vulgar era; and can it be reasonably pretended that the Syrian *language* was drawn from one source, the *current* language of all the neighbouring nations, but the Syrian *letters* from another source, the *ancient* use of them by the Jews *before* their captivity to Babylon, and four or five hundred years before Simon?

If it be urged that his name is not on all the coins, this is true, and some may, *possibly*, be of later date, but none of an earlier one; as there is no evidence but that before his time all Jewish money passed by weight, and he first obtained from the Macedonian Kings in Syria a liberty to coin money, as mentioned in 1 Maccab. ch. xv. 6.

Beside this, most of those other coins which have not *Simon* on them have *the liberation of Zion*, which legend can only again apply to the age of Simon or *after* him; and their weight, size, form and types, are all so similar, as to indicate their origin in nearly the same age.

But although Walton might, possibly, have obtained no information of the name of Simon on those coins, (for, indeed, they are so difficult to read that scarcely any two orientalists agree in finding the very same letters; and, although the writer in question has been either so ingenuous, or so unguarded, as to tell his readers a fact, which destroyed his own argument,) yet the same favourable construction cannot be put upon the conduct of several others who, since Walton, have still

still adhered to the old argument of Scaliger, after the fact of the high antiquity of the coins adopted by him had been disproved by the *later* events and legends on them of either *Simon, or the liberation of Zion.*

Thus, for instance, Prideaux, so late as 1715, writes in the same confident strain with Scaliger and Walton. "The opinion of most learned men, and upon good grounds, is in favour of the *antiquity* of the Samaritan letters among the Jews; for there are many *old* Jewish shekels frequently dug up in Judæa with this inscription on them, in Samaritan letters, *Ierusalem Kedeshah,* i. e. Jerusalem the holy, which shews that they could not be the coins of the Samaritans themselves, who would not call Jerusalem *holy*; they must therefore be the coins of the two tribes *before* the captivity; this proves the Samaritan to be that character, which was then in use among them.—I think this argument from the shekels is unanswerable." *Ann.* 446, sect. 5.

But why must they have been coined *before* the captivity and not as well *after* it, even if they had had no other legend than *Jerusalem the holy?* And more especially still why suppress those other legends *Simeon* and *liberation of Zion,* which would have proved the date of the coinage in these at least to have been *after* the captivity? While that of *the Holy* was equally suitable to every age as well *after* as *before.* Why also suppress the fact that *some* learned men had, even *before* the discovery of those other two legends, expressed their doubts of the high antiquity given to them by Scaliger, as Strickard abovementioned, Kirche, and others, and *afterwards* Hottinger also in 1662, Buxtorf in 1662, and Stephanus Morinus *de lingua pri-*

æva in 1694, "Precedentes observationes abunde declarant *post* captivitatem potuisse nummos illos cudi," *p.* 266. Harduin also in *Chronol. vet. Test*; and the great orientalist Reland, who, in 1702, wrote some tracts to explain the legends of those coins, yet never so much as hints at any of the coins being struck *before* the captivity; on the contrary he confirms the legends on them of *Simeon* and *liberation of Zion*, or else *from the Greeks*, and on others such dates as would bring them down to 200 years *later* than Simon. Ottius also, who soon after opposed Reland as to these *later* dates, yet confirmed those others.

All this information, *before* 1715, Prideaux has suppressed, and pretended that *most* learned men judged the directly contrary; in which, although he was in an error, yet he was at least consistent in it, for he was cautious enough in his words to conceal every thing against his own error; but the present critic has both adopted the same error, and in the same moment by the name *Simon* exposed a proof against it to public view in the same sentence, and thus refuted himself; with *additions* likewise by himself, altogether destitute of proof, by putting *priests* in the plural and an &c. to the name of Simon. It has not, indeed been proved that they were *all* coined by him; but by what marks can it be proved that they were not? Especially, since it is certain, that the *types* were different under his successors.

Thus criticism goes on from bad to worse, and substitutes its own suppositions for actual truths; after which it draws conclusions as certain ones from its own previous and uncertain suppositions, while, at the same time,

time, it rejects such conclusions as necessarily follow, even from the imperfect state of the truths presented to us by the writer himself. Have I not reason then to lament the present state of public criticism, which can itself act in this preposterous manner, while it sits in judgment upon the labours and abilities of other writers? The critic, nevertheless, presumes that M. Hurwitz will *feel* the force of his objections, in which, however, one can *see* nothing but inconsistency both with himself and truth: and this produced *by his own additions and stated facts.*

But beside its being so natural and easy for the Jews *after* the captivity to learn the Syriac letters along with the Syriac language, there was another reason which would induce them to impress those letters on their coins, independent of their being so well known to themselves as well as to all the neighbouring nations; that is, the great religious scruples they had adopted against applying what they esteemed *holy* to common and vulgar uses. Not only was Jerusalem holy, but the language of their scripture was holy, and even the letters in which it was writ were holy likewise. The most ancient writings of the Jews, extant, repeatedly call the Hebrew letters *scriptura sancta.* Wherever also the name of *Jehovah* occurred in their scriptures, they would neither pronounce it nor write it, but change it to *Adonai*, lest it should be profaned by vulgar use even among themselves.

The same religious scruples would prevent them equally from impressing the *holy* Hebrew letters upon coins to be profaned by the hands of all the heathen nations around, beside that other nations knew nothing of their forms any more than of the sense of Hebrew words,

words, and even not many of themselves in the age of Simon. So that when he began to coin money, he would scarcely employ Greek letters, as it would be a badge of his being still in subjection to the Greeks; and to make use of Hebrew letters would be liable to the abovementioned objections. What letters then could he use so well as Syriac, which were free from these objections, and better understood both by the Jews and others?

Instead then of the use of Syrian letters by him, or any *later priests*, being a proof of the use of them *before* the captivity, it is only a proof of their having become as common among the Jews 300 years *after* the captivity as the Syrian language was also. It still continued in *some* use, on their coins, down to the age of Christ; but after the subjugation of the Jews by Alexander, and the assumption of the title of *kings*, the high priests had assumed Greek names, and, by degrees, they began then to make less use of Syrian legends on their coins, for they afterwards employed Greek capitals, as M. Barthelemy has shewn: some few Syrian letters, however, were still found on the reverses, while Greek capitals were used on the obverses. This again indicates that Syrian letters had not been impressed at first on account of their *pristine antiquity*, but on account of the convenience of their use in more modern times, for they were again changed for Greek letters, as soon as the Greek tongue and convenience better recommended Greek letters; which in this case again the Jews, in course, learned along with the Greek language, just as before they had learned Syrian letters along with the Syrian language; and these two acquisitions as naturally and necessarily accompanied

companied one another, as school-boys now learn Greek letters along with the Greek language.

Such *seems to have been* the true state of *facts*; but whether it was so cannot be proved, however, with respect to the *causes* of them; concerning which we can only form probable conjectures, and not proofs. Now these are so far from confirming the opinion of the critic in question, that the Jewish priests would be induced to impress Hebrew letters on their coins, because they were the *original holy* letters in which their sacred scriptures were writ, that this on the contrary would be with them a direct obstacle to their use in the legends of their coins, and is a supposition as unsolid as the several facts which he has supposed, in like manner, but which are certainly not true.

S.

ART. XIV. *The Ruminator. Containing a series of moral, sentimental, and critical Essays.*

N°. XXIV.

On the pleasures of Reading.

The contempt of many of the innocent trifles of life, which the generality of the world betray, arises from the weakness and narrowness, and not from the superiority, of their understandings. Most of the empty baubles, which mankind pursue as objects of high consideration, are suffered to eclipse those simple amusements which are in no respect less important, and which are so far more valuable as they are more compatible with purity of heart and conduct!

It

It is from an undue estimate of the points of ordinary ambition, that health, liberty, carelessness of mind, and ease of conscience are sacrificed to the attainment of distinctions, which in the opinion of the truly wise are mere vanity. A just appreciation on the contrary will deem every pursuit, that affords amusement without derogating from virtue, praiseworthy.

Of all the human relaxations which are free from guilt, perhaps there is none so dignified as reading. It is no little good to while away the tediousness of existence in a gentle and harmless exercise of the intellectual faculties. If we build castles in the air that vanish as quickly as the passing clouds, still some beneficial result has been obtained; some hours of weariness have been stolen from us; and probably some cares have been robbed of their sting.

I do not here mean to discuss the scale of excellence among the various studies that books afford. It is my purpose to shew that even the most trifling books, which give harmless pleasure, produce a good far exceeding what the world ascribes to more high-sounding occupations.

When we recollect of how many it is the lot, even against choice, to pass their days in solitude, how admirable is the substitute for conversation, which the powers of genius and arts of printing bestow!

I have made these observations for the purpose of introducing the following very excellent Letter of Lady Mary Wortley Montagu to her daughter, Lady Bute.

"Louvre, Sept. 30, 1757.

"Daughter! Daughter! don't call names; you are always abusing my pleasures, which is what no mortal will

will bear. Trash, lumber, sad stuff, are the titles you give to my favourite amusement. If I called a white staff a stick of wood, a gold key gilded brass, and the ensigns of illustrious orders coloured strings, this may be philosophically true, but would be very ill received. We have all our playthings; happy are they that can be contented with those they can obtain: those hours are spent in the wisest manner that can easiest shade the ills of life, and are the least productive of ill consequences. I think my time better employed in reading the adventures of imaginary people, than the Duchess of Marlborough, who passed the latter years of her life in paddling with her will, and contriving schemes of plaguing some, and extracting praise from others to no purpose; eternally disappointed, and eternally fretting. The active scenes are over at my age. I indulge, with all the art I can, my taste for reading. If I could confine it to valuable books, they are almost as rare as valuable men. I must be content with what I can find. As I approach a second childhood, I endeavour to enter into the pleasures of it. Your youngest son is, perhaps, at this very moment riding on a poker with great delight, not at all regretting that it is not a gold one, and much less wishing it an Arabian horse, which he could not know how to manage. I am reading an idle tale, not expecting wit or truth in it, and am very glad it is not metaphysics to puzzle my judgment, or history to mislead my opinion: he fortifies his health by exercise; I calm my cares by oblivion. The methods may appear low to busy people, but if he improves his strength, and I forget my infirmities, we both attain very desirable ends."

In

In a prior letter, 1752, Lady Mary says, "I yet retain, and carefully cherish my love of reading. If relays of eyes were to be hired like post-horses, I would never admit any but silent companions: they afford a constant variety of entertainment, which is almost the only one pleasing in the enjoyment, and inoffensive in the consequence."

Again, 1753. "Every woman endeavours to breed her daughter a fine lady, qualifying her for a station in which she will never appear; and at the same time incapacitating her for that retirement, to which she is destined. Learning, if she has a real taste for it, will not only make her contented, but happy in it. No entertainment is so cheap as reading, nor any pleasure so lasting. She will not want new fashions, nor regret the loss of expensive diversions, or variety of company, if she can be amused with an author in her closet."

I am well aware that a rigid censor may blame this view of things exhibited by Lady Mary as too limited, and exclaim, in the beautiful words of Mrs. Carter, addressed to another of her own name:

> "How short a period, how confin'd a space,
> Must bound thy shining course beneath the skies!
> For wider glories, for immortal fame
> Were all those talents all those graces given!"

But let it be remembered, that I have not compared the occupations of idle reading with the duties pointed out by religion; but only with the pursuits of worldly ambition.

ambition. And surely of those who thus employ themselves it may well be said, with Gray;

" Beneath the good how far, yet far above the great!"*

N°. XXV.

How far History is true.

Sir Robert Walpole said to his son Horace, who, with a view to amuse him, was preparing to read some historical performance, " O, do not read history, for that I know must be false!" This is a most extraordinary assertion, which exhibits the narrowness of the minister's mind in very glaring colours. Coxe says he had little taste for literary occupations, and was not a patron of the Muses. He employed low persons to write for government, in consequence of which the political pamphlets in his defence are far inferior to the productions of his adversaries. Hence his administration often suffered in the public opinion, when, as has happened since to others, his measures only wanted an able exposition to make them popular.

* We may perhaps apply to idle reading what Lord Clarendon records as the opinion of James Hay, Earl of Carlisle, as to a life of pleasure in opposition to a life of business. " He was," says the noble historian, " a man of the greatest expense in his own person of any in the age he lived; and introduced more of that expense in the excess of clothes and diet, than any other man; and was indeed the original of all those inventions, from which others did but transcribe copies. He had a great universal understanding, and could have taken as much delight in any other way, if he had thought any other as pleasant and worth his care. *But he found business was attended with more rivals and vexations; and he thought with much less pleasure, and not more innocence.*"

All

All that Walpole knew of history were the lying party productions of the day; for which he knew that the materials were garbled or false, and the reasonings fallacious. But Time draws away the veil, that conceals the form of Truth; and it is probable that we have now a more perfect and comprehensive view of public affairs in the reigns of Queen Elizabeth, James the First, and Charles the First, than the most able and best informed actors in those scenes ever possessed. We are more minutely and more correctly acquainted with them than Burleigh, or Salisbury, or Clarendon. The secrets of cabinets are laid open; the private objects of both sides are exposed; and the hidden springs of action are discovered.

But it is a strong argument in favour of the credit due to the historian of integrity and talents, even when he has performed his task without all these aids, that the subsequent publication of State Papers has seldom materially varied the main features of his work. Thus the general fidelity of Camden's account of the reign of Queen Elizabeth remains unimpeached. And this is the case also with Lord Herbert's History of Henry VIII.

The portraits of individuals, drawn by the pens of these writers, have seldom been proved by future lights to be essentially erroneous. The capricious tyranny of Henry; the unfeminine strength and heroism of his daughter; the unprincipled cunning and artifices of Leicester; the imprudent and too confident impetuosity of Essex; and the wary and laborious wisdom of Burleigh, have never been more truly delineated. Even those who have looked through the medium of opposite political principles, have agreed in the same great outlines

outlines of portraits; and Arthur Wilson, the puritan, paints his principal characters in colours not inconsistent with those of Clarendon. The noble limner indeed makes his touches with a far finer and more exquisite pencil; and exhibits all the foldings and windings of his subject with inexpressible skill and happiness; but we plainly see the same figure before both draughtsmen, and are therefore sure that it is accurate.

It ought to be an incentive to virtue in public men, that neither titles nor power will long be able to disguise the truth. A lucky and undeserved elevation will only expose a man more obviously to the scrutiny of impartial posterity. Sir Robert Walpole now holds the exact place in history, which he merits: he is no longer injured by the discredit or the weakness of his defenders; nor depressed by the brilliant eloquence or splendid stations of his opponents. His practical wisdom; his strong, though coarse, understanding; his dexterity in the management of business, and in allaying the heats of party; his firmness in cultivating the arts of peace, and benefits of commerce, in defiance of clamour, at a critical period when the exigencies of the kingdom in the state of European politics made such a line of conduct a choice of real wisdom, have been justly eulogized by Burke, and detailed by the eminently useful labours of Coxe.

It may seem of litt'e consequence to us, what is said when our mortal relics are sleeping in the grave. But, though "flattery" cannot "soothe the dull cold ear of death," the report of the truth may perhaps delight or torment our departed spirits, accordingly as it is good or evil.

Yet whatever be the import to the dead, to the

living the knowledge of the truth is certainly of consequence. All the wisdom, which is supposed to be built on experience, stands on a rotten foundation, if the pages of history are falsified. If the real state of facts be mistaken or concealed, what certainty is there in the deductions which are extracted from them?

It becomes a matter therefore of a very serious nature, to those who study the actions and progress of mankind in society, to vindicate the integrity and accuracy of history.

N°. XXVI.

On Imprisonment for Debt.

The short debate, which took place on Friday the 11th of March on Lord Moira's Motion for the Second Reading of the Debtor and Creditor Bill, forces from me a few observations, which, though they will contain nothing new, cannot be too often repeated. Lord Moira deserves the thanks of every lover of philanthropy and extended policy, and will, I trust, persevere with a continuance of hope, "even though hope be lost." It is a bad symptom of the times, that such arguments, as were used against him, should prevail. Though it be dangerous to level to the ground, and build anew, and though rash innovation ought to be avoided, yet it is a contemptible narrowness to go to the contrary extreme, and refuse every *amelioration*.

It would be presumptuous to attempt to add new force to the arguments of Dr. Johnson, to which Lord Holland so handsomely referred. The *Idler* is a work of

of too general circulation to require a reference to the subject which the great moralist has discussed, or to copy many of its passages. But there is a part so directly applicable as a reply to the arguments of a noble Lord, that even from this common book I cannot refrain from repeating a few sentences of such inexpressible importance.

"To the relief of this distress, no other objection can be made, but that by an easy dissolution of debts, fraud will be left without punishment and imprudence without awe, and that, when insolvency shall be no longer punishable, credit will cease.

"The motive to credit is the hope of advantage. Commerce can never be at a stop, while one man wants what another can supply; and credit will never be denied, while it is likely to be repaid with profit. He, that trusts one, whom he designs to sue, is criminal by the act of trust; the cessation of such insidious traffic is to be desired, and no reason can be given, why a change of the law should impair any other. We see nation trade with nation, where no payment can be compelled. Mutual convenience produces mutual confidence; and the merchants continue to satisfy the demands of each other, though they have nothing to dread but the loss of trade. It is vain to continue an institution, which experience shews to be ineffectual. We have now imprisoned one generation of debtors after another, but we do not find that their numbers lessen. We have now learned that rashness and imprudence will not be deterred from taking credit! Let us try, whether fraud and avarice may be more easily restrained from giving it!"*

* See the Idler, No. 22 and No. 38.

It has been often observed, that the same violence, the same indiscriminate view of things, which, when out of power, attacks every thing, when in power, defends *any* thing. The philosophy of legislation is indeed a far different and loftier attainment, than that technical skill which applies with tolerable correctness that which has been enacted. How wofully do men expose the narrowness of their intellectual faculties and acquirements, when they venture beyond the file of authorities, into the expanded field of principles! It belongs to the few, to whom nature has been more prodigal, to unite the mastery of both.

Many things, which have been long established, are indeed founded on better reasons than we may at first perceive: and the annihilation of them would perhaps create chasms and inconveniencies, not foreseen. But, on the other hand, it is perfectly ludicrous to suppose that every thing has arrived at perfection, and that no amelioration in any part of our ancient institutions is requisite. Many corruptions have gradually grown up with the progress of time: and many provisions have long outlasted their causes—and though originally wise, are become, by change of circumstances, highly injurious. Are we to be such bigotted admirers of antiquity, as to endure them all without an attempt at amendment? But when the cause of humanity is at stake; when liberty, the most precious of our natural and civil rights is in question, we cannot hear without horror obsolete arguments and pedantic authorities pleaded as reasons for continuing a cruel, senseless, and intolerable grievance; which puts the thoughtless and unsuspicious in the power of the revengeful, the avaricious, and the extortionate; which has

has the most direct tendency to defeat the purpose it pretends to have in view; which makes poverty a crime, and places the unfortunate in the society of the felon; which feeds the worst passions of the relentless creditor; and hardens the tender heart of adversity into wretchedness or despair!

Better were it a thousand times that credit should be annihilated, and commerce itself perish, than be encouraged by means like these! The debtors who encumber our prisons are the disgrace of our police. The abuses by which their debts have been swelled, and the inexpressibly detestable practices by which their confinement is aggravated, must fill every feeling mind with a degree of indignation above the power of language to paint. If Lord Moira had no other claims to public approbation, this alone would stamp his merit. He is too noble to be discouraged in his honourable undertaking by temporary opposition. And let the virtuous spirit of Lord Holland recollect that he will add new laurels, to those acquired by his honourable pursuits, by this new effort of his cultivated mind. It becomes a man like him, who adorns his station with the flowers of literary genius, thus to tread in the steps of his great uncle! These are the most grateful offerings, which he can strew on his mighty relative's grave! I am not ashamed to say this, in defiance of the opposition I feel to his political attachments.

March 17, 1808.

N°. XXVII.

On modern poetry; and particularly SCOTT'S *Romance of* MARMION.

While a wanton departure from ancient models is liable to just censure, a servile adherence to them is still more offensive. On one hand a grace may be snatched beyond the reach of art; on the other, every thing must be dull and creeping. We are apt to think highly of the ages that are past, and to complain mechanically of the dearth of genius in our own. In the poetical world seldom has the complaint been more ill founded than at present. As I would scorn to let envy suppress the praise of my cotemporaries, so would I scorn to sacrifice my sincerity for the purpose of flattering any one. From my heart I believe, that, though in these days we neither possess a Shakspeare, a Spenser, nor a Milton, yet seldom have we had such a galaxy of genuine poets as at present adorn this country. A due regard to delicacy, and the just feelings of individuals, precludes me from a regular enumeration of them.

But a poem, which has been published in the present month, has filled me with delight so singular in its kind, and so high in its degree, that I will not suppress the generous emotion of gratitude that impels me to record my pleasure. Mr. Walter Scott's Romance of *Marmion, a Tale of Floddon Field,* contains a series of *Introductory Epistles,* novel in their kind, and as highly poetical and attractive as they are new.

The author has given its free and natural range to a mind most richly and exquisitely adorned with all the feelings

feelings and images of genuine poetry. How enchantingly, and with what ease and grace he exercises the wand of the magician, and brings before us the varied and changing creations of a moral, sentimental, and picturesque fancy, will be better felt than expressed by every reader of taste and sensibility! Poetry here appears in its natural shape, uncramped by rules, and unfettered by proto-types.

Mason, I think, somewhere says, that what is easy reading is not easy writing. The remark has always struck me as singularly unhappy. Studied writings never pursue the natural association of ideas, and are therefore seldom perused without labour, and deliberate attention. The intermediate links are imperceptibly dropped by the painful composer; and all that freshness and raciness, which finds an instant mirror in every mind, is gone. Dr. Warton records a curious anecdote of Dryden's noble Ode on Alexander's Feast, which he says was composed at a sitting, and which accounts for that irresistible charm of vigour and brilliance, that pervades the whole of it.

Let not idleness and imbecility take advantage of these remarks. Faculties of an ordinary cast must not presume to shew their nakedness. It is only for heads and hearts highly endowed to pour forth their stores without premeditation. Others must be left to the humbler kind of merit, that is attainable by study and toil. From the sacred paths of poetry, from all that is to hurry away the mind into scenes of imaginary splendour, they would do well to abstain. The frigid labour of forcing words into rhythm, of seeking for figures in which to invest trite thoughts, will never succeed in producing the effects of genuine poetry. The infatuated

operator may have the luck of procuring the praise of the mechanical critic, who judges by rules; but the public will sleep over his work, and then quit it for more rational prose, which has all its merit without any of its defects.

What a contrast are the effusions of Walter Scott! He seizes the lyre, and scatters about his wild strains at every careless touch! His notes

> ——————" sweet music breathe
> Above, about, or underneath
> Sent by some spirit to mortal's good,
> Or th' unseen genius of the wood."*

His six epistles are addressed to 1. William Stewart Rose, Esq. 2. The Rev. John Marriot. 3. William Erskine, Esq. 4. James Skene, Esq. 5. George Ellis, Esq. 6. Richard Heber, Esq. The first opens thus:

" Ashesteel, Ettricke Forest.

> " November's sky is chill and drear,
> November's leaf is red and sear:
> Late, gazing down the steepy linn,
> That hems our little garden in;
> Low in its dark and narrow glen
> You scarce the rivulet might ken,
> So thick the tangled greenwood grew,
> So feeble trill'd the streamlet through:
> Now murmuring hoarse and frequent seen
> Through bush and brier, no longer green,
> An angry brook, it sweeps the glade,
> Brawls over brook and wild cascade,
> And, foaming brown with doubled speed,
> Hurries its waters to the Tweed.

* L'Allegro.

No longer Autumn's glowing red
Upon our forest hills is shed;
No more beneath the evening beam,
Fair Tweed reflects their purple gleam;
Away hath pass'd the heather-bell,
That bloom'd so rich on Need-path fell.
Sallow his brows and russet bare,
Are now the sister heights of Yair.
The sheep, before the pinching heaven,
To shelter'd dale and down, are driven,
Where yet some faded herbage pines,
And yet a watery sunbeam shines:
In meek despondency they eye
The withered sward and wintry sky,
And far beneath their summer hill
Stray sadly by Glenkinnon's rill:
The shepherd shifts his mantle's fold,
And wraps him closer from the cold;
His dogs no merry circles wheel,
But, shivering, follow at his heel;
A cowering glance they often cast,
As deeper moans the gathering blast."

I cannot refrain from giving one more specimen, taken from the Third Epistle.

"Thus while I ape the measure wild
Of tales that charmed me yet a child,
Rude though they be, still with the chime
Return the thoughts of early time;
And feelings rous'd in life's first day
Glow in the line, and prompt the lay.
Then rise those crags, that mountain tower,
Which charmed my fancy's wakening hour:
Though no broad river swept along
To claim perchance heroic song;

Though

Though sighed no groves in summer gale,
To prompt of love a softer tale;
Though scarce a puny streamlet's speed
Claimed homage from a shepherd's reed;
Yet was poetic impulse given,
By the green hill and clear blue heaven.
It was a barren scene and wild,
Where naked cliffs were rudely pil'd;
But ever and anon between
Lay velvet tufts of loveliest green;
And well the lonely infant knew
Recesses where the wall-flower grew,
And honey-suckle loved to crawl
Up the low crag and ruined wall.
I deemed such nooks the sweetest shade,
The sun in all his round surveyed;
And still I thought that shattered tower
The mightiest work of human power;
And marvelled, as the aged hind
With some strange tale bewitched my mind
Of Forayers, who, with headlong force,
Down from that strength had spurred their horse,
Their southern rapine to renew,
Far in the distant Cheviots blue,
And, home returning, filled the hall
With revel, wassell-route, and brawl.
Methought that still with tramp and clang
The gate-way's broken arches rang;
Methought grim features, seamed with scars,
Glared through the window's rusty bars.
And ever by the winter hearth,
Old tales I heard of woe or mirth,
Of lover's sleights, of ladies' charms,
Of witch's spells, of warriors arms;
Of patriot battles, won of old
By Wallace wight and Bruce the bold;

Of

Of later fields of feud and sleight,
When pouring from their Highland height,
The Scottish clans, in headlong sway,
Had swept the scarlet ranks away.
While stretch'd at length upon the floor,
Again I fought each combat o'er,
Pebbles and shells, in order laid,
The mimic ranks of war displayed;
And onward still the Scottish lion bore,
And still the scatter'd Southron fled before."

March 17, 1808.

N°. XXVIII.

Genius incompatible with a narrow taste.

That mighty gift of the Deity, which enables mankind to cast a glance over the whole surface of creation, and even to penetrate occasionally with some success into its internal movements, is sadly limited in its faculties by the exclusive contemplation of individual excellence, even though the most wonderful and super-eminent in the annals of human existence.

I have therefore always thought, that the sort of idolatry, which for nearly half a century we have been called on to pay even to Shakspeare himself, has been carried a little too far to be consistent with a due expansion of our intellects. A sound candour must admit that the words *bigotry* and *idolatry* are indeed literally applicable to this confined occupation of our taste and pleasures. Lord Grey, on Tuesday last, * applied the terms *besotted bigotry* to another occasion; and,

* March 15, in the House of Lords, on the Reversion Bill.

whether

whether applicable* or not, described the evils of bigotry with great force and animation of language, and a poignant acuteness of discrimination.

Warton in his account of Sackville's *Gorboduc* remarks that such has been the undistinguishing or ill-placed fondness for the bard of Avon, that some of his worst and most tinsel passages, and surely a more unequal poet never wrote, have been admired the most.

The diversities of mental excellence are endless; and never did Providence, in its most favoured productions, unite all the varied powers, of which the progress of time is continually developing new hues. To bind ourselves fearfully to models is the mark of a secondary genius.

When I perceive a man incapable of deriving pleasure from more than one style of composition, and dogmatising on its exclusive merit, I pity his weakness, and despise his presumption. When he narrows his curiosity either to what is old or what is new, when he confines his praise to the dead, or to the living, though in both cases he is ridiculous, perhaps his folly is more venial in the last.

Why should one man of genius be envious or jealous of another? There is room enough for all. Another thousand years may roll over us without encumbering the stores of intellectual delight, or exhausting the topics of intellectual attention! Even in a selfish point of view, such envy or jealousy is absurd. Can any individual, could even the richness of Shakspeare's vein, find food enough to satisfy the public mind? That

* I do not mean to insinuate that the application was just. On that I give no opinion. I allude to his positions as general truths, well expressed.

mind

mind grows voracious with indulgence; and the more it is exercised, the more quantity, and the greater variety, it requires. By the collision of intellects, new lights are struck out, and mutual assistance is derived for the new combinations of each. The most happy faculties require the infusion of new materials, which give new colours to the fancy, and resuscitate its creations.

We talk of Shakspeare's originality. He is original in the proper and best sense. But it is evident that all the literature and all the topics of his day contributed to his materials. There had been no Shakspeare, such as he now is, but for his predecessors and cotemporaries.

If we speak of a more modern author, who, however beautiful, cannot be put in the same class with Shakspeare, we shall be able to trace almost all the ingredients of his pathetic and sublime compositions home to their sources: yet without detracting much in my opinion from their merit, or even their invention. The poet I mean is GRAY. The particles of thought, and even expressions in numerous instances, belong to others: the *combination* is his own. His exquisite productions could not have existed, such as they are, without the previous operation of other minds. Yet who but Gray could have formed them into so new and perfect a whole? Let it not be supposed that he sought these artificial aids at the hour of composition; they had already been gradually amalgamated in his mind; and when the moment of inspiration came, they involuntarily sprung up into their present shape. The Elegy, the Ode to Spring, the Ode on Eton College, and the Hymn to Adversity, seem to have been

all

all written under one impression of feelings. The same affecting and sublime melancholy pervades the whole.

Unhappy indeed is the author in whom there is no good; from whom there is no pleasure or information to be gleaned. Even a slight ray of genius will add some value to a composition. We daily meet with readers who confine themselves to a few authors, by whom they consider all excellence to be engrossed. They pride themselves on the choiceness of their judgment; and hang over the same strains till almost superhuman merit would tire. When all the numerous, and varying colours of the rainbow are displayed to our sight, shall we content ourselves with preferring one or two simple tints, however beautiful?

March 18, 1808.

ART. XV. *Poetical extracts from Gerardo, or the Unfortunate Spaniard. Translated from the Spanish by Leonard Digges.** 1622. 4to.

"*Sonnet.*

"The sun is set, gone down to the cold shade,
(The misted brightness of his piercing eye,
Cover'd with black clouds the red eastern sky:)
My cruel fair, to restfull sleep hath laid:
Now murd'rers walk, and such as are afraid
Of day's clear light: now chaunteth mournfully
The turtle chaste; complaints to multiply
'Gins she, whom crafty Tereus once betray'd.

* Younger brother to Sir Dudley Digges, Master of the Rolls; both sons of Thomas Digges, Esq. of Wootton Court, in Kent.

O night!

O night! thou image of sad absence, tell
My Lisis, her two suns are set from me
For ever: if it chance that she do sleep,
(May Morpheus wake her with a dream from hell)
Tell her, of her disdain, my jealousy;
That though I present am, I (absent) weep."

"*A Ditty.*

"Thou rotten vessel, that each furious wave
Measur'st with little force, as damage great,
Where thy weak ribs weather and water beat,
Stopping those open mouths that favour crave:
Thou, that enforc't, the current do'st divide,
Fly now to heav'n, then to Abyssus fall:
Strike, now on flats, then on high rocks withall;
Casting out bodies from each splitted side.
Yet happy, thou, whose passenger still lives
In hope of calmer seas, and slacker wind:
But, ah me! hapless, that a love-sick mind,
Impossible to cure, no calm relieves."

"*Sonnet.*

"How do I live, if I have lost my heart?
If I live not, whence feel I all this fire?
If so much heat torment my first desire,
Why, of my glory do I make it part?
If I be all on fire, what need I art
To dry my tears, or make wet grief retire?
Or if a sea of tears, what, to require
Water, to quench the flame made by love's dart?
If looking and a sight may satisfy,
Why do I then so much abhor the light?
If I abhor, why do I seek it so?
Mirac'lous love; the more (in vain) I try
To loosen the hard knot, thy cunning slight,
The more I labour mine own overthrow."

"*Sonnet*

"*Sonnet.*

"Sweet voice! I hear thy pleasing harmony,
Though air resist it, and rebellious wind:
Oh that the glorious angel I could see
That thus enchants mine ear, suspends my mind!
Love, sûre, is no base voice, no fancy blind,
Nor feign'd intention, but reality;
A substance and engendered deity,
Twixt Mars and Venus in adult'rate kind.
Then, if not wholly voice, since body too;
Or, yet, if echo, hark: so may thy fair
Narcissus soft relent and learn to woo:
But why concealed thus do'st thou declare
Thyself like him, self-loving? If not so,
Why art thou nought but voice wrapt up in air?"

"*Sonnet.*

"Betis!* whilst pretty Philomel doth sing,
And to thy silver noise her treble raise:
Whilst gentle Zephyrus his wings displays,
'Mongst well tun'd leaves with whistling murmuring,
Come smooth thy sedge, thy red sands freely fling
On the green bank, that thy o'erflowing stays!
Cast them in golden knots through all the ways
My Nise treads: when she doth nearer bring
Her clearer (than thy crystal) limbs, chastise
Thy swifter course. And may no mutinous air
Then blow, but let the stream glide gently by.
But, draw that ivory curtain from mine eyes;
Unvail thy alabaster (goddess fair)
Though I Actæon, thou, Diana be!"

"*Song.*

"Stay, bold thoughts, refrain your will,
Silent be, and suffer still!

* A river.

What?

What? not speak if she be by?
Torment: if you do, you die;
Say, the flame to rise begin,
Tears without may quench within.
Better die in easy pain
Suff'ring, than, if not be slain.
Is there though no remedy?
Silence, then, I'll welcome thee!
And, thou tongue of mine, conceal
What the heart must not reveal!"

"Verses.

"Base Pandora! thy curs'd mind
Is not lofty, nor unkind,
Nor will I a frown allow
Once unto thy falser brow:
These were terms might well appear
Where true love just dealing were.
Language for the chaster fit,
Such as you deserve not it.
Wolfish woman, farewell! Place,
Where I first her false embrace
Felt, farewell! Awake then, Fame,
Loudly my affront proclaim!
What tho' her lasciyious fire
Kindled once my rash desire,
And bereav'd my soul? Alas!
I like flax or paper was,
Or bay-leaves that singed were,
Yet their victor's wreath I bear.
Once, Adonis like, mine eyes,
Lustful Venus, were thy prize;
And as she, the bloodless youth
Redder flowers beheld in ruth,
So thou joy'st, when as each vein
Flow'd from me, and earth did stain!

But at length in safety I
Swifter thee than Daphne fly!"

"*Elegiac Verses.*

"Pure spirit! that leav'st thy body to our moan,
From whence, now disimprison'd, thou art gone
To thy more happy region, where each field
Eternal April of fair flowers doth yield;
Look, if the soul can downward look, and see
A soul, once thine, all tears for want of thee!
When I was doubly prisoner by thine eyes,
How little dream'd I of *Here Lisis lies!*
Or, when a smile would her Gerardo bless,
Little, that earth thus early should possess
So fair a casket! Little thought indeed,
Base worms on sixteen years sweet flesh should feed!
So fruits are in their blossoms nipp'd by frost;
So a tall ship that oft the seas hath crost,
At last, when gladsome port she leaves behind,
How the smooth waters court her, and false wind;
Till when a sudden gust and storm doth rise,
Rock-dashed, she becomes the ocean's prize.
Live yet, my Lisis, on thy marble tomb,
Whilst time bears date, free from oblivion's doom,
That, when the world's last passenger draws near,
In uncorrupted letters may appear,
Here Lisis lies, that leap'd from vital breath
To meet a lover in embrace of death."

"*Song.*

"At the foot of a mountain white,
Clad all in snow
That doth melt with the sunbeams bright,
Celio, as in a dream,
Beholdeth, how the stream
Drives to and fro.

Little

Little pebbles white, red and blue,
Then doth he see;
And presented are to his view
Sands like Arabian gold,
Near which he may behold
Apollo's tree.
Instead of fishes, Naiades
In chrystal vails,
Lift up their heads from those fresh seas
With different garlands crown'd;
Sad Cygnus swimming round,
His loss bewails.
Young Hyacinthus groweth near:
Adonis too
Acanthus the boy doth appear;
In a flower of his name
Narcissus lost his fame
That scorn'd to woo.
The Thracian Minstrel riseth then;
His harp he brings,
That attracts birds, beasts, fishes, men;
With the sweet sound he chears
The list'ning shepherd's ears,
And thus he sings;
'Fenissa the fair now is come;
Swain, weep no more!
With little foot of snow
She trips it to and fro
On grassy shore.
Come then, Fenissa, fair Fenissa come,
Come to the shade
By cool leaves made.
Sing, Celio: Valley, make Fenissa room,
And let Echo ring
She's the valley's spring:
Fenissa, come!"

"*Song.*

"When young April once a year
Doth with emerald face appear,
Then gives he to each river, he can see,
By Winter's frost imprison'd, liberty.
White and yellow flowers are seen,
Trees and fields are clad in green,
The wild beast leaves his den,
And snakes grow young again.
Then the mournful nightingale
Sings or sweetly seems to rail
On him, that basely in a brother's shape
Transform'd her by his well-revenged rape.
Thus beasts, birds, and every thing
Joys upon th' approaching spring;
But I, the more relief
I seek, the more's my grief."

ART. XVI. *Extracts from the Paradise of Dainty Devises.* 1576.

SEE CENSURA LITERARIA, VOL. I. P. 255.

15. *Who will aspire to dignity,*
By learning must advanced be.

"The poor that live in needy rate,
By learning do great riches gain:
The rich that live in wealthy state,
By learning do their wealth maintain.
Thus rich and poor are further'd still,
By sacred rules of learned skill.

All fond conceits of frantic youth,
The golden gift of learning stays:
Of doubtful things to search the truth,
Learning sets forth the ready ways.

O happy

O happy him do I repute,
Whose breast is fraught with learning's fruit.

There grows no corn within the field,
That ox and plough did never till:
Right so the mind no fruit can yield,
That is not led by learning's skill:
Of ignorance comes rotten weeds,
Of learning springs right noble deeds.

Like as the captain hath respect
To train his soldiers in array:
So learning doth man's mind direct,
By *Virtue's* staff his life to stay.
Though friends and fortune waxeth scant,
Yet learned men shall never want.

You imps therefore in youth be sure,
To fraught your minds with learned things:
For learning is the fountain pure,
Out from the which all glory springs.
Who so therefore will glory win,
With learning first, must needs begin.

Finis. F. K."

32. *Time gives experience.*

" We read what pains the powers divine,
Through wrath conceiv'd by some offence,
To mortal creatures they assign
Their due deserts for recompence.
What endless pain they must endure,
Which their offences did procure.

A gripe doth *Titius'* liver tear
His greedy hungry gorge to fill,
And *Sisiphus* must ever bear
The rolling stone against the hill.
A number more in hell be found,
Which thus to endless pain are bound.

Yet all the woe that they sustain,
  Is nothing to the pain of mine,
Which cometh through the proud disdain
  Of one that doth to love repine:
Therefore I cry woe worth the hour,
Since first I fell in *Venus* power.

The gnawing gripes of irksome thought,
  Consumes my heart with *Titius'* grief
I also have full vainly wrought,
  With *Sisiphus* without relief.
Even when I hope to end my pain,
I must renew my suit again.

Yet will I not seem so untrue,
  To leave a thing so late begone:
A better hap may yet ensue,
  The strongest towers in time be won.
In time therefore, my trust I place,
Who must procure desired grace, Finis. R. H."

ART. XVII. *Report of Sales of Books for January and February* 1808.

N°. II.

Libraries of Mr. James Stokes, late Clerk to the Board of Trade, and Mr. William Fardon, both deceased, by Messrs. King and Lochée; three days, Jan. 4-6; lots 610, vols. 1380.

Library of the late Rev. Joseph Smith Hargrave, A. M. Auditor of the Charter House, by Messrs. Leigh and Sotheby; three days, Jan. 5-7; lots 750, vols. 1360.

Miscellaneous collection by Messrs. King and Lochée; Jan. 8; lots 234, vols. 560.

Library of a well-known literary amateur, by Messrs. Leigh and Sotheby; four days, Jan. 20-3; lots 672, vols. 1130.

Miscellaneous

Miscellaneous collection by Messrs. King and Lochée; two days, Jan. 20-1; lots 633, vols. 2320.

Miscellaneous collection by Mr. King, jun.; four days, Jan. 20-3; lots 796, vols. 3750.

Miscellaneous collection by Messrs. Maxwell and Wilson, 17 Skinner Street, Snow-hill; four days, Jan. 25-9; lots 825, vols. 1440.

Library of the late Edward King, Esq. F.R.S. and A.S. et Soc. Antiq. Cassel Sod. Honorar. Author of the Munimenta Antiqua; Morsels of Criticism; &c. &c. by Messrs. Leigh and Sotheby; eight days, Feb. 1-9.

	Lots.	£.	s.	d.
Books	1498	2379	11	6
Library furniture	10	44	3	6
Total	1508	£.2423	14	0

Miscellaneous collection by Mr. Stewart; two days, Feb. 1-2; lots 353, vols. 890.

Library of Thomas Hawys, Esq. of Charter House Square, deceased, by Messrs. King and Lochée; five days, Feb. 2-6; lots 1370, vols. 2400.

Part 2 of library of the late Rev. John Brand, Fellow and Secretary of the Antiquarian Society, Author of the History of Newcastle, &c. by Mr. Stewart; fifteen days, Feb. 8-24; lots 4090, vols. 5400.

Miscellaneous collection of scarce books by Messrs. King and Lochée; Feb. 9; lots 264, vols. 280.

Micellaneous collection by Messrs. King and Lochée; two days, Feb. 10-11; lots 528, vols. 1300.

Miscellaneous collection by Messrs. Leigh and Sotheby; Feb. 13; lots 131, vols. 360.

Miscellaneous collection by Messrs. Leigh and Sotheby; two days, Feb. 15, 16; lots 525, vols. 880.

Library of the Rev. Benjamin Beddome, of Ormskirk,

deceased, by Mr. King, jun.; four days, Feb. 15-18; lots 951, vols. 2330.

Topographical library by Messrs. King and Lochée; three days, Feb. 22-4; lots 525, vols. 680.

Part of the library of Martin Bree, Esq. by Messrs. Leigh and Sotheby; three days, Feb. 29, Mar. 2; lots 590, vols. 1640.

In this division of the season 33,500 volumes have been sold.—The literary amateur, whose collection was sold on the 20th day of January, was the late William Pitt, Esq. He resided in the ancient white house situate in Chapel-street, Westminster; standing to the north east of, and commanding a north view of the yard belonging to Saint Margaret's chapel. The elevated entrance and architecture of the front evidently shew it was originally built for some person above the common rank of life. Its late possessor was a man of erudition and of strict moral principles, with a well-regulated and pious turn of mind. For more than half a century he constantly attended the Sunday morning's service at Saint Paul's Cathedral, nor was his devotion confined to the rotative order of the sabbath, attending at intervals, not unfrequently, during the week. In the enjoyment of a considerable independent property he became the retired and unassuming scholar, and derived a principal amusement in collecting the facetiæ, emblems, and curious wood cuts of the early printers in various languages; works that are too generally supposed to gratify the eye more than enrich the mind. It was the first library of this description yet sold, and the specimens were found to be purchased with avidity. A few were selected to increase the more extensive and highly splendid collection of the Marquis of Blandford.—The library of Mr. King contained about 2700 volumes, being rather critically valuable than voluminously extensive.

extensive.—Of the Rev. Mr. Brand's library the first part was sold at the close of last season; fortunately the rage for reading survived the collector. Soiled and even imperfect books, with rudely curved margins, obtained inconsistent prices. Can it be ascribed to the charm of an antiquarian's name prefixed to the catalogue? Mr. Brand's own work upon "Popular Antiquities," now considered scarce, as prepared by him for republication, with large additions, copyright, &c. formed the last lot, and sold for 600 guineas. With the scarce books anonymously brought forward on Feb. 9, was the only copy known of "Robinson's Handful of Pleasant Delights," which has been repeatedly noticed by Mr. Park in the CENSURA. It sold for twenty-five guineas, and is shortly expected to be reprinted. This volume was purchased some years since at a book stall, (and most perambulators, who occasionally halt with inquisitive research at such places, will recollect one of the best) at the corner of Blenheim-street, Bond-street, for the trifling sum of three pence. In the same collection was the first edition, which rarely occurs, of that little moral and entertaining work "The Complete Angler," by Isaac Walton, printed 1653, again 1656, 1661, 1668, 1676, which will always be valued and admired as well by the piscatory rambler as those who tenaciously doubt the innocence of the amusement. The unfortunate Ryland received five guineas a plate for the engravings, which accompany the edition by Sir John Hawkins of 1760, republished 1760; both scarce, and from the valuable additions of the graver much enhanced in price. The notes upon this work have been since materially enlarged, but the principal plates are over-worn and omitted. Do not the tasteful and superior embellishments of the "Rural Sports," point to a competent hand for superintending another renovation of this old and esteemed favourite? Though adventitious and expensive ornaments are too often vaunted without utility, yet when fancy is silently invited to

ramble

ramble from the passing world in recreative contemplatio
the mind feels additionally gratified in tracing the pictu
resque views, and delineating the solitude, harmony, and dc
mestic scenes of nature, and imbibes new interest by the fi
miliarity of the "speaking picture." Speculative collec
tions are occasionally brought forward; the typographic
one was the fourth from the same proprietor, which are pa
ticularly distinguishable by collections in folio of the worl
of Sir William Dugdale, viz. "Monasticon Anglicanum,
vols. 1655, 61, 73, and 82. Same epitomised, 1693. Sam
in English, with Stevens's continuation, 3 vols. 1718, 22-3
On imbanking and draining the Fens, 1656. Same by Col
1772. Warwickshire, 1656. Same printed at Coventry
1765. Saint Paul's Cathedral, 1658. Same by Maynard
1716. Origines Juridiciales, 1666, 2d Edit. 1671; 3d Edi
1680. Office of Lord Chancellor, 1672.* Baronage o
England, 2 vols. 1675-6. Troubles of England, 1681
Summons to Parliament, 1685. These bound in russia, wit
plates by Hollar, &c. are estimated to be worth 200 guinea

The price or supposed nominal value of books is co
sidered a matter of sufficient importance for the inquiry
out-run, in many instances, a critical or proper knowle
of the author. Whether the work has real merit, and be
titled to class with the valuable productions of refere
seems an immaterial question, unresolved and neglec
for the thesis of philosophy, topography and history, o
interesting flights of genius, bow in price to the unme
and artificial word scarcity; and the dullest writer o
saic poet being rare, unreasonably takes precedence.
the purchase of books theory is useless, and those wh
their libraries to have arisen in value from containing
or better copies of works (either ancient or moder

* This work has very lately been discovered as printed in f
commonly found at the end of "Bacon's Resuscitatio."

under names of the celebrity attached to a Farmer, Steevens, or Reed,* must ever be deceived in the calculation, nor will those names help to form a ratio to guide a purchaser. At such sales the prices are enhanced by factitious circumstances, the auction room then becomes the particular lounge of the indolent collector, and the wanton bidder as well as the literary man. The first of these idle characters bids in consideration of the name of the previous possessor—the second follows the mandarin movement of the head from the fashion of the place, while the last purchases at an advanced price as being a collated copy or other similar efficient reason; but if the same article were again offered in an anonymous sale it might perhaps not find a purchaser at above half the sum originally given. To an anonymous sale, however richly stored, the indolent collector seldom wanders, and the wanton bidder fears to go; hence arises one source for the rarest works being continually found in the shops of Manson, Uphill, Triphook, and Sancho, or any other collector of old books, marked at prices beneath the level of any computation formed upon an average of those given at the sales of literary repute. A priced catalogue is now become a favourite reference, where, upon inspection, many articles will appear to have risen above reasonable value, while others are apparently sunk below the common transferable medium, and condition, always a material point, as it cannot be fully disclosed, proves this source but a faithless guide.

* Mr. Reed discontinued practice in the law from conscientious reasons; at what period he first began to decline practising has not been ascertained: it seems probable to have taken place in 1781. On December the fifth, in that year, and two following evenings, the historical, juridical, and miscellaneous books, part of the library of a barrister deceased, was sold by Mr. Paterson in King Street, Covent Garden. This collection appears by his own hand writing to have been the property of Mr. Reed. Lots 442 produced 103l. 17s.

It

It has been said from an eminent literary pen, that "the age for collecting is past;" true it may be that early printed books are not so easily obtained as they were fifty years back, for then they lay scattered upon the stalls and were considered as little above waste; and even at a late period a first folio edition of Shakspeare's plays was destroyed as useless in a bookseller's warehouse. Old works now pass more hands, are minutely examined, and, known to be fraught with valuable materials, certainly have become scarce; but thence arises greater excitement for research; that which is easy of attainment, in possession, is but little valued! The incertitude of price also increases the interest in obtaining, for although the golden book of Marcus Aurelius, as translated by Lord Berners, found a determined buyer in Reed's sale at two pounds; yet the same hammer, a few weeks preceding, transferred possession of a copy at the very old price of sixpence: a modern tract upon Warton's History of English Poetry has lately passed with similar fluctuation; and some readers may, doubting veracity, hesitate to believe that a clean uncut perfect copy of Chauncey's Hertfordshire was wittingly sold by public auction in London, September 1807, with above thirty persons in the room, for a few shillings over three pounds. Such instances of variation in price (and more could have been enumerated) are sufficient to prove, that not any criterion can be formed as a general guide for the value of books; and it may, perhaps, also be considered, that "the age for collecting is not quite past."

Conduit street. J. H.

Art. XVIII. *Literary Intelligence.*

There has lately been announced, in one volume, with vignettes, *The Caledonian Muse:* being a Selection of Poems from Scottish Authors, from the Time of King James

the First. Edited by the late Joseph Ritson,

work was printed under the inspection of the
r. Ritson, and, by accident of fire, some sheets
estroyed, were never again completed. A portion
edition having been lately discovered, as much
n printed as has perfected the volume; and it is
ed there are a sufficient number to supply those
nen who are forming a collection of the works
by that Editor.

XIX. *Supplement to former Lists of Lite-
y Deaths, with brief Biographical Notices.*

[CONTINUED FROM P. 223.]

1742.

h 22. Rev. Wm. Fleming, author of *A Poetical
to the Rev. Erasmus Head.*

1774.

30. Paul Whitehead, Esq.

1775.

19. Rev. Dr. Powell, Master of St. John's Coll.

12. Rev. and learned Mr. De Missy, Preacher of
nch chapel, St. James's.

14. Allen Earl Bathurst, the friend of Pope.

27. At Hampton, Edward Lovibond, Esq.

22. Sir John Hill.

. Caleb Harding, M.D. at Mansfield, Notts.

20. In Queen's Square, Dr. Campbell.

1776.

1776.

Feb. 10. At Heppington, near Canterbury, Rev. Bryan Fausset, A.M. a learned Collector of Roman Antiquities.

Feb. 20. Mr. Joseph Collyer, Translator of the Messiah and Noah, and the Death of Abel, from the German, and author of a Dictionary of the World, a History of England, a System of Geography, and several other valuable works.

Dr. Rt. James, author of the Medical Dictionary, and inventor of the Fever Powder.

Mar. 24. Mr. John Harrison, æt. 84, an eminent mechanic.

April 5. Rev. James Granger of Shiplake.

April 21. George Huddesford, D.D. æt. 80, at Trinity Coll. Ox.

June 28. Dr. John Wall, an eminent Physician at Worcester, well known in the literary world.

July 7. The celebrated critic Jeremiah Markland, aged 82.

Aug. 2. Matthew Maty, M.D. Principal Librarian of the British Museum.

Sept. 16. Jeremiah Dyson, Esq. M.P. for Horsham, the patron of Akenside.

Sept. 22. Lewis Chambaud, author of many ingenious productions in French and English. His French Dictionary in folio does him great credit as a compiler.

Nov. 16. Mr. James Ferguson, Lecturer in Astronomy, &c.

Dec. 10. The Hon. and Rev. Dr. Drummond, Archbishop of York.

Dec. 26. Mr. Joshua Platt, æt. 80, at Oxford, well known to naturalists for his Treatise on the Belemnite in the Philosophical Transactions.

1777.

Feb. 3. Hugh Kelly.

April 4. John Swinton, B.D. aged 79, Keeper of the University

versity Archives at Oxford; a most learned antiquarian and medalist.

April 7. Countess Temple, daughter and coheir of Thomas Chambers, Esq.

April 9. Thomas Butler, Esq. Steward to the Duke of Northumberland, who assisted in compiling the Percy article in the last edition of Collins's Peerage.

Rev. Tho. Hunter, Vicar of Weaverham, Cheshire, author of several ingenious works.

Aug. 26. Rev. Francis Fawkes.

Oct. 21. Rev. Dr. Daniel M'Queen, eminent for his writings.

Samuel Foote, Comedian.

Nov. 18. William Bowyer, learned printer.

1778.

Jan. 23. Rev. Hen. Hubbard, B. D. Senior Fellow of Eman. Coll. Cam.

Rev. Mr. Hanbury of Church Langton, Leicestershire.

Feb. 20. Wm. Havard, Dramatic Writer.

Feb. 23. Samuel Ogden, D.D.

Rev. Francis Upton, Senior Fellow of Exeter Coll. Oxf.

Rev. Mr. Hele, author of the English Harmonies of the Gospel, Prebendary of Wells.

May 12. Wm. Earl of Chatham.

May 31. Edward Hoblyn, Esq. of Tresadron, Cornwall.

Aug. 3. Patrick Lord Elibank.

Nov. 28. Edward Rowe Mores, F.A.S.

Art. XX. *Literary Obituary.*

1807. Dec. . At an obscure lodging in Ratcliff Highway, Mr. William Henry Hall, compiler of *An Encyclopedia* which bears his name, and of several other works.

1808. Feb. 15. At Leicester, æt. 81, John Coltman, Esq. . . . . Mr. James Moir, who was engaged in compiling *A Dictionary of the Scottish Language, Etymological as well as Explanatory.*

March 12. At his house at West Ham, Essex, of which place he was the Vicar, the Rev. George Gregory, D. D. His death will be followed by the poignant regret of all who were acquainted with the qualities of his heart, and the treasures of his mind. To his family it will prove an irreparable misfortune. The loss of such an husband, and such a father, is among the most afflicting evils of mortality. His life was spent in the pursuit and diffusion of all the various sciences, which were immediately or remotely connected with the sacred profession, to which he belonged. As a preacher, he had long held a very distinguished rank; and few men have been so often called upon to plead the cause of charity, and charitable institutions, as himself. His writings will best exhibit the activity of his intellectual powers, and the extent of his attainments. The following are some of them: *The Life of Chatterton; the History of the Christian Church; Translation of Bishop Lowth's Prælectiones de Sacrâ Poesi,* &c.; *Essays, Historical and Moral; the Economy of Nature; a Volume of Sermons; Lectures on Natural and Experimental Philosophy,* published only in the last week; *and a Dictionary of Arts and Sciences.* He had also just finished *A Series of Letters to his son, on Literature and Composition,* part of which are already printed. He had for several years been employed at times in preparing *Notes for the Holy Bible,* his edition of which, splendidly illustrated, had been some time in preparation by his friend Mr. Phillips. The materials, it is to be hoped, will be assigned for completion to some able person.

To Correspondents.

The Character of an *Antiquary*, from "Naps on Parnassus," shall be given in next Number.

T. Bensley, Printer,
Bolt Court, Fleet Street, London.

CENSURA LITERARIA.

NUMBER XXVIII.

[Being Number XVI. of the New Series.]

ART. I. *A pore helpe.*

The bukler and defence
Of mother holy Kyrke,
And weapen to drive hence
Al that against her wircke.

[Surrounded by a rude wood cut representing the fall of Adam, &c.] *b. l. one sheet, small 8vo. without name of place or printer.*

HERBERT registered this little tract in his general history of printing, from Strype's Ecclesiastical Memorials, but seems to have confounded the opening of the book with its title, which runs as above, in the only ancient copy now supposed to exist. Mr. Warton has added the date of 1550, but his authority for so doing is not apparent. The style is highly Skeltonical, if not the pettish production of that coarse satirist himself. I cite two extracts, as specimens, from the commencement and the close.

" Wyll none in all this lande
Step forth and take in hande

These felowes, to withstande,
In nombre lyke the sande;
That with the Gospell melles,
And wyll do nothynge elles,
But tratlynge tales telles
Agaynst our holy prelacie
And holy churches dygnitie,
Sayinge it is but papistrie,
Yea fayned, and hipocrisy
Erronious, and heresye:
And taketh theyr authoritie
Out of the holy evangelie," &c.

Is it possible that "Sir Harry," in the following lines, should have reference to Henry the Eighth, who received the title of Defender of the Faith in 1521?

"Because I maye not tary,
I praye to swete Syr Harry,
A man that will not vary,
And one that is no sculker,
But kan knyghte of the sepulchre.
That he maye stande fast
And be not over cast,
Or els to be the last
Of all them that do yelde
In cyte, towne, or fielde.
For yf he stykę therin,
No doubt he shall not blyn
Tyll he come to eternytie
With all his whole fraternyte.
Amen, therefore saye ye
That his partakers be.
Ye get no more of me.

Finis."

T. P.

ART. II. *Fragmenta Aulica: or Court and State Jests in noble drollery: true and real: ascertained to their times, places, and persons. By T. S. Gent. London: Printed by H. Marsh and Jos. Conyers. 1662. 12mo. pp. 144.* [With neatly engraved frontispiece of a male and female figure, superscribed "Curia quasi Incuria," and beneath their feet an owl and a magpie]

This amusing collection of court-witticisms professes to be rectified from false citations, and to have the several pieces reduced to their undoubted originals by the careful examination of historical and other tracts. Many of them will be found in later volumes of jests and anecdotes; the reader is here presented with a few that are of less common occurrence.

"In the King's wardrobe is a rich piece of arras * presenting the sea fight in 1588, which at severall audiences of ambassadors hath been used for magnificence in the banquetting-house, (as in Cromwell's usurpation,) and wherein were wrought the living portraitures of the chiefest commanders in that service. On a time a captain who highly prized himselfe and his valour, in that naval fight, coming to court and missing his picture therein, complained of the injury to his friend, professing of himselfe that he merited a place there as well as some therein remembred, for that he was engaged in the middle of the fight. 'Be content, (said his friend) thou hast been an old pyrate, and art reserved for another *hanging*.'

"Dr. Preston was the greatest pupil-monger in

* The same probably which afterwards ornamented the House of Lords.

England in man's memory, having sixteen fellow-commoners, most heires to faire estates, admitted in one yeare in Queen's Colledge, and provided convenient accommodations for them. As William the popular Earl of Nassau, Prince of Orange, was said to have won a subject from the King of Spain to his own party, every time he put off his hat, so it was commonly said in the colledge that every time Mr. Preston plucked off his hat to Dr. Davenant, the master, he gained a chamber or study for one of his pupils; among whom one *Chambers*, a Londoner, was eminent for his learning. Being afterwards chosen himself master of Emanuel Colledge, he removed thither with most of his pupils; and when it was much admired where all these should find lodging in that colledge which was so full already—one replyed, 'Mr. Preston will carry *Chambers* along with him.'

"It is the rule general in arms that the playner the ancienter, and so consequently the more honourable. To this purpose a memorable gentleman, the beginning of whose gentry might easily be remembred for its late rise, was mocking at the *plain coat* of an ancient Esquire: to whom the Esquire returned—'I must be fain to wear the *coat* which my great, great, great, great grandfather *left me*; but had I had the happiness to have *bought one*, as you did, it should have been guarded after the newest fashion.'

"King James first coined his 22 shillings piece of gold, called Jacobusses; where on his head he wore a crown. After that he coined his 20 shillings, and wore the laurel instead of the crown. Upon which mutation Ben Johnson said pleasantly, 'that poets being always poor, *bayes* were rather the emblem of wit

wit than of wealth, since King James no sooner began to wear them, but he fell two shillings in the pound in publique valuation.'

"One was friendly telling Benjamin Johnson of his great and excessive drinking continually. 'Here's a grievous clutter and talk (quoth Benjamin) concerning my *drinking*, but here's not a word of that *thirst* which so miserably torments me day and night."

T. P.

ART. III. *The Character of an Antiquarian.*

[From "Naps upon Parnassus," 1658. See CENSURA, No. XXIII.]

"He is a Cornish pedling historian: for as that country's dwarf merchants grow great monumental* tradesmen by degrees, with picking their scattered livings from quarries; so our theme blisters to a considerable historian, by rifling the stones for history. Nay, such is his fleteh't impiety, that the pure ashes of the dead do not scape his inquisition: hence 'tis he vexes the tombs for almost mortified inscriptions, and sacriligiously steals that away from them, which did both cover and comprehend them. That unletter'd† vermine which daily diets and waxes fat on letters, devours more learning in his progress through a book, than he by all his jumbling productions begets of his own in his whole life-time. That ceremonious soul which idolatrously worshipt the gentlewoman's thred bare garment, might have quietly kist her rear, which questionless was the senior of the two, wip'd his mouth with

* Stone-cutters.

† A certain kind of vermine that hath ne'er a *letter* in his name.

her petticoated antiquity, and so had escap'd without a dry'd jeer, and like a good husband have sav'd his prodigal breath to cool his pottage. I wonder, as there is an order for the extirpation of papists out of this land, that antiquarians are not inserted amongst that zealous Roman crew: for they are both sinners of the same stock; viz. worshippers of graven images: and, without equivocation, breakers of the second commandment. With what reverence do they put off their heads to any old broken-snooted similitude! But the sacred antiquated table to whom they ought devoutly to doff their feets caps,* they slightly pass by, without the least ethick nod of due respect; had not a reverent Madam prov'd a she-patron to some zealots in this doctrine, had not other more noble learning club'd to the preservation of his memorable name, certainly it long ere this had been buried with his beard-shavings in oblivion. Praiseworthy onely this, that by art he confines a cluster of ages into the narrow compass of his own: like that artificer which button'd up a full dozen of silver spoons in a diminutive box; but more like the people which teach their beds contraction, whose drouzy pates may be truly said to lie in their pockets all the day.

"Now I think on't, how verily do my two theams agree. 'Tis no wonder: good wits always jump. Like Castor and Pollux, brethren in iniquity, how do they crisp embraces: they both keep a general meeting in this, that they are men of the times: a pair of petty haberdasher'd chronologers, which keep a cir-

* The poorer sort of the author's [Sam. Austin] country-men wear *caps* upon their shoes, to conceal the holes at their toes.

cumspect

cumspect notary of novelties, that so he may the better see what way the winde sits. But characters should be short-handed. Therefore take this for a parting blow. May the beasts once cast off those thick-skin'd vapours, which smoaking upwards, do shadow their dull brains. Or were they by chymist hat-maker extracted, those reaking fumes by the artist condens'd and modified, would very handsomely beaver their blocks, and fit them as neatly as ere the ancient black-capt cloud did the divine temple.

" My Muse's feet would surely have slipt if I had (as I was desired) attempted these rocks in verse, without a liberal expence of vinegar'd* ink: the defect of which (cry mercy!) I might have supply'd out of the fountain-head of their sower looks.

Sic explicit Antiquarius."

Art. IV. *The Shepheard's Kalendar, &c.*

[concluded from p. 32.]

Since the former part of this article was printed, a reference has been made to a copy of the work in its original language, by a gentleman whose extensive library is open to aid every proper research, and whose attention and ready assistance upon literary subjects create universal obligation; it follows to add the name of Mr. Heber. From that reference it seems certain the English Editor made several additions to the trans-

* " The author doth not accustome himself to p—— in his standish."

lation: one of them is the following chapter upon "the governance of health," apparently the portion of a poem ascribed to Lydgate. As this author has been noticed by Warton for "the first of our writers whose style is clothed with that perspicuity in which the English phraseology appears at this day to an English reader;"* the following copy of verses, with the respective minuteness of the collation, may therefore be considered as sufficiently curious to be worth preserving, however otherwise prosaic or tedious. Of the two manuscripts referred to, the one is in the British Museum, (Har. Coll. 2251) and the other (penes me) was obtained from the Hawkins† library at Nash Court. "To enumerate Lydgate's pieces (says Warton) would be to write the catalogue of a little library;" but that task was performed by the indefatigable Ritson, whose list enumerates 251 pieces,‡ either published or MS. in the libraries of the Museum and Oxford, &c. Upon considering the copies of the following poem, without impeaching the care and industry of that tenacious Editor, it seems doubtful if the list can be considered accurate, as there is manifest probability that some of the articles are only portions of other longer pieces also enumerated, and the wide distribution of them renders it almost impossible by collation, or otherwise, to detect the error.

* History of English Poetry, Vol. II. p. 52.

† An ancient Catholic family at Boughton, near Canterbury.

‡ Some of these are believed to have been ascribed to Lydgate on insufficient authority, as will probably be shewn hereafter by the learned Editor of Milton and Spenser.

"*Here*

'*Here foloweth the gouernaunce of helth, Cap XXX.*[a]

"Who wyll be hole and kepe hymselfe fro syckenes,
And resyste the stroke of pestelence,
Let hym be glad, and voyde all heuenes,
Flye wycked ayres, eschewe the presence
Of infect places, causynge the vyolence;
Drynke good wynes, of holsome metes take,
Smell swete thynges, and for thy defence,
Walke in clene ayre, and eschewe the mystes blake.

With voyde stomake, outwarde the nat dresse
Rysynge vp euery,[b] with fyre haue a sustence;
Delyte in gardyns, for the great swetenes;
To be well cladde do thy delygence;
Kepe well thy selfe from inconuenyence;
I[n] stewes ne bathes, no soiourne thou make;
Openynge of the pores, this doth great offence;
Welke in clene ayre and eschewe the mystes blake.

Ete no rawe flesshe, for no gredynes,
And from fruyte kepe thyne abstynence;
Pullettes, and chekyns, for theyr tendernes,
Ete thou with sauce, spare for none expence;
Vergyus, vyneyger, and the influence
Of holsome spyces I dare vndertake,
The morowe slepe, called golden in sentence,
Greatly helpeth agaynst the mystes blake.

For helthe of body, couer fro colde thy hede,
Ete no rawe meetes, take good hede hereto;[c]
Drynke holsome wyne, fede the on lyght brede,
With an appetyte ryse from thy mete also;

[a] Both the manuscripts begin with the fourth stanza. A trivial difference in the orthography is not always noticed.

[b] Early Ed. 1618. [c] ther to. MS. Hawkins.

With

With women aeged flesshely haue nat to do;[d]
Vpon thy slepe drynke nat of the cuppe,
Glad towarde bed, at morowe both two,
And vse neuer late for to suppe.

And if it so be that leches do the fayle,
Then take good hede to vse thynges thre,
Temporat dyet, temporat trauayle,
Nat malycyous for none aduersyte,[e]
Meke in trouble, glad in pouerte,
Ryche with lytell, content with sufysaunce,
Neuer grutchynge, mery lyke thy degre,
If phesyke lacke, make this thy gouernaunce.

To euery tale soone gyue thou no credence,[f]
Be nat to hasty, ne sodaynly vengeable,
To pore folke do thou[g] no vyolence,
Curteys of language, of fedynge[h] mesurable,
On sondry mete nat gredy at the table,
In fedynge gentyll, prudent in dalyaunce,
Close of tonge, of worde nat deceyuable,
To saye the best, set alway thy pleasaunce.

Haue in hate mouthes that ben dowble,
Suffre at thy table no detraccion,
Haue dispite of folke, that make trowble,[i]
Of false rauenours,[k] and adulacion,
Within thy place,[l] suffre no deuysion,
With thy housholde it shall cause encrease[m]
Of all welfare, prosperyte and foyson;[n]
With thy neyghboures, lyue in reste and peas.

[d] In thyn age with wymen haue thou nat ado. MS. Brit. Mus.
[e] And not to pensyf for none aduersite. H.
[f] To euery tale geue no sodene credence. H.
[g] Loke to powre folke thou do. N. [h] in spendyng. B. M.
[i] Eschew suche folk as be full of trowble. H. [k] rowmers. MSS.
[l] Court B. M. Howse H. [m] Whiche in thi howse shuld cause enmytes. H.
[n] and prosperite haue dispositione. H.

Be

Be clenely cladde, [o] after thy estate,
Passe nat thy bondes, kepe thy promesse blyue,
With thre folke be nat at debate;
Firste with thy better beware for to stryue,
Agaynst thy felawe no quarell to contryue;
With thy subget to stryue it were shame,
Wherfore I counceyle pursue all thy lyue,
To lyue in peas, and get the a good name.

Fyre at morowe, and towarde bed at eue,
Agaynst [p] mystes blacke, and ayre of pestylence,
Betyme at masse, thou shalt the better cheue
Firste at thy rysynge to do God reuerence;
Vesyte the pore with entyer dylygence;
On all nedy haue compassion;
And God shall sende grace and influence,
The to encrease, and thy possession. [q]

Suffre no surfytes in thy house at nyght;
Ware of rere suppers, and of great excesse;
Of noddynge heedes, and candell lyght;
Of slouthe at morowe, and slombrynge ydelness,

[o] clothide. H. [p] For. B. M.

[q] The following lines are only in MS. H.

Be shreuyne ofte and floe occasione,
Drede thi god, and sadely onn hymm thou thynke,
Prayse hymm wit owt suasione,
And lett his kindnes euer oan the synk,
Be nott holy wit singuler countenaunce,
Ne not to solem butt kepe a goode mene,
In all thi wurke lese not thi sustynaunce,
Let thi worde and werke be honest and dene.
Fixt not thi sizt yn no woman's face,
Fle mych talkynge wit them I rede,
Leste thou be wit yn a lytyli space,
Brought inn bale and serrer fro goode spede.

Whiche

Whiche [of] all vyces, is chefe porteresse;
Voyde all dronkenesse, [r] lyers, and lechoures,
Of al vnthryfty exyle the maystresse, [s]
That is to say dyce, playes, [t] and hasadoures. [u]

After mete bewarre make nat to longe [x] slepe,
Heed, fote, and stomake preserue aye from colde;
Be nat to pensyfe, of thought take no kepe,
After thy rent gouerne [y] thy housholde; [z]
Suffre in tyme in thy ryght be bolde,
Swere none othes no man to begyle.
In youthe be lusty, and sad [a] when thou arte olde,
No [b] worldly ioye lasteth but a whyle. [c]

Dyne nat at morowe, before thyne appetyte,
Clere ayre and walkynge maketh good dygestyon,
Bytwene meles drinke nat for no forwarde [d] delite
But thyrste or trauayle gyue the occasion;
Ouer salte mete doth great oppression
To feble stomakes whan they can nat refrayne
Fro thynge contrary to theyr complexion;
Of gredy [e] handes the stomake hath great payne.

This in two thynges, standeth al thy welthe
Of soule and body, who lyste them sewe;
Moderat fode gyueth to man his helthe,
And all surfettes than he doth eschewe. [f]

[r] drounklow. MSS. [s] Of all vnthryfte thei be masterys. H.
[t] dyseplayers. B. M. [u] Kepe no displaiors nore no hastardis. H
[x] make ryght short. R. [y] mayntene. MSS.
[z] Pay well thi seruaunts at the quarter ende,
Be not in dete fore no manner thinge.
To take wrongfully good put fro thi mynde,
Put euer all thi neyburs in praysynge. H.
[a] fade. MSS. [b] for. H.

[c] By mistake of the copyist, in turning the leaf over, this line is wanting in the Harleian MS.
[d] wayward. H. [e] besy. H.
[f] And all surfette dothe frome hym remeve. MSS.

And

And charite to the soule is dewe.
This receyte bought is of no potycary,
Of Mayster Anthony, ne of Mayster Hewe,
To all indifferent rychest dyetary."[g]

The Kalendar concludes with the following chapter is "The Auctour's Balade;" transcribed from the edition of 1618, the other copy not having it perfect.

"O ye clarkes famous and eloquent,
Cunning is caught by reading and exercise,
Of noble matters full excellent,
And remember what Salomon saith the wise,
That praiseth businesse and idlenesse doth despise,
And saith, he that many bookes doth read and see,
It is full likely wisedome have shall he.

Remember clarks daily do their diligence,
Into our corrupt speech matters to translate,
Yet between French and English is great difference,
Their language in reading is doulse and delicate,
In their mother tongue they be so fortunate,
They haue the Bible and the Apocalipse of diuinity,
With other noble books that now in English be.

And remember readers where euer ye go,
That hony is sweet, but cunning is sweeter,
Cato the great clarke sometimes said so,

[g] But of Jeshu owre swete spycer [y]. MSS.

The following conclusion is only in MS. Hawkins.

The shoppe is his blessyde modire Mary,
As full of medycynes as cann be thowst,
Now Jeshu owre leche seue vs mercy,
And bryng vs to the blysse that he vs boust.
Amen, amen, so mote it be,
To Mary we pray that lylly flowre;
And all asyntes reioisynge in the tryntye,
Bryage vs to that hy glorious towre. Amen, for cheryte.

How

How gold is good, and learning much better,
Yet many full good be, that neuer knew letter,
And yet vertuous none can be of liuing,
But first of priests and clarks they must haue learning.

Wherefore with patience I you all desire,
Beware of rising of false heresie:
Let euery perfect faith set your hearts a fire,
And the chaffe from the corne out to trie,
They that beleeueth amisse be worthie to die,
And he is the greatest foole in this world i wis,
That thinketh no man's wit so good as his.

Thus endeth the Shepheards Kalendere,
Drawne into English by God's reuerence;
And for profit and pleasure shall clarks to cheere,
Plainly shewed to their intelligence,
Out is doen, now readers to your diligence:
And remember that the printer saith to you this,
He that liueth well may not die amisse.

Finis."

Conduit street. J. H.

ART. V. *Fragment of the tragedy of Gismonde of Salerne, written* 1568. *MS.*

Robert Wilmot in 1592 published the tragedy of Tancred and Gismunda, the joint production of himself, and four other students, members of the Society of the Inner Temple. In the dedication, addressed to the students, he says, "I am now bold to present Gismund to your sights, and unto your's only, for therefore have I conjured her by the love that hath been these *twenty-four years* betwixt us, that she wax not

so proud of her fresh painting, to straggle in her mes abroad, but to contain herself within the walls your house; so am I sure she shall be safe from the gedian tyrants of our time, who are not ashamed affirm that there can no amorous poem favour of sharpness of wit, unless it be seasoned with scurus words." It was therefore written as early as 58, and probably, about that period, presented by gentlemen before Q. Elizabeth. Wilmot printed as "newly revived and polished according to the orum of these days." Otherwise from the follow- fragment, undoubtedly a portion of the original y, it appears to have been written in alternate rhime. e Epilogue was new modelled, and the first sonnet ms hitherto unknown. [*See Dodsley—Collection Old Plays, by Reed, Vol. II. p.* 154.]

"But in thie brest if eny sparke remaine
Of thie dere love. If euer yet I coulde
So moche of the deserve, or at the least,
If with my last desire I may obtaine
This at thie handes, give me this one request,
And lett me not spend my last breath in vaine.
My lief desire I not, which neither is
In the to geave, nor in my self to save,
Allthowghe I wolde. Nor yet I aske not this
As mercie for myne Erle in ought to crave;
Whom I so well do knowe howe thow hast slaine.
No, no, father! thie hard and crwell wronge
With pacience, as I may, I will sustaine
In woefull lief, which nowe shall not be longe;
But this one suite father if vnto me
Thow graunte, thowghe I cannot the same requite.

Th·

Th' immortall godde shall render vnto the
This due rewarde, and largely guardon it,
That, since it pleasde the not thus secretly,
I might enioye my love, his cores and myne
Maye natheles together graved be,
And in one tombe our bodies both to shrine
With which this small request eke do I praie,
That on the same, graven in bras, thow place
This woefull epitaphe which I shall saye,
That all lovers may rewe this moornefull case.
Loe here within one tombe, where harbour twaine
Gismonda Quene, and Countiè Pallurine;
She loved him, he for her love was slaine,
For whoes revenge eke lyes she here in shrine.

Gismonda dieth.

Tancred. O me, alas! nowe doe the crwell paines
Of cursed death my dere daughter bereave;
Alas, whie bide I here? the sight constraines
Me, woefull man, this woefull place to leave.

Scæna 3d.

Tancred cometh out of Gismond's chamber.

Tancred. O dolorous happe, rufull and all of woe!
Alas, I, caitif wretche! what resteth me?
Shall I nowe live that with these eyes did soe
Beholde my daughter die; what shall I see
Her death before my face, that was my lyf,
And I to live that was her lives decaie;
Shall not this hande reache to this harte the knyf,
That maye bereve both sight and lief awaye;
And in the shadowes darke to seke her ghoste
And wander there with her; shall not, alas,
This speedie death be wrought, sith I have loste
My dearest joie of all, what, shall I pas

My latter daies in paine, and spende myne age
In teares and plainte, shall I now leade my lief
All solitaire, as doth the birde in cage;
And feede my woefull yeres with waillfull grief.
No, no, so will I not my daies prolonge,
To seke to live one hower, sith she is gone;
This brest so can not bende to suche a wronge,
That she shulde die and I to liue alone.
No; this will I, she shall have her request
And in moste royall sorte her funerall
Will I performe. Within one tombe shall rest
Her Erle and she, her epitaphe with all
Gravde thereon shalbe. This will I doe;
And when these eyes svme aged teares have shedd,
The tombe my self then will I creepe into,
And with my blood all bayne their bodies dedd;
This harte there will I perce, and reave this brest
The irksome lyf, and wreake my wrathfull yre
Vpon my self; she shall have her request,
And I by death will purchace my desire.

Finis."

"*Epilogus.*

"If nowe perhapps ye either looke to see
Th' vnhappie lovers, or the crwell sire,
Here to be buried, as fittes their degree,
Or as the dying lady did require;
Or as the ruthfull kinge, in deepe dispeire,
Behight of late (who nowe himself hath slaine,)
Or if perchaunce ye stande in dowtfull feare,
Sith madd Megera is not returnde againe;
Least wandring in the world she so bestowe
The snakes that crall about her furious face,
As they maye raise newe ruthes, new kind of woe,
Both so; and there, and suche as you percase

Wold be full lothe, so great, so neare to see;
I am come forthe to do you all to wete
Throughe grief wherein the lorde of Salerne be;
The buriall pompe is not prepared yet,
And for the furie, you shall vnderstand,
That neither doth the litle greatest god
Finde suche rebelling here in britaigne lande
Against his royall power, as asketh rodd
Of ruth, from hell to wreake his names decaie.
Nor Pluto hereth English ghostes complaine,
Or dames disteyned lives. Therfore you maye
Be free from feare, sufficeth to maintaine
The vertues which we honour in you all;
So as our britaigne ghostes, when life is past,
Maie praise in heaven, not plaine in Pluto's hall
Our dames, but holde them vertuous and chast,
Worthie to live where furie neuer came,
Where love can see and beres no dedly bowe:
Whoes lives th' eternall trompe of glorious fame,
With joiefull sownde, to honest eares shall blowe.

Finis
The Tragedie of Gismonde of Salerne."

" *A Sonett of the Quenes Maides.*

" They which tofore thought that the heavens throne
Is placed above the skies, and there do faine
The godds and all the heavenly powers to rayne,
They erre, and but deceave them selfs alone;
Heaven (vnles you thinke moe be than one)
Is here in erthe, and by the pleasant side
Of famous Thames, at Greenwitch corte doth bide;
And as for other heaven is there none;
There are the goddesses we honor soe:

There

There Pallas sittes; there shineth Venus face;
Bright bewtie there possesseth all the place,
Vertue and honor there do live and growe:
There raigneth she suche heaven that doth deserve,
Worthie whom so faire goddesses shuld serve."

"*An other to the same.*

"Flowers of prime, perles cowched in gold,
Sonne of our daie, that gladdeneth the hart
Of them that shall your shining beames behold,
Salve of eche sore, recure of every smart;
In whom vertue and bewtie striveth soe
That neither yeldes: loe, here for you againe
Gismond's vnluckie love, her fawte, her woe,
And death at last, her phere and father slayne
Throughe her mishapp, and thoughe ye could not see,
Yet reade and rue their woefull destinie.
So Jove, as your hye vertues doen deserve,
Give you suche pheres, as may your vertues serve
With like vertues; and blissfull Venus sende
Vnto your happie love, an happie ende."

"*An other to the same.*

"Gismonde, that whilom livde her fathers joie,
And died his death, now dead doth (as she maye)
By vs praie you to pitie her anoye;
And to reacquite the same, doth humbly pray
Jove shelde your vertuous loves from like decaye.
The faithfull Erle, beside the like request,
Doth with those wealfull wights, whom ye embrace,
The constant truth that livde within his brest,
His hartie love, not his vnhappie case,
To fall to suche as standen in your grace,
The Kinge praies pardon of his crwell hest,
And for amends desyreth it may suffice

That with his blood he teacheth nowe the rest
Of fonde fathers, that they in kinder wise
Intreat the jewells, where their comfort lyes.
And we there messengers beseche you all
On their behalfes, to pitie all their smartes,
And on our owne (alethoughe the worthe be small)
We praie you to accept our simple hartes,
Avowde to serve, with praier and with praise,
Your honours, as unhable other waies."

"*The Argument.*

"Tancred, Kinge of Naples, and Prince of Salerne, gave his only doughter Gismonde (whom he most derely loved) in mariage to a forein Prince, after whoes dethe she retorned home to her father, which having felt great grief of her absence, while her husband lived, (so immesurably he did esteme her) determined never to suffer any second mariage to take her from him. She on the other side, waxing wearie of that her father's purpose, bent her minde to the secrett love of the Counte Pallurine, to whom, (he being likewise enflamed with love of her) by a letter subtilly enclosed in a cloven cane, she gave to vnderstand a convenient waie for their desired meeting, throughe an olde forgotten vawte, one mouth whereof opened directly vnder her chamber floore. Into this vawte when she was one day descended for the conveyance of her lover, her father in the mene season (whoes only joie was in his daughter) came to her chamber, not finding her there; and supposing her to have bene walked abrode for her disporte, he sate him downe at her bedde feete, and covered his hedd with the cortine, mynding to abide and rest there till her retorne. She nothing knowing

knowing of this her father's vnseasonable comynge, brought vp her lover out of the cave into her chamber. There her father espiyng their secrett love, and he not espied of them, was vpon the sight striken with marveilous grief, but either for that the sodein despite had amased him and taken from him all vse of speche, or for that he reserved himself to more convenient revenge, he then spake nothing, but noted their retorne into the vawte and departed secretly. After great bewailing his vnhapp, and charging his doughter with all, he comaunded the Erle to be attached, emprisoned, strangled, debowelled, and his harte in a cuppe of golde to be presented to Gismonde: She filled vp the cupp, wherein the harte was brought, with her teares, and with certen poisonous water by her distilled for that pupos, and dranke vp this deadly drinke. Which her father heering, came to late to comfort his dying doughter: who for her last request besought of him, her lover and herself within one tomb to be buried together, for perpetuall memory of their faithfull love; which request he graunted, adding to the buriall himself slaine with his owne hande, to the reproche of his owne, and terrour of others crweltie.

Cupide,	God of Love.
Tancred,	King of Naples, Prince of Salern.
Gismonde,	King Tancred's doughter.
Lucrece,	King Tancrede's sister.
Guishart,	The Counte Pallurine.
Claudia,	Woman of Gis. privie chamber.
Julio,	Capitaine of the garde.
Mægera,	Furie of hell.
Chorus,	Four Gentlemen of Salerne."

Conduit street. J. H.

ART. VI. *The Abbreuyacyon of all generall councellys holden in Grecia, Germania, Italia, and Gallia; compyled by John̄ le maire de belges, most excellent Hystoryographer to kynge Lowys the xij, of late frenche kynge dedycated to the sayd kyng lowys. Anno dn̄i* 1519. ¶ *Translated by Iohn gowgh the prynter herof, by the kynges gracyous priuilege, for vii yeres ensewynge, dwellynge in Lumbarstrete agaynst the stockys market. Small Octavo to sig I iiii. b. l.*

At the back of the title commences

"*The prologue of the translator John̄ gowgh vnto all chrysten readers.*

"Where as it is dyew and expedyent for all Chrysten people, to haue the perfyte knowledge and puryte of chrysten lyuyng, whiche oughte to be in the catholyke churche mylytant here in erthe. In the whiche churche hath ben great abuses by the mynisters and hedes therof, to whom we haue gyuen great co̅fydence, and specyally to theyr prophane ceremonyes, decres, tradycyons, fantasyes, and dremes, engendred and spronge vp by the vsurped hed therof, very Antecrystes bysshoppes of Rome, whiche many yeres hath ben called popes, as in this present lytell boke is euydently to be red & sene, vsurpynge the dygnyte of Emperours & kynges, takynge on them to be hedes and gouernoures ouer all kynges regyons and nacyons, resystynge all auctorytes temporall, ordayned of God and by his dyuyne lawes. The whiche abhomynacyo̅s (I of a very zele and loue) and for the honoure of God, and that

that all englysshe men may the more perfyter se what other noble prynces hath don of late dayes, haue of my symple capacyte translated this lytell worke out of Frenche into our maternall tonge and language, whiche was compyled of an noble and worthy historiographer, named Iohñ le maire xix yere paste at the request of kynge Lowys frenche kynge, the last of that name whiche maryed the moste worthy lady Mary suster to our most redouted Kyng Henry the viii, whiche had as then great warres to defende the armye and warre made by the pope Julius, whiche with great crueltye oppressed Kynge Lowes domynyons & coũtres. [After stating the blood shed by "wycked antecryst Julius—lyke to his predecessours in tymes passed—to support his execrable lyfe, vsurped power, dygnyte emperyall, and regall, which nothing lesse pertayned to the church of Rome, as playnly apperyth in this lyttle boke abbreyated out of dyuers autentyke cronacles & storys"—it prays] "vs most crysten people with our hole mynd, hart, & affexion, draw, in one lyue, in one fayth and lawe, with one god whiche is only in heuen, and fyx our hartes with one accorde vnder our onely Kynge Henry the viii, whose actes sheweth hym that he hath ben, is & shalbe euen preserued of God, and sent to vs as an Angelycall Kynge to gouern the people of God from all Babylonytys, Ydolaters, Murderers, Destroyers of the Israelytys; also ye shall not fynde, yf ye ponder well in your myndes yt. God of his infynyt power hath not wrought in one kynge so hye and wonderfull actys cyuyll and dyuyne & worthy of memorye both farre and nere, byyond the sees, and on this syde the sees, as he hathe wroughte in this our moste right and worthy Kynge nowe raynginge ouer vs, passynge all kynges

wrytten of in the olde Testamente, as Josue, Gehew, Josyas, Ezechias, kinges sent from God to gouerne greater regyons then this is; and yet to stable and confyrme vs the Lord God hath sent this our most noble kynge a prynce to gouerne vs, when so euer it please hym to cal. [This over strained panegyric on the Bluebeard of his age is followed by a pious exhortation to awake the attention of the reader to the many blessings he enjoys, and to receive his statutes injunctions and ordinances concluding to] "gyue God thankes laude, and prayse, through his omnypotent power wyll preserue the honoure, helth and prosperyte, of our moost noble kynge Henry the viii, with our prynce Edwarde and his moste prudent counceyl, may longe contynewe and endure to his hye honoure and glory, and the hole comforte of this Realme nowe and euer. Amen."

The learned printer has divided this history of the church of Rome into parts and sections, commencing with the time when the treasure was amassed from the Emperour Constantine and his successours, with an account of the various schisms in the church, the councils held at Troys, &c. &c. and continuing the narration to the period of the translator performing his task.

This work is unnoticed by Herbert, and the following copy of the letters patent has a slight variance from the one given by that Editor.

"*The tenour of the kynges preuylege.*

"Henry by the grace of God Kynge of Englande and of Fraunce defensor of the fayth, lorde of Irland, supreme hede vnder Crist ouer the catholyke church of Englande. To all maner of people exercysing the art

art of pryntyng we gyue gretynge, and to vnderstande that we haue onely graunted and lycensed vnto Iohñ gowgh cytesyne and stacyoner of London, that he onely to prynte vnder our pryuelege all maner of bokes new begon, translated, or compyled, by the said Iohn gowgh, & all suche as he doth cause to be translated and prynted by his procurement, cost, or charge, we graunt lycence & auctoryse to the sayd Iohñ gowgh his assigners & factors to prynte all such storyes newe begonne lawful and not prohybyted, so that all such storyes or bokes, be perused and ouersene by our couñceyl or by such as we shal admyt, we graunt to the sayd Iohñ gowgh the makyng, pryntyng, and vtterance of al such bokes, newe set forth to his owne aduantage for yᵉ. space of vii yeres imedyatly ensewynge the pryntynge and settynge forth of all such bokes or proeesse new begonne, and not afore prynted, and thus duryng the tyme afore lymyted that in ony wise no person vsyng the scyence of printing, or not vsyng, do by any maner of crafte or delay prynte within this our Realm, or cause to be prynted els where no such bokes, but that the forsayd Iohn gowgh haue the onely auantage accordynge to the tenor of this our forsayd lycense and pleasur (to hym onely graunted) vpon payne of forfayture of all such bokes contrary imprynted to the effect of this our lycense, comñaundyng therfore all subiectes, offycers, and mynysters, to ayde and fauourably assyst the sayd Iohñ gowgh in the executing of this our lycense and auctorite yf nede requyre. God saue the Kynge. Cum priuilegio regali ad soluñ imprimendum pñ septennium. Imprynted by me Iohñ gowgh dwellynge in Lumbard strete, agaynst the Stockes market

market at y^e. sygne of the Mermayd. Anno dn̄i M. cccccc xxxix."

Conduit-street. J. H.

Art. VII. *Nash's Pierce Penilesse.*

[concluded from p. 173.]

I shall finish this article with the following extracts from the close.

"Gentle Reader, *tandem aliquando*, I am at leasure to talke to thee. I dare say, thou hast cald me a hundred times dolt for this senseles discourse: it is no matter; thou doest but as I have done by a number in my daies. For who can abide a scurvy pedling poet to plucke a man by the sleeve at every third step in Paules Church-yard, and when he comes in to survey his wares, there's nothing but purgations and vomits wrapt up in wast paper. It were very good the dog whipper in Paules would have a care of this in his unsavory visitation every Saterday: for it is dangerous for such of the Queenes liege people, as shall take a viewe of them fasting."

&c. &c. &c.

The following is from the three last pages.

"Far be it, bright stars of nobility, and glistring attendants on the true Diana, that this my speech should be any way injurious to your glorious magnificence: for in you live those sparks of Augustus' liberality, that never sent any away empty: and Science' seaven fold throne,

throne, well nigh ruined by ryot and avarice, is mightily supported by your plentiful larges, which makes poets to sing such goodly himmes of your praise, as no envious posterity may forget. But from generall fame, let me digresse to my private experience, and with a tongue unworthy to name a name of such worthyness, affectionately emblason to the eyes that wonder, the matchlesse image of honor, and magnificent rewarder of vertue, *Jove's cagle-borne Ganimed*, thrice noble *Amyntas*. In whose high spirit such a Deitie of wisdome appeereth, that if Homer were to write his *Odissea* new (where under the person of Ulisses he describeth a singular man of perfection, in whom all ornaments both of peace and war are assembled in the height of their excellencie,) he need no other instance to augment his conceipt, than the rare carryage of his honourable minde. Many writers and good wits are given to commend their patrons and benefactors, some for prowesse, some for policy, others for the glory of their ancestry and exceeding bounty and liberality: but if my unable pen should ever enterprise such a continuall talke of praise, I would embowell a number of those wind puft bladders, and disfurnish their bald-pates of the perigwigs poets have lent them; that so I might restore glory to his right inheritance, and these stoln titles to their true owners; which if it would so fall out (as time may worke all thinges) the aspiring nettles with their shadye toppes shall no longer over-dreepe the best hearbs, or keepe them from the smiling aspect of the sunne, that live and thrive by his comfortable beames, none but desert should sit in Fame's grace, none but Hector be remembred in the chronicles of prowesse, none but thou, most curteous

curteous *Amyntas*, be the second misticall argument of the Knight of the Red-Crosse.

"Oh decus atque ævi gloria summa tui"

And heere (heavenly SPENCER) I am most highly to accuse thee of forgetfulnes, that in that honourable catalogue of our English heroes, which insueth the conclusion of thy famous *Fairy Queene*, thou wouldest let so speciall a pillar of nobility passe unsaluted. The very thought of his derived descent, and extraordinary parts wherewith he astonisheth the world, and drawes all harts to his love, would have inspired thy forewearyed pase with new fury to proceede to the next triumphs of the stately goddesse, but, as I, in favour of so rare a scholler, suppose with this counsell he refrainde his mention in this first part, that he might with ful sayle proceed to his due commendations in the second. Of this occasion long since I happened to frame a sonnet, which being wholy intended to the reverence of this renouned Lord, (to whom I owe all the utmost powers of my love and dutye) I meante heere for variety of stile to insert.

"Perusing yester night with idle eyes
The fairy singer's stately tuned verse:
And viewing, after chap-mens wonted guise,
What strange contents the title did rehearse,
I streight leapt over to the latter end,
Where, like the quaint comædians of our time,
That when their play is doone do fall to rime,
I found short lines, to sundry nobles pen'd,
Whom he as speciall mirrours singled fourth,
To be the patrons of his poetry;
I read them all, and reverence't their worth,
Yet wondred he left out thy memory.

But

But therefore gest I he suppress thy name,
Because fewe words might not comprise thy fame."

"Beare with me, gentle poet, though I conceive not a right of thy purpose, or be too inquisitive into the intent of thy oblivion: for however my conjecture may misse the cushion, yet shall my speech savour of friendship, though it be not alyed to judgement. Tantum hoc molior, in this short digression, to acquaint our countreymen that live out of the eccho of the court, with a common knowledge of his invaluable vertues, and shew myselfe thankfull (in some part) for benefits received: which since wordes may not countervaile, that are the usuall lip labour of every idle discourser, I conclude with that of Ovid,

Accipe, per longos tibi qui deserveat annos,
Accipe, qui pura novit amare fide.

And if my zeale and duty (though all to mean to please) may, by any industry, be reformed to your gratious liking, I submit the simplicity of my endevours to your service, which is all my performance may profer, or my ability performe.

Præbeat Alcinoi poma benignus ager,
Officium pauper numeret, studiumque fidemque;

and so I breake off this endlesse argument of speech abruptlie.

Finis."

ART. VIII. *A Discoverye of a Counterfecte Conference helde at a counterfecte place, by counterfecte travellers, for the advancement of a counterfecte tytle, and invented, printed, and published by one*

one (PERSON) *that dare not avowe his name. Printed at Collen* 1600. *Small* 8*vo. pp.* 96.

This, which is an Answer to *Parsons's* book entitled *Doleman's Conference*, of which a full account has already been given in this work, is said to be so excessively rare as to be almost unique.

The following is the Preface.

"*To the Auctor of the Counterfaicte Conference, &c.*

"It were as easy for me, yf I would, to discover your name with assured proofes, as to detect the devises and driftes of your counterfeat conference made at Amsterdam, but since as it seameth youe are ashamed to justifye the same with your name, I am not he that will publishe it, because it might be thought by somme, that are redye to interpret things to the worst, that hatred might induce me thereunto: that which I desire chefely to be effected by this discourse, next to the inconvenience that might generally have growen by your fraude and desceit undesciphered, is that you would looke upon your ignorance or malice, or perhapes bothe, which is manifest by seakinge to make division betwene Christian Princes, that are in charitye one with another, by defacing the monarchical state, which so longe tyme hath ben used and approved, and by disposinge of the crown of Englande, not weighinge wheare the right lieth, but whear your fancy best liketh; if in this later point you would excuse yourselfe by saying you determine no man's tytle, the course of your whole booke and diverses practises de facto shewe the contrarye.

"These things be not of small weight or importance, for

for that they concern kings and kingdoms, and require the practise wisedome and experience of other maner of heddes than yours is, yea and that in nombre to the assembly of a court Parlement. Tharfore you maye see what cause of discontentement you geve to all wise and indifferent men, and what disgrace you have braught to yourself and bretherne; for that, if any happen to be king of Englande besides those two youe would seme to advance, it is likelye, according to the rules of policye and state, that yourself will be in question for meddlinge in these matters above your reach and capacitye, and your bretherne will be blamed and banished out of the country for approving, or at least for not chastising your lewde and yvell demenor: methinketh the preventing of these incomodities should make you consider of somme remedyes, and the remorse of your conscience should breede repentaunce, which coming from the bottom of your harte will force youe, in as ample and publicke maner, to disclame and disavowe your sayd conference, as ever passion and partialitye did invite you to set forthe the same. This is the best and easiest waye to satisfye the Princes discontented, the people scandalized, and yourself endaungered, and this is that I suppose your wisest friendes will advise you unto: for my particular; I do pray for you, and wishe no waye revenge to your person, but reformation in your manners, as God I call to witnes, who direct youe to that which is best."

The tract itself begins in the following manner:

"It is observed, and hath bene noted longe in the worlde, that no vanitye is so light, which beareth not somme credit, no fable so phantastical, but some will beleeve it, nothinge so disorderly attempted which hath

hath not found a supporter. Even so it falleth out touchinge a certen vaine diet appointed somme years past to abuse the worlde, under the title of a conference aboute the next succession to the crowne of Englande, beinge in deede a confused bablinge of idle troublesome travailers, without interest to deale in suche matter, and a verie confederacie of a practize against the Blood Royal, state and dignitye of that nation.

"Therefore wanting the true and certain place, persone, author, and other due circomstances; it may well be called an infamous fablinge chartel or libel, feigned to be conceived in Holland, knowen to be fostered in Spayne, falselie fathered of R. Dolman, printed at N. to wit no certaine place justifiable, with licence of, it may not be knowen who. Neverthelesse all must be so commended at the first sight for pleasure and utilitye, the author so extolled for sharpnesse of witte, plentye of much readinge, cunninge in conveyhance, abondance of eloquence, and other graces, as none can find any want or default. Nay, (to amplify the estimation as well of the author as of the libel) it is provided that whosoever by worde, deede, or contenance, seemeth to dislike the one or the other, all such persons must be reputed by a common fame, and thereupon condemned as enemies to the privat designes of the Kinge Catholique, and adversaries to the common cause. Albeit it is very likely that the late Kinge of Spayne, nor this King living, were ever privye to the contents of that libel, nor expressely consented to the publishing thereof, as will appear hereafter; therefore it is but a ridiculouse sentence so rashlye to censure men, and very partial, suche also, as advanceth the credit neyther of King nor cause.

"For

" For when a man pretendethe a clayme never heard of in any age, to another man's lande whose quiet possession actually, and right also apparently in all wyse mens eyes, have concurred and continued manye hundreds of years, in him and those whose state and title he hath, and injoyeth, no indifferent wise man will allowe, that the sodainlye supposed pretender may have any reason by a bare clayme to think that he should beare all away without contradiction: especiallye when the claym exceedeth measure, is misliked generally, and bringeth with it suspicion of evil dealinge other wayes, as made by travailing strangers, without the supposed pretender's warrant and privitie. In respect whereof, and for want of upright behaviour, the same crime may be imputed more justly to the libeller, and his libel as prejudiciall to the same King and cause.

" The principal scoape and drift, fyrst in mind, though last in operation, and in mean while dissembled (besides the deposinge of the present possessor) is to supplant, dispossesse and disinherit the true heire and lawfull successor of the English crown, with all the offspring, to translate and alter the ancient lawes and customes of that realm, and consequently to transform the government of that nation into a province; or at the least to thrust into the Royall throne, against the right course of English laws, a forainer bred and born far off, whiche neyther in her owne personne, nor any braunche of the roote from whence theis practizers pretend to derive hir title, was ever herde or thought of in the memory of man, nor beforementioned in any record of any age, to such effect or purpose as now is devised; nay, if any such things have bene spoken of,

theis smoothe conferers have practized in time past to suppress it, and to bear the garland another way, and that not long agoe, as hereafter shall be declared.

"And for the wayes and means to draw this on, they are many, but all roughe, uneven, tedious, indirect, out of the highe waye that may be lead to any good end, all things well weighed, yet agreable to such an attempt: as in like troublesome interprizes it falleth out, that odd shifts must be made for tools to remove blocks, to skower streets, and make ways clearer, for crafty surmises and wily insinuations to walke more smoothly and currantly to the marke. Touching the scope and butte of the booke I will speak hereafter generally, for the particular mischiefs therof every true Englishman dooth throwghlye see at the first sight. In the mean tyme, let us search the wayes to see what monsters lye hidden therein; and soe we shall find the effects like to follow the practizes of their conferers, what gloriouse pretence so ever they geve."

The following are the contents of the remainder—"A general compact of the Conferrers to bring England to the Civil Laws Roman—A special compact that two lawyers and not law must be umpiers of this matter—Six articles of the lawyer's agreement—The civilian must lead the temporal lawyer—Popularitye—Popular doctrine—Feigned maxims of forcing laws to direct the Crowne for a common fame—A surmised dowtfullness—Practise a dangerous ensinuation—A seditiouse challenge—Shifts to further surmise by complying with the tyme—Dissimulation and duplicitie in speach must be used—No heyr apparent must be

be known—To wynne tyme by false bruyts—The Queen must seem to be put in securitie for her tyme—Things must be affirmed by way of protestation onely—The late Earl of Derby—The circumstances of effe like to follow this pattern of conference—A vaine evasion—General mischeifs of innovation—The libeller nayther profited the King nor the comon cause—Of disservice done to the King by this conference—The popular doctrine is ill grounded—Mischeifs in Scotlande by this popular doctrine—Mischeifs in Arragon by the same doctrine—Mischeifs of this doctrine in the Low Countries—This book of conferences was not published with the late King's privitye nor this living—No wise man will consent to his own wronge—The King prejudicied in state by the booke manye wayes in thiese days especially—No Kinge sure of his state, but removable by law at will of people—A fond assumption of the lawyers—A crafty shift to blere the late King; and this living he eyes with a contradiction—Flatterye and dissimulation disgraceth any attempt—Blasphemies against the sacred state of Regall dignitye—Absurdities against bothe Kinge and subject—A King is but tenant at will of the people—What rashe boldnesse these disguysed lawyers shew—This author and lawyer mock and abuse the King of Spayne—The author's extream malyce against the King of Scotlande—This author prœocupieth the office of a Pope—This author refuseth to take his holiness as an example—No cause to esteme the Kinge of Scotlande desperate to be reconciled to the true Catholique churche as theis lawyers wolde have the world to thincke."

RT. IX. *Extracts from England's Parnass*
1600.

SEE CENSURA LITERARIA, VOL. II. P. 317.

" The Muses.

" The Muses not long since, intrapping love,
In chains of roses linked all array;
Gave Beauty charge to watch in their behove
With graces three, lest he should wend away;
Who fearing yet he would escape at last,
On high Parnassus top they clapp'd him fast.
When Venus understood her son was thrall,
She made post haste to have God Vulcan's aid;
Sold him her gems and ceston therewithall;
But all in vain; the Muses made no store
Of gold, but bound him faster than before."

Tho. Wats

" Princes.

" Even as defaults will more conspicuous be,
How much the offender greater is esteem'd;
So Virtue in a princely body seen,
Lamp-like, and far more excellently deem'd,
That in such unity it's seldom seen,
In mutual approach of highest bliss,
Whether more graced each by other is."

Tho. Stor

" Noctis Initium.

" Such time as from her mother's tender lap
The night arose, guarded with gentle winds,
And with her precious dew refresh'd the sap
Of bloom and dark, (whilst that her mantle blind
The veil of heaven, and every bird was still,
Save Philomel, that did bemoan her ill:)

Wh

When in the west Orion lift aloft
His stately crest, and smil'd upon the twins,
And Cynthia seemly bright, whose eye full oft
Had watch'd her love, with radiant light begins
To peirce the veil of Silence with her beams,
Sporting with wanton clear in Ocean streams;
When little winds in beating of their wings
Did woo the eyes to leave their constant walk,
And all was hush'd save Zephirus that sings
With lovely breathings for the sea-nymph's sake,
My wrathful griefs perplex my mind so sore,
That forth I walk'd my sorrows to deplore."

Dr. Lodge.

"*Theology.*

"In chariot framed of celestial mould,
And simple pureness of the purest sky,
A more than heavenly Nymph I did behold,
Who, glancing on me with her gracious eye,
So gave me leave her beauty to espy;
For sure no sense such sight can comprehend,
Except her beams their fair reflection lend.

Her beauty with eternity began,
And only unto God was ever seen;
When Eden was possess'd with sinful man,
She came to him, and gladly would have been
The long succeeding world's eternal Queen;
But they refused her, O heinous deed!
And from that garden banish'd was that seed.

Since when at sundry times and sundry ways,
Atheism, and blinded Ignorance conspire,
How to obscure those holy burning rays,
And quench that zeal of heart-inflaming fire,
As makes our souls to heavenly things aspire:
But all in vain; for maugre all their might
She never lost one sparkle of her light.

Pearls may be foil'd, and gold be turn'd to dross,
The sun obscur'd, the moon be turn'd to blood;
The world may sorrow for Astrea's loss,
The heavens darken'd like a dusky wood;
Waste deserts lie where watry fountains stood;
But fair THEOLOGY, for so she hight,
Shall never lose one sparkle of her light.
Such one she was, as in his Hebrew song
The wisest King for fairest creature proves,
Embracing her the cedar trees among,
Comparing her to roses and to doves,
Preferring her before all other loves;
Such one she was, and every whit as fair;
Besides these two was never such a pair."

Tho. Storer.

"*Astrology.*

"Her hand-maids in Amazon-like attire
Went chaste and modest, like Diana's train;
One by her gazing looks seems to aspire
Beyond the moon, and in a high disdain
To deem the world, and worldly treasures vain;
She hight ASTROLOGY, on whose bright lawn
Spheres, astrolabes, and skilful globes are drawn."

Idem.

"*Rhetorick.*

"The next, fair smiling with a pleasing cheek,
Had power to ravish and enchant men's ears,
Hight RHETORICK, whose shadowed veil shews clear
With silver tongues, and over it she wears
A wimpled scarf, bedew'd with hearer's tears,
Whose captive hearts she would detain long while
With pleasure of her unaffected stile."

Idem.

"*Logic.*

"*Logic.*

"The third, a quick-eyed Dame of piercing sight,
That reason's worth in equal balance weighed;
The truth she lov'd above all earthly wight,
Yet could not tell her love; but, what she said,
Was certain true, and she a perfect maid;
Her garments short, tuck'd up to earth prepar'd;
And she call'd Logic without welt or guard."

Tho. Storer.

"*Arithmetic, Music, Geometry.*

"Next these, whose outward looks I knew aright,
And bade some portion of their endless treasure,
Fair Algebra, with fingers richly dight;
Sweet Music, founder of delightsome pleasure,
Earth-scouring Nymph, directress of all measure.
These humbly did her sovereign highness greet,
And meekly laid their garlands at her feet.

From every one she pluck'd a special flower,
And laid each flower upon a several part;
Then from her one, a stem of wondrous power,
Whose leaves were beams, whose stalks a fiery dart;
And that she laid upon my trembling heart:
These were the buds of art, this plant of bliss:
This gave them life, they yielded grace to this."

Idem.

"*Of Posterity.*

"Daughter of Time, sincere Posterity,
Always new born, yet no man knows thy birth,
The arbitress of pure sincerity,
Yet changeable, like Proteus, on the earth,
Sometime in plenty, sometime join'd with dearth;
Always to come, yet always present here,
Whom all run after, none come after near;

Impartial Judge of all, save present state,
Truth's idioma of the things are past,
But still pursuing present things with hate,
And more injurious at the first than last,
Preserving others, while thine own do waste;
True treasurer of all antiquity,
Whom all desire, yet never one could see."

Char. Fitz-Geffrey.

"*Grove.*

" ——— When many a weary step
Had brought us to the top of yonder mount,
Mild Zephirus embrac'd us in his arms,
And in a cloud of sweet and rich perfumes
Cast us into the lap of that green mead,
Whose bosom stuck with purple violets,
Half-budded lilies, and young musk-rose trees,
About whose waist the amorous woodbine twines,
Whilst they seem maidens in a lover's arms;
There on the curled forehead of a bank,
That swell'd with camomile, over whose beauty
A wanton hyacinth held down his head,
And by the wind's help oft stole many a kiss,
He sate us down, and thus we did arrive."

Th. Dekkar.

"*Discontent.*

"Disquiet thoughts the minutes of her watch,
Full from her cave the fiend full oft doth fly.
To Kings she goes, and troubles them with wars,
Setting those high aspiring bonds on fire,
That flame from earth unto the seat of Jove:
To such as Midas, men that doat on wealth,
And rent the bowels of the middle earth
For coin, who gape as did fair Danae
For showers of gold, there Discontent in black

Throws

Throws forth the viols of her restless cares:
To such as sit at Paphos for relief,
And offer Venus many solemn vows,
To such as Hymen in his saffron robe
Hath knit a gordian knot of passions,
To these, to all parting the gloomy air,
Black Discontent doth make her bad repair."

R. Greene.

ART. X. *Miscellanea. Prayers. Meditations. Memoratives. By Elizabeth Grymeston.*

Non est rectum, quod à Deo non est directum.

London: Printed by Melch. Bradwood for William Aspley, 12*mo.*

Although this work has been previously described in the CENSURA LITERARIA,* yet as this edition varies materially from the one before alluded to, I doubt not but that the communication of it may be interesting. This difference principally consists in the quantity of matter it possesses beyond the other, the number of chapters being extended from fourteen to twenty. The heads of each are here subjoined that their respective contents may be more easily compared.

"1. A short line, how to levell your life. 2. A mortified man's melancholie. 3. A patheticall speech in the person of Dives in the torments of hell. 4. Who lives most honestly, will die most wyllingly. 5. A sinner's glasse. 6. The union of mercie and justice. 7. No greater crosse than to live without a crosse. 8. The feare to die, is the effect of an evill life. 9. That afflic-

* Vol. IV. p. 39.

tion

tion is the coat of a true Christian. 10. A theme to thinke on. 11. Morning meditation, with sixteene sobs of a sorrowfull spirit. 12. A madregall. 13. A Good-Fridayes exercise. 14. Against lasciviousnesse. 15. A parænetical discourse persuading repentance. 16. That majesty is the daughter of honour and reverence. 17. Of wilfull murder. 18. Of the office of a judge. 19. An evening meditation. 20. Memoratives."

Mr. PARK having given very copious specimens of the author's style, it is unnecessary for me to make any further extracts than by transcribing a few of the valuable "Memoratives" contained in the concluding chapter.

"Epicurisme is the fewell of lust; the more thou addest, the more she is enflamed.

"The end of a dissolute life is a desperate death. There was never president to the contrary, but in the thiefe in the gospell: in one, lest any should despaire; in one alone, lest any should presume.

"Thinke from whence thou camest, and blush; where thou art, and sigh: and tremble to remember whither thou shalt go.

"Let thy wit be thy friend, thy minde thy companion, and thy tongue thy servant.

"True nobilitie descending from ancestrie, proves base, if present life continue not thy dignity.

"The longer wee delay to shew our vertue, the stronger is the presumption that wee are guilty of base beginning.

"Use such affabilitie and convenient complements, as common civilitie and usuall courtesy most requireth, without making thy selfe too cheape to thy friend, or him too deare to thee.

"Be

"Be not at any time idle. Alexander's souldiers should scale mole-hills rather than rest unoccupied: it is the woman that sitteth still, that imagineth mischiefe: it is the rolling stone that riseth cleane, and the running water that remaineth cleare."

J. H. M.

ART. XI. *Resolves, divine, moral, political. The ninth impression, with new and several other additions both in prose and verse, not extant in the former impressions. By Owen Feltham, Esq. Et sic demulceo vitam. London: Printed for A. Sicle, and are to be sold by Allen Bancks and Charles Harper at the Flower de luce in Fleet-street over against Clifford's Inn.* 1670. *Folio.*

Of Feltham and his "Resolves" some mention has already been made in the first volume of the CENSURA LITERARIA, (p. 24.) The principal object therefore of the present article is to bring forward some few of the poetical productions of this author. Whether they inadvertently escaped the attention of Mr. Ellis in the compilation of his Specimens, it is impossible to conjecture, as the majority of them certainly possess no slight degree of merit; but it has been the fate of Feltham to experience little notice or attention in his poetical capacity.

The "Lusoria, or Occasional Pieces," were apparently *first* added to the present edition, and in which the Answer to Jonson's Ode of "Come leave the loathed Stage," is inserted, although, according to Oldys, it is not to be found in the subsequent edition of 1677.

The

The following is a table of the principal matters in Lusoria.

" 1. True happiness. 2. To the Lady D. S.

3. *The Sun and Wind.*

' Why think'st thou, fool, thy beauties rayes
Should flame my colder heart;
When thy disdain shall, several wayes,
Such piercing blasts impart?

See'st not those beams that guild the day,
Though they be hot and fierce,
Yet have not heat nor power to stay,
When winds their strength disperse.

So though thy sun heats my desire,
Yet know thy coy disdain
Falls like a storm on that young fire,
So blowes me cool again.'

4. On the Duke of Buckingham slain by Felton the 23d Aug. 1628. 5. The Appeal. 6. Elegie on Henry Earl of Oxford.

7. *On a Jewel given at parting.*

' When cruel time enforced me
Subscribe to a dividing,
A heart all faith and loyalty
I left you freshly bleeding.

You in requital gave a stone,
Not easie to be broken;
An embleme sure that of your own
Heart's hardness was a token.

O fate, what justice is in this,
That I a heart must tender:
And you so cold in courtesies,
As but a stone to render.

Either

Either your stone turn to a heart,
That love may find requiting:
Or else my heart to stone convert,
That may not feel your slighting.'

8. Upon my Father's Tomb at Babram in Cambridgeshire. 9. The Cause. 10. The Vow-breach. 11. The Sympathy. 12. The Reconcilement. 13. A Farewell. 14. Funebre Venetianum. On the Lady Venetia Digby, found dead in her bed, leaning her head on her hand. 15. An Epitaph on Robert Lord Spencer. 16. The Spring in the Rock. 17. The Amazement. 18. An Epitaph on Lady Mary Farmor. 19. On a hopeful youth. 20. An Answer to the Ode of Come leave the loathed Stage, &c. 21. To Phryne. 22. To M. Dover on his Cotswold Games. 23. On Sir Rowland Cotton, famous for letters and other parts. 24. On a Gentleman whose nose was pitted with the small pox. 25. Elegie on Mr. Fra. Leigh, who dyed of the plague, May-day, 1637. 26. Song. 27. Gunemastia. 28. To the painter taking the picture of the Lady Penelope Countess of Petersburgh.

29. *Upon a breach of Promise.*

'I am confirmed in my belief,
No woman hath a soul:
They but delude, that is the chief,
To which their fancies roul.

Else how could bright Aurelia fail,
When she her faith had given,
Since vows that other's ears assail,
Recorded are in heaven.

But as the alch'mist's flattering fires,
Swell up his hopes of prise;
Till the crackt spirit quite expires,
And with his fortune dies:

So

ventions, amongst the rest to two deuices which he calleth linage and fortage, whereof his Maiestie hath beene gratiously pleased to graunt a priviledge for yeares: the linage being an art to rule paper, parchment, and writing-bookes, in all volumes, with all manner of lines, in any colour or distance, vsefull for yoong schollers, which learne to write, and helpefull for such as would pen any bookes faire and euen, convenient and expedient also in all kinde of shoppe-bookes, and bookes of accompts and reckonings, which are ruled with redde lines, for the fitter distinction of the numerall places of pounds, shillings and pence: and fortage being an art to strengthen, fortifie and amend all weak and spungeous paper the better to beare incke; examples of divers sorts of ruling and inlining as also bettering and amending of paper are annexed heereunto; I haue thought good to let thee vnderstand, that at the stationers and booksellers, in Paules Church-yard, and else-where in London, as also at chaundlers that sell and retaile writing paper, all such ruled paper, parchments and writing bookes, are, and may be sold at a reasonable rate and price: and also at the King's Bench you may have your paper and parchment ruled and impressed, after what manner and distance you please, either merely with white lines, or else with marginall incke-lines, and with white lines to write on them. But if in case you desire to see further into the nature and vse of these businesses, the larger Orthographiall Treatises (which are now also vnder hand) doe more fully and amply intreate, and handle all the linearie and fortarie workes and arts, whereof this briefe declaration hath onely giuen a small glimpse, or taste.

" Examples

"Examples for paper-bookes in folio are annexed to the Orthographiall Declaration in folio."

J. H. M.

ART. XIII. *Defects of modern Criticism.*

TO THE EDITOR OF CENSURA LITERARIA.

SIR,

Independently of the reasons already alleged why the examiner of Mr. Hurwitz's book has urged no solid objections to the antiquity of the present Hebrew letters, unless he would have produced some better one than that drawn from Samaritan letters being found on Jewish coins struck in so late an age as that of the Maccabees, four hundred years after the cessation of kings in Judah, there is still another fact which sets aside still more all evidence derivable from that source, and which is, that there is no sufficient certainty of any of those coins having been actually struck even so early as the age of Simon the Maccabee, but, on the contrary, convincing evidence, that some of them at least, and, possibly, all of them, were not coined until after the reign of Trajan, two hundred and forty years later than Simon abovementioned. It may, indeed, be true, that the examiner might not know of this fact, since it is but a recent discovery ascertained only within these twenty years, and but little known in Britain; as the article on this subject, writ by M. Barthelemy happened to be published during the first scenes of the French Revolution, when the public here were too intent upon the strange political events then

going forward in the world to give any attention to revolutions in literature, namely, in 1790; and I believe that very few copies of the *Journal des Scavans* for that year were imported here, which contained Barthelemy's letter upon this subject, that *Journal* itself having entirely ceased in 1792. I will, therefore, give a full account of all the circumstances relative to this discovery, extracted partly from that letter, and partly from the *Memoirs de l'Academie* for 1713, tom. iii. intermixed with my own remarks, where I have found any particulars deficient or erroneously stated in those French accounts.

In 1713 a M. Henrion communicated to the French academy a silver coin discovered in the cabinet of M. de Pontcarrè, at Rouen, of the ordinary size of such silver coins as were current under the Roman Emperors, which plainly appeared to have been first struck with the usual type and legend found on other coins of Trajan, and in Roman capitals, some of which were still visible both on the obverse and reverse: but since that first type it had been superstruck with another type and legend in Samaritan letters, having on one side a lyre with the words *Chirout Iroushelem*, the *liberation of Ierusalem*, and on the other side a bunch of grapes with *Schemoun* inscribed, i. e. Simon. It happened that the remains of several of the former Roman capitals had become still visible, by the second impression having been but partially made over the surface of the coin and so as not to cover it completely, thus leaving a small vacant space between the outward edge of the second impression and the original edge of the coin; on which vacant space the Roman capitals, or one half of them, were still plainly to be seen, and

expressing

expressing part of the usual legends on Trajan's coins. Hence Henrion contended that this and all the other coins, commonly ascribed to Simon the Maccabee, were, in reality, not struck by him, and not until the reigns either of Trajan or Adrian his successor, two hundred and forty years later; he therefore thought it probable that those coins were struck by the Jewish impostor Barcochebas, who, in the reign of Adrian pretended to be the Messiah, and whom the Jews then actually acknowledged as their *king*. This Henrion confirmed by the following reasons added to the evidence of the coin itself, that it had not been struck until during or after the reign of Trajan. "1. That, as Barcochebas lived two centuries and a half later than Simon the Maccabee, it was more probable for his coinage to be now preserved than that of Simon, and Scaliger has expressly affirmed from the testimony of some Jewish Rabbin, whose name he has not quoted, that Barcochebas did actually coin money. 2. That no coin has hitherto been discovered either of Jonathan, the brother and predecessor of Simon, nor yet of Johannes Hyrcanus his son and successor: the former, indeed, is to be little expected, as it was not until the reign of Simon himself, that the privilege of coining money was extorted from the Macedonian kings of Syria; but that his successor, Johannes, should not have continued to make any use of the privilege so valiantly obtained by Simon, and so much valued by the Jews, seems to be unaccountable; and equally so that none of them should now be found, when so many of Simon's are discovered frequently, more especially since Simon reigned only eight years, whereas Johannes reigned thirty-one years. 3. That according to the

best deciphering of the legends on the coins ascribed to Simon, there are found on them the dates of the first, second, third, and fourth years, but no later dates; now these dates agree to the duration of the rebellion by Barcochebas, which was three years and a half, as Jerom informs us. The Jewish Rabbins, indeed, say longer, and Eusebius less, but either he, or Jerom, might mean after Barcochebas was acknowledged by the Jews as King and Messiah, or else they might mean the mere duration of his war with the Romans in Judea; whereas the Rabbins might mean from his first secret preparations for rebellion to the end of all such commotions in Egypt, Lybia, and elsewhere, after the capture of Barcochebas himself by the Romans; for they relate also that his son, for some time, succeeded him. Now, that Simon the Maccabee should coin money only during four years of his reign out of eight, suits less with the duration of his reign than with that of Barcochebas."

Yet notwithstanding these reasons urged by Henrion, all the French academicians rose up in arms against this new opinion, and the coin which supported it, just as if it had been a heresy in literature. Some said the coin might not be genuine; yet they could not deny but that the form, size, and other circumstances, were perfectly similar to other silver coins of Trajan: others allowed it to be genuine, but contended that the legend of Trajan had been superstruck over the type and legend of Simon, not contrariwise; yet mere inspection proved the contrary, as one half of some of the Roman capitals were obscured just so far as the type of Simon reached them. Others said that the Roman capitals had been formed on the vacant

space

space of the coin by an engraver; but then the letters would have been indented, not raised up, higher than the surface of the coin. Accordingly, the chief opposer of Henrion placed no dependence on any of these objections, but acknowledged the fact that a coin of Trajan had been superstruck by a type and legend of Simon; this, however, he pretended to have been done by some curious Jew in that reign, when the real coins of Simon were almost worn out and become scarce; on which account, in order to preserve the memory of them, he caused a coin of Trajan to be superstruck with the same type and legend, as had been found on some real coins of Simon, merely in order to preserve a specimen of those ancient and almost defaced ones. This conjecture he attempted to support by asserting that no ancient author has mentioned any such fact as that Barcochebas had ever coined any money [this, however, is not true]. Another of his objections was that according to Scaliger, and others, these Jewish coins have been generally found buried in the ruins of Jerusalem, which had been destroyed by Titus in the seventieth year of Christ, almost fifty years before the rebellion of the Jews, under Barchochebas: how then should the coins of Barcochebas be found buried under those ruins? they must have been coins more ancient than that seventieth year to be buried there [but we shall find that there is no more strength in this support than in the former ones]. It was further urged, that it does not appear by any ancient accounts that Barcochebas was ever in possession of Jerusalem; how then should his coins be found there chiefly? [But this assertion is equally untenable]. Urged by such unsolid and frivolous subterfuges as these, the French academy

refused to acknowledge the evidence of a plain fact, that the coin in question, with the name of Simon on it, was not struck with that type and Samaritan legend until the reign of Trajan, therefore, probably, by Barcochebas, during his rebellion in the succeeding reign of Adrian; and thus prejudice, arising from a former mistake in opinion, prevailed over the obvious evidence of the eyes and senses concerning the coin in question.

Under this sentence of condemnation the matter has rested until the years 1781 and 1790; in the latter of which M. Barthelemy published a letter in the *Journal des Sçavans*, with an account of further discoveries on this subject. He there informs us, that the above coin of Henrion is still extant in the cabinet of the Abbè de Tersan, that he has examined it, that its type on one side is a bunch of grapes with the Samaritan letters *u* and *n*, the probable remains of *Shemoun*, formed round it: on the other side a lyre, around which are the letters which, according to the opinion of all orientalists, form the two words which denote the *liberation of Jerusalem*. Besides these the following Roman capitals are visible round the lyre TRAI---- P.M. TR. P. COS. Around the bunch of grapes may also be distinguished these --- R. OPTI---INC. the whole apparently had been as follows: *Trajano---Pontifici maximo---Tribunitia potestate consuli---S. P. Q. R. optimo principi*; which is the very same legend as is found on many of Trajan's coins, and some vestiges of a head may also be still traced *under* the type of the lyre. Yet all these proofs of this coin having been originally one of Trajan's were superseded in 1713 without any sufficient evidence to the contrary; but the fact has been since confirmed, beyond doubt,

by

by the discovery of other coins of the same kind. For M. Barthelemy, in this letter, further informs the public, that when Bayer was about to publish at Madrid his tract *De numm. Hebræo-Samaritan.* in 1781, M. Woidé, author of the Coptic Lexicon, sent to him an account of two other silver coins of a similar kind, which he had discovered in the cabinet of Mr. Hunter at London, and which account Bayer accordingly annexed to his above tract. One of these has on one side a bunch of grapes, with the name *Simon*, in Samaritan letters; on the other side is a palm tree with the legend *liberation of Jerusalem*, both superstruck on coins of Trajan, one having also some remains of a *Greek* legend, such as is generally found on other coins of that Emperor, giving him the titles of *Augustus*, *Germanicus*, Dacius, and *Consul the fourth time*. Since this Barthelemy has himself found, in the collection of Abbè de Tersan, a fourth coin, superstruck like the others, having on one side a bunch of grapes with these three letters *o*, *u*, *n*, of the Samaritan legend still visible round it, being the last of the name *Schemoun*, and beside these the Roman capitals T R---i. e. *Tribunitiæ*---; on the other side the same Samaritan legend *liberation of Jerusalem* round two columns; on the right side of which may be seen just peeping out two leaves of laurel, which seem to have been the end of a laurel crown; of which may be discovered also the knot by which the crown was tied close to the outline of a head, which the second impression has covered and rendered invisible. Nevertheless, one may still recognize that it was the head of Trajan by several marks, which it would be too long to point out here.

Such is M. Barthelemy's account of these late discoveries: let us then consider the conclusions to be drawn from them. He says, "that the legends hitherto found on any of these Jewish coins are one or other of these, *Simon, Prince of Israel*,—first, second, third, or fourth year—*Liberation of Jerusalem*, or else of *Israel*, or *Redemption of Israel*, or *Sion*, which legends seem to be all relative to the same event: was this event then under Simon the Maccabee, or two hundred and forty years later, in the reigns either of Trajan or Adrian? Much may be said on both sides."

In order to avoid prolixity, I shall not translate here his statements of both sides of the question, as I shall afterwards enumerate them along with my own statements. His conclusion from the whole is this "amidst the probabilities, which justify one or other of the above opinions, I had rather propose questions than undertake to resolve them; and in hazarding the following remarks it is rather done in order to procure more proper ones from others, which may serve to throw some light upon the subject. It is only those coins, with which we are now concerned, that were formerly attributed to Simon the Maccabee, whether they have his name upon them or *have not*:* but certainly the public has been hitherto deceived in ascribing the same origin to all of them; and we must now distribute them into different classes, as M. Woide also has proposed in his letter to M. Bayer. The fabric of *some* of them is conformable to that of the coins of those Syrian kings who lived in the second century

* Here Barthelemy confirms what I mentioned in a former letter, that those coins of this class which had not the name of Simon on them were yet ascribed to *Simon only*, as well as the others, which have his name.

before

before Christ, which includes the time of Simon the Maccabee, [*i. e.* 140 *bef. Chr.*] but there are *others* on which the letters of the legends are so inverted, disfigured, and transposed, that they seem not to have been struck until the second century *after* Christ, when the artists began to be no longer conversant with Samaritan letters. There are, *thirdly*, other coins among them, on which none of those marks occur, which characterize one century rather than any other; to which, therefore, we cannot assign their proper age and class until some new discoveries have been made to assist us."

"As to the *second* class, abovementioned, those coins of Trajan which have been superstruck with Samaritan types, it is more easy to assign to them their right age, than the event, which was the object in view: all the four of this class hitherto discovered mention the *name* of Simon, and also of the *liberation of Jerusalem:* concerning these then we must conclude on one or other of the two following facts; either that in the second century of Christ the Jews then were governed by some prince of the name of Simon; or else that they then modeled their coins according to the mode of their more ancient coins in the age of the Maccabees. In favour of the former of these conclusions it may be observed that M. Henrion has confidently given the name of Simon to Barcochebas, but I have never been able to find any ancient author who testifies to his name being Simon; so that I judge it more reasonable to have recourse to the *second* member of the alternative proposed with respect to the second class of coins as abovementioned."

"According to this *latter* supposition then we know

know that under Adrian the Jews attempted to shake off the Roman yoke, just as their ancestors had shaken off, under Simon, the yoke of the Greek kings in Syria. Such similar circumstances might naturally inspire a similar hope; and in order to excite that hope the more warmly among them, their chiefs might have thought that no better method could be devised than to stamp their current money with the name of Simon, and such other inscriptions as might assist in perpetuating his glory: for as the current coins of the first epoch, those of the Maccabee chiefs, attested the success which had attended their attempt; so these coins, thus struck at this second attempt against the Romans, served as a kind of promise of success again. In 1749 I read to the French Academy a memoir, in which I shewed, among other things, that some use was still made of Samaritan letters on Jewish coins, although in a less degree, down to the fortieth year before Christ; and that it might, possibly, have been continued down to still later times, at least, on public monuments: accordingly the above coins, superstruck in the reign of Trajan, with Samaritan letters, prove that the use of them did actually subsist so late as the second century after Christ. It was, however, in a less degree; for, in some coins which I produced in that memoir of the two Alexanders, kings of Judea, after the high priests had assumed the title of *king*, we find on the reverses the legend of *Johannes Rex* on some, and *Jonathan Rex* on others in the Hebrew language, and Samaritan letters; while the obverses have Βασιλεως Αλεξανδρου in Greek capitals. So also a coin of Antigonus, the last king before Herod, has Βασιλεως Αντιγονου in capitals, on the obverse, but *high-priest*, i. e. *Kohen Gadol*,

Gadol, on the reverse, in Samaritan letters." This practice of assuming Greek names, in addition to the Jewish names, was begun by Aristobulus, whose Jewish name was Judas, the grandson to Simon, and the first high priest who assumed the title of *king*; except that his father, *Johannes,* had commonly obtained the additional name of *Hyrcanus,* but we do not know that he ever styled himself so, as I believe that no coins of him have been as yet discovered, although he ruled the Jews thirty-one years. M. Barthelemy has shewn also that such double names were in use among the Phenicians likewise in *tom.* 30 *of Memoires de l' Academ.* In my next, I will balance the testimonies on both sides of the question concerning the supposed antiquity of the coins, with the name of Simon on them, some of which M. Barthelemy has represented in a more favourable light as belonging to Simon the Maccabee, than the evidence can support. S.

ERRATA.

p. 290, l. 2, after *partition* insert *between.*
298, l. 10, after *later than* add *Alexander, and fifty than Simon.*

ART. XIV. *The Ruminator. Containing a series of moral, sentimental, and critical Essays.*

N°. XXIX.

Traits in the character of Gray the Poet.

Can we judge of a man's actions by the hues of his mind? I am afraid that we cannot with any reasonable certainty. They who are bold in intellect are often timid in conduct; and imbecility, or, at least, a morbid delicacy,

delicacy, marks the personal character of many, whose abstract sentiments are constantly distinguished by vigour and energy. Instead of withdrawing on this account our admiration from individuals, we must only lament the inconsistencies of our weak and imperfect nature!

These remarks have immediately resulted from contemplating the mental and moral traits of Gray, the poet. His faculties were endowed with uncommon strength; he thought with a manly nervousness; and he penetrated forcibly to the bottom of every subject, which engaged his attention. But his petty manners were disagreeably effeminate and fastidious; his habits wanted courage and hardiness; and his temper and spirits were a prey to feebleness, indolence, and trivial derangements. His heart was pure; and his conduct, I firmly believe, stained with no crime. He loved virtue for its own sake, and felt a just, and never slackened indignation at vice. But the little irritations of his daily temper were too much affected by trifles; he loved to assume the character of *the fine gentleman*; a mean and odious ambition in any one; but scarcely to be forgiven in a man of genius. He would shrug his shoulders, and distort his voice into fastidious tones; and take upon him the airs of what folly is pleased to call *high company*.

High company! What is it? By whom is the name so impudently engrossed? Perhaps in any country it is a distinction of little value; at least it is beneath a man of genius; but in this country, in the sense, which it is meant to convey, it does not exist! Mere wealth, however got, has been so long allowed to obtain admission, and to form a large portion among the upper orders

orders of society, that it does not even imply a prevalence of well-educated, and early polished manners! From the changes produced by commerce, the revenues of the old and permanent families are inadequate to the purposes of luxuries; and adventurers and placemen enjoy, for the most part, the preeminence derived from the splendour of money.

Gray in early life had lived much, and travelled, with his intimate friend and school-fellow, Horace Walpole; and I am afraid that there was some little tinge of adulation in his manners towards him; notwithstanding Gray's love of independence triumphed, and separated them abroad. It was Walpole's misfortune to be a coxcomb; and though brought up under a father, who, whatever were his merits and importance, had certainly no pretensions to refined and polished manners, he much affected, as new nobility are apt to do, what is vulgarly called the *haut ton:* his love of literature and his talents (for his talents were of no mean order) were constantly teaching him a better lesson; the whispers of authorship at times soothed him with the hopes of a more honourable distinction; but his struggles are apparent, and often ridiculous; and he could never separate the claims of the man of fashion from those of the writer; nor of the writer from those of the man of fashion.

But Gray, as Mason well observes, had no pretensions to the paltry superiority either of birth or fortune; in him therefore it was a still more lamentable foible to indulge any vanity of this kind. Or rather to assume the first appearance of such a weakness; for his friends who knew him intimately, say that on a nearer inspection it wore off! He was excessively shy and reserved;

served; and was content to let it take the dress of pride and reserve.

We expect in one, whose "mind is his kingdom," a manner careless of little observances, absent, silent or talkative by fits, indifferent to petty distinctions, scorning puffed-up rank, ardent in opinion, and eloquent and forcible, if unequal, in language. Too vehement for affectation or precision, we expect to see him with a neglected person, and eyes beaming an irregular and fearful fire. If there should enter one in a habit neat and studied, with a formal and "travelled" and artificial address; an effeminate voice; and looks rolling warily as if to catch minute breaches of form; should we believe that man to be a poet?

In the freedom of the closet, in the hours of unrestrained solitude, the little vile passions of artificial society never mingled themselves with the purity of Gray's thoughts. There his expanded soul contemplated nature in its general operations; and studied the movements of the human bosom independent of the casual effects of particular seasons and places. The sentiments of the Elegy in the Churchyard must be delightful to all ranks and conditions, in every country, and in every state of our civilized nature.

It seems extraordinary that one, who could write so well, should have written so little: nor am I sure that he can be quite acquitted of having hidden that talent, which is not given to be hidden. "Of him to whom much is given, much shall be required." The larger portion, and the best, of his poems, were composed in the year, in which he lost his friend West. Did low spirits suppress his future efforts? Or were his powers paralyzed by too anxious a desire to preserve rather than hazard

hazard his established fame? Such an anxiety would prove that timid weakness, which seems to me the main defect in the poet's character.

Facility is acquired by practice; and ease and simplicity of manner, which are among the greatest charms of composition, are the probable result. Gray therefore might even have improved his powers by further exercise. But even if he had not, it becomes a manly mind not to be too fearful of fame: we should endeavour to deserve it by rational means; and have the fortitude to endure the consequences, if we fail. A petty solicitude never yet obtained its end.

It is not sufficient to feel and think poetically; before any one can win the wreath of a poet, he must be able to arrest, clothe in language, and communicate to others, his thoughts. This is, in truth, the very difficulty and essence of the art; our ideas are so transient and fugitive, (and they are generally so in proportion to the richness and variety of the mind, which produces them,) that it requires great happiness, great practice, and a great and rapid command of words to seize and delineate them. If they are not thus seized, if the production is the result of slow thoughts, and forced conceptions, they may wear the outward form of poetry, and obtain the praise of a cold-hearted critic who judges by rule; but they will never exhibit the charms of true poetry, nor be permanently popular.

Gray therefore would have deserved still better of posterity, if he had exercised the wonderful faculties given him by Nature more frequently.

April 8, 1808.

No. XXX.

On the severity of fashionable Criticism.

Indiscriminate praise is nauseous; but there is a fashion, lately grown up, still more disgusting than indiscriminate praise. The public is now to be gratified by malignant criticism, exercised upon all occasions at the expense of justice and truth.

It is a bad trait of the age, that it can be gratified at such an abuse of the powers of argument and wit. Ill temper may, no doubt, be connected with acute discrimination and admirable faculties of taste. But when we know that writers are actuated by mercenary motives to feed a depravity of public appetite, we are so far from feeling the motive to be an apology, that we think it less excusable, than if they were impelled by the spleen of a bitter judgment.

To turn the tide of fashion, to counteract that extreme to which the popular rage is always verging, may indeed admit of some excuse, and deserve even some praise. An insipid style of criticism may gradually lose all the wholesome powers of correction, which are necessary to be exercised by the public censors. But it is at least equally injurious, and far more unamiable, to be uniform in the use of the rod! False praise never yet exalted the undeserving into permanent popularity; false abuse has nipped the bud of many a rising genius, and silenced many an inspired tongue for ever.

The exquisite and almost angelic strains of Kirke White, emanating from the lips of a boy, were nearly extinguished by the stupid, ignorant, and insolent sarcasms of a tasteless and presumptuous reviewer; and

Cowper

Cowper was told, on the publication of his first volume, that he had not a spark of genius, or poetical fancy. When Charlotte Smith first published her *Sonnets*, some of the hireling critics spoke of her, as one of whom motives of charity might induce them to speak leniently, but who scarcely deserved a place among the meanest of our versifiers.

They, who know how our works of periodical criticism are manufactured, will not wonder at this; but it would be vain to deny that they have a temporary and wide effect on the public. When a certain Review came out, and I noticed it in the possession of one, who I thought cared little about literature, "Yes," said he, "I can take but one; and I am determined that that shall be *piquant!*"

But will not high-seasoning at last lose its effect? Dram-drinkers in the end lose all the pleasure of the taste, but feel the result in the decay of their bodily and mental faculties.

While the public keenness is thus gratified only to have its sense of enjoyment palled, what possible good can arise from thus damping all energy, and even annihilating hope in the candidates for honourable fame? The pretender is not deterred; he is too presumptuous and unfeeling; the well-qualified aspirer to intellectual honours shrinks like the sensitive plant at the touch, and perhaps closes his leaves, and shuts his bosom for ever!

There is no work which may not be made ridiculous, if the sole object be to find fault; there is none perhaps, to which ingenuity may not discover well-founded objections. Were the *Paradise Lost* to be now given to the world for the first time, how practi-

cable it would be, according to the modern system of criticism, to convince those who had not seen it, that it was a work dull, prosaic, tedious, and without a spark of genius!

April 8, 1808.

N°. XXXI.

On adulation of the Great.

There is nothing so disgusting in a character which has pretensions of its own to notice, as a mean admiration of rank or wealth. It is impossible to deny that it is a foible, which has sometimes accompanied great abilities. Dr. Johnson had this weakness: "His respect," says Boswell, "for the hierarchy, and particularly for dignitaries of the church, has been more than once exhibited in the course of this work. Mr. Seward saw him once presented to the Archbishop of York, and described his *bow* to an ARCHBISHOP, as such a studied elaboration of homage, such an extension of limb, such a flexion of body, as have seldom or ever been equalled."

If genius and literature do not exalt our minds above the influence of this vulgar kind of greatness, how little of real dignity do they produce! A froward insolence to superior station arises often from a selfish and uneducated temper; but a complacent indifference to those beams of false splendour, by which it too frequently attempts to dazzle our eyes, is among the most enviable traits of a cultivated and enlarged understanding.

This was one of the most prominent and admirable

of

of the many prominent and admirable features of Burns the poet. No contrast between the meanness of his own birth and early habits, and the glare of titles and riches, overset his manly and powerful mind. Yet he is said to have marked well the shades between the aristocracy of rank and the aristocracy of genius, and to have properly allowed to each the due portion of respect.

Swift seems to have betrayed a pettish and unmeasured disregard of those, who were lifted above him by the adventitious qualities of artificial society. By this very sort of disregard he gave proof of the violence of their operation on him. Had Swift been placed by birth or fortune in the highest class, his pride and haughtiness would have been insufferable.

I despise neither titles nor wealth; I am an aristocrat, convinced of the wisdom and necessity of the subordination of ranks; and by no means unwilling to concede proper civility and precedence to them. I would have no man, to whom they belong, forego them; nor can I contemplate with apathy the blood of illustrious ancestors flowing in any one's veins. But when these claims of superiority are put in competition with moral and intellectual qualities, I feel indignant, and cannot suppress my contempt for the person in whose mind they are not eclipsed.

It has sometimes been the hard lot of men of strong endowments to be dependents at the tables of nobility. What can we expect from them in this situation that is not servile and mean?

A head and heart purged from all vain influences, and neither cringing or insolent to the high, nor supercilious

cilious to the low, are what we demand from a due cultivation of the seeds of intellectual excellence.

Never was there a time when a solid understanding was in so little danger from the bewitching brilliance of power, and honours, and money, as at present. The age of the splendour of statesmen and peers is past; we have few men of independent estates and ancient titles; and still fewer whose personal qualities invest them with glory and command. All, or almost all, is heavy, dull, ungenerous, creeping, selfish, and narrow. No liberal regard to genius, no feeling of the enthusiasms of eloquence, no sense of the splendour of the past, no conception of "the shadowy tribes of mind;" no conscientious delicacy towards ancient pretensions; but a sad and low submission to the operation of shillings and pence, covered over with new or half-old titles, obtained by servility and corruption in office, and considered as grounds of monopoly and exclusion of all but themselves!

How very short a space has elapsed, since we were illuminated by the radiant talents of Burke, Fox and Pitt together; and we had shining in the same sphere many other men, great by nature, who are all now silent in the grave! A dull and fearful calm has succeeded the bright storms of their amazing powers.

In the annals of human nature, Plutus has been a god always too much worshipped, and generally from the most sordid motives. Hateful dispositions, which esteem every thing attractive and amiable in the rich, and every thing wrong or unworthy of notice in the poor and the humble! Which can find wit in the silly jests of the purse-laden fool; and cannot listen to wisdom

dom itself from the lips of one who possesses neither fortune nor rank!

To weak minds there is much in the show of equipages and attendants, and gaudy houses, and splendid dress; to the sensual there is much in the luxury of well-covered tables; and to the interested there are attractions in the spoils of patronage. We see these delusions operating on understandings, from which nature had promised better things. But all I shall say further at present of any one under such influence is the following citation:

"Hic niger est: hunc tu, Romane, caveto!"

April 9, 1808.

No. XXXII.

Character of, and extracts from Habingdon's CASTARA.

As it has been insinuated, I think a little hardly, that my essays, having little relation to ancient literature, are not sufficiently connected with the primary object of this work, I shall fill the present paper with extracts from an old poet, whose compositions appear to me to have been most unjustly neglected.

William Habingdon, a Worcestershire gentleman, of noble alliances, flourished in the reign of Charles I. He was born at Hendlip, Nov. 4, 1605. His mother was Mary sister to William Parker, Lord Morley, and Monteagle; and is supposed to be the person who wrote the warning letter to her brother, which led to the discovery of the Gun-powder Plot. Her husband, and son were bigoted Catholics. William married Lucy daughter of William Herbert, Lord Powis,

whose mother was a Percy: and this Lady, under the character of CASTARA, formed the principal subject of his poems, which were first published in 1635, 8vo. and again under the title of *Castara*; and had a third edition under the last title, 1640, 12mo.

They possess much elegance, much poetical fancy; and are almost every where tinged with a deep moral cast, which ought to have made their fame permanent. Indeed I cannot easily account for the neglect of them. I do not mean that they are not very commonly known among collectors; but the public is little acquainted with them.

The following extracts have not hitherto, I believe, been offered to the notice of modern readers. They are replete with those ethical charms which make them not ill-placed in a *Ruminator*.

"*To my worthy Cousin Mr. E. C. In praise of the City Life in the long Vacation.*

"I like the green plush which your meadows wear,
I praise your pregnant fields, which duly bear
Their wealthy burden to th' industrious boor;
Nor do I disallow that who are poor,
In mind and fortune, thither should retire;
But hate that he, who's warm with holy fire
Of any knowledge, and 'mong us may feast
On nectar'd wit, should turn himself to a beast,
And graze i' th' country. Why did Nature wrong
So much her pains, as to give you a tongue
And fluent language; if converse you hold
With oxen in the stall, and sheep i' 'th' fold?
But now it's long vacation, you will say;
The town is empty; and whoever may
To th' pleasure of his country home repair,
Flies from th' infection of our London air.

In

In this your error. Now's the time alone
To live here, when the City Dame is gone
T' her house at Brentford; for beyond that, she
Imagines, there's no land but Barbary,
Where lies her husband's factor. When from hence
Rid' is the Country Justice, whose non-sense
Corrupted had the language of the inn,
Where he and his horse litter'd; we begin
To live in silence, when the noise of th' Bench
Not deafens Westminster, nor corrupt French
Walks Fleetstreet in her gown. Ruffs of the Bar,
By the Vacation's power, translated are
To cut-work bands. And who were busy here,
Are gone to sow sedition in the Shire.
The air by this is purged; and the Term's strife
Thus fled the city, we the civil life
Lead happily. When in the gentle way
Of noble mirth I have the live-long day
Contracted to a moment, I retire
To my Castara; and meet such a fire
Of mutual love; that if the city were
Infected, that would purify the air."

" To my noblest Friend I. C. Esq.

SIR,

" I hate the country's dirt and manners, yet
I love the silence; I embrace the wit
And courtship, flowing here in a full tide,
But loath the expence, the vanity, and pride.
No place each way is happy. Here I hold
Commerce with some, who to my ear unfold,
(After a due oath minister'd) the height
And greatness of each star shines in the state;
The brightness, the eclipse, the influence.
With others I commune, who tell me whence

The torrent doth of foreign discord flow;
Relate each skirmish, battle, overthrow,
Soon as they happen; and by rote can tell
Those German towns, e'en puzzle me to spell.
The cross or prosperous fate of Princes they
Ascribe to rashness, cunning, or delay;
And on each action comment with more skill,
Than upon Livy did old Machiavil.
O busy folly! Why do I my brain
Perplex with the dull policies of Spain,
Or quick designs of France? Why not repair
To the pure innocence o' th' country air;
And neighbour thee, dear friend; who so dost give
Thy thoughts to worth and virtue, that to live
Blest is to trace thy ways? There might not we
Arm against passion with philosophy;
And by the aid of leisure so controul
Whate'er is earth in us, to grow all soul?
Knowlege doth ignorance engender, when
We study mysteries of other men,
And foreign plots. Do but in thy own shade,
(Thy head upon some flowery pillow laid
Kind Nature's housewifery) contemplate all
His stratagems, who labours to enthrall
The world to his great master; and you'll find
Ambition mocks itself, and grasps the wind.
Not conquest makes us great. Blood is too dear
A price for glory: Honour doth appear
To statesmen like a vision in the night;
And juggler-like works o' th' deluded sight:
The unbusied only wise; for no respect
Endangers them to error; they affect
Truth in her naked beauty, and behold
Man with an equal eye; not fraught in gold
Or tall in title; so much him they weigh,
As virtue raiseth him above his clay.

Thus

Thus let us value things; and since we find
Time bends us towards death, let's in our mind
Create new youth, and arm against the rude
Assaults of age; that no dull solitude
Of th' country dead our thoughts; nor busy care
O' th' town make us not think, where now we are,
And whither we are bound. Time ne'er forgot
His journey, though his steps we number'd not."

"*To the Rt. Honourable Archibald Earl of Argyle.*

" If your example be obey'd,
The serious few will live i' th' silent shade;
And not endanger by the wind,
Or sunshine the complexion of their mind;
Whose beauty wears so clear a skin,
That it decays with the least taint of sin.
Vice grows by custom, nor dare we
Reject it as' a slave, where it breathes free;
And is no privilege denied;
Nor, if advanced to higher place, envied.
Wherefore your Lordship in yourself
(Nor launch'd far in the main, nor nigh the shelf
Of humbler fortune) lives at ease,
Safe from the rocks o' the shore, and stars o' th' seas.
Your soul's a well-built city, where
There's such munitions, that no war breeds fear:
No rebels wild distractions move;
For you the heads have crush'd; Rage, Envy, Love;
And therefore you defiance bid
To open enmity, or mischief hid
In fawning hate and supple pride,
Who are on every corner fortified.
Your youth, not rudely led by rage
Of blood, is now the story of your age,
Which without boast you may aver,
'Fore blackest danger glory did prefer;

Glory,

Glory, not purchas'd by the breath
Of sycophants, but by encountering death.
Yet wildness, nor the fear of laws
Did make you fight, but justice of the cause;
For but mad prodigals they are
Of fortitude, who for itself love war.
When well-made peace had clos'd the eyes
Of Discord, Sloth did not your youth surprise.
Your life as well as power did awe
The bad, and to the good was the best law;
When most men virtue did pursue,
In hope by it to grow in fame like you.
Nor when you did to court repair,
Did you your manners alter with the air.
You did your modesty retain,
Your faithful dealing, the same tongue and brain,
Nor did all the soft flattery there
Inchant you so, but still you truth could hear.
And though your roofs were richly gilt,
The basis was on no ward's ruin built.
Nor were your vassals made a prey,
And forc'd to curse the coronation day.
And though no bravery was known
To outshine yours, you only spent your own.
For 'twas the indulgence of fate
To give y' a moderate mind and bounteous state.
But I, my Lord, who have no friend
Of fortune, must begin where you do end.
'Tis dang'rous to approach the fire
Of action, nor is't safe for to retire;
Yet better lost i' th' multitude
Of private men, than on the state t' intrude,
And hazard for a doubtful smile
My stock of fame, and inward peace to spoil.
I'll therefore nigh some murmuring brook,
That wantons thro' my meadows, with a book

With

With my Castara, or some friend,
My youth not guilty of ambition spend!
To my own shade, if Fate permit,
I'll whisper some soft music of my wit;
And flatter so myself, I'll see,
By that, strange motion steal into the tree.
But still my first and chiefest care
Shall be t' appease offended heaven with prayer;
And in such mould my thoughts to cast,
That each day shall be spent as 'twere my last.
Howe'er its sweet lust to obey,
Virtue, tho' rugged, is the safest way." *

April 10. 1808.

N°. XXXIII.

Rank, and riches, and ease of heart, not favourable to intellectual exertion.

It seems as if prosperity, rank, and riches have not been well calculated to produce energetic exertions of the mind. The number of peers in this country who have aspired to the fame of poets has been very small. The list may be almost limited to the following. The Earl of Surrey, Lords Vaux and Rochford, Lord Buckhurst, Lord Brooke, the Earls of Rochester and Roscommon, the Duke of Buckinghamshire, Lord Halifax, Lord Lansdowne, and Lord Lyttelton. It appears that beds of roses, and adventitious distinctions keep our imperfect nature, which requires violent stimulants, in a state of too much languor and indolence.

* A very different character of Lord Argyle is insinuated in this poem, from that which has been drawn by Lord Clarendon.

Of

Of the noble authors whom I have named, there are but three who deserve extraordinary praise. Lord Surrey and Lord Buckhurst will always stand preeminent in the annals of English literature for their genius, without reference to their station; and their works have to this day lost little of their attraction in the judgment of any who can feel the force of true poetry. They would form an exception to my position, if we did not recollect the times in which they wrote. Lord Surrey almost from his cradle to his death must have been subject, not merely to all the fatigues and dangers of adventrous warfare, but to the anxieties and insecurities arising as well from the yet unsubsided effects of bloody civil commotions, and of the animosity of rival parties, as from the caprices of a jealous, despotic, and unrelenting monarch. Perils and "hair-breadth 'scapes;" the alternations of hope and fear, kept all his faculties in motion; and gave a vivid colouring to his sentiments. He "dipped his pencil in the living hues of nature," and his tints are not yet faded.

But Lord Buckhurst lived something later. He saw indeed his latter days crowned with peace, and riches, and titles. And then, alas! the lyre was mute. It was in the blood-thirsty reign of Mary, when the axe was lifted, and the stake blazed through the kingdom, that his agitated powers brought forth the *Legend of the Duke of Buckingham*; and its sublime and picturesque *Induction.*

Lord Lyttelton, whose genius cannot be put in the same class with that of either of these great bards, but who, among the present list, stands next to them in merit, lived in a more calm and luxurious age. But they, who knew him best, have recorded that his life

was

was a life of domestic affliction. His adversity might perhaps be salutary to the vigour of his intellect; and bring forth some of those tender fruits which all good and feeling minds must venerate. Nature had given him talents more elegant than forcible; more plaintive than sublime. But he, who is incapable of admiring the purity, sweetness, and benevolence of his character, his virtuous affections, and great acquirements, has a head and heart not to be envied. If we cast our eyes attentively through the registers of the English Peerage, we shall find few, whose memories are on the whole entitled to so much love and esteem as that of George Lord Lyttelton!

We all wish for leisure, and silence, and exemption from biting cares, to enable us to execute those fond schemes, which our hopes flatter us we are capable, under better opportunities, of realising. Milton in his youth hinted at the future glories he should beam forth, when at his ease, and "not in these noises!" The hour of silence indeed came; the silence of poverty and neglect; but neither carelessness of mind, nor exemption even from dark and almost overwhelming anxieties. Blind, poor, exposed to insult, and threatened with frightful dangers, he seemed to call forth a double portion of strength; he threw off the incumbent weight like a giant, and behold! the Paradise Lost broke out in all its splendour!

The unhappiness of poets is proverbial, and the malignity of the world is fond of attributing it to their own imprudences. But from what causes do those imprudences arise? From directing their minds into excursions beyond themselves; from not confining their attention and talents to lay plots for, and watch over, their

their own selfish interests! Perhaps however even this unhappiness, though it be a sad price to pay for the favours of the Muse, tends, for the reasons I have given, to invigorate their faculties, and give more affecting tones to the effusions of their lyre! Yet let not their persecutors thus satisfy their consciences; in them the crime becomes not only cruel, but brutal; and they must only expect to be held up, as they deserve, according to a favourite quotation,

"Fit garbage for the hell-hound Infamy!"

April 11, 1808.

ART. XV. MISS JONES, (Poetess.)

"Miss Jones," says T. Warton, "lived at Oxford, and was often of our parties. She was a very ingenious poetess, and published a volume of Poems; and, on the whole, was a most sensible, agreeable, and amiable woman. She was sister to the Rev. River Jones, Chanter of Christ-Church Cathedral at Oxford, and Johnson used to call her the Chantress. I have heard him often address her in this passage from 'Il Penseroso.'

'Thee, Chantress, oft the woods among
I woo,' &c.

She died unmarried."*

ART. XVI. F. LEWIS.

Some of the Mottos to Johnson's Rambler "were very happily translated," says Boswell, "by F. Lewis,

* Boswell's Life of Dr. Johnson, I. p. 295.

of

of whom I never heard more, except that Johnson thus described him to Mr. Malone; 'Sir, he lived in London, and hung loose upon society."

ART. XVII. *Literary Epitaph.*

In the Church of St. Giles in the Fields.

" In memory of
The Rev. Richard Southgate, A. B.
Rector of Warsop,
in the County of Nottingham;
one of the Sub-Librarians
of the British Museum,
And during thirty years, Curate of this parish;
who died Jan. 21, 1795,
in the 66th year of his age.
In every station of his life
he executed its respective duties
With judgment, diligence, and fidelity.
Deep were his researches, and his learning various;
Languages and Science acknowledged him
A Scholar;
Theology a Divine.
The purity of his faith, the rectitude of his
conduct,
And his unwearied labours in the
pastoral office
testified his piety
towards God:
his mildness, humility and candour,
With his exemplary attention to the wants,
temporal as well as spiritual,
of his fellow creatures,
proved his benevolence
towards man.

Reader,

Reader,
If thou canst, excel him;
it will be well if
thou canst equal him!"

ART. XVIII. *Bibliographical Catalogue.*

Art. 1. *The Whetstone of Witte, whiche is the seconde parte of Arithmetike: containyng thextraction of Rootes: The Cossike practise, with the rule of Equation, and the woorkes of Surde Nombers.*

Though many stones doe beare greate price,
The WHETSTONE *is for exercise*
As neadefull, and in woorke as straunge:
Dulle thinges and harde it will so chaunge,
And make them sharpe, to right good vse;
All artesmen knowe, thei can not chuse,
But vse his helpe; yet, as men see,
Noe sharpnesse seemeth in it to bee.
The GROUNDE OF ARTES *did brede this stone;*
His vse is greate, and moare then one.
Here, if you list your wittes to whette,
Moche sharpenesse therby shall you gette.
Dulle wittes hereby doe greately mende,
Sharpe wittes are fined to their fulle ende.
Now proue, and praise, as you doe finde,
And to your self be not vnkinde.

These bookes are to bee solde at the West doore of Poules, by Ihon Kyngstone. [Colophon:] *Imprinted at London, by Ihon Kyngston. Anno Domini* 1557. *4to. b. l. Sig. R. r. in fours.*

This work is by Robert Record, a famous urinal physician. He was born in Wales, about the year 1525, and died a prisoner

prisoner in the King's Bench, 1558. He published several works as well on mathematics and geometry as arithmetic. Some of his pieces are now only known by report. In his Epistle Dedicatory "To the Right Worshipfull the Gouernors, Consulles, and the reste of the Companie of Venturers into Moscouie" prefixed to this work, is a notice of an intended publication. "I maie perceiue, that you doe accept it, (as I doubt not) with as good a wille, as I dooe send it, I will for your pleasure, to your coumforte, and for your commoditie, shortly set forthe soche a book of nauigation, as I dare saie shall partli satisfie and contente, not onely your expectation, but also the desire of a greate nomber beside. Wherein I will not forgett specially to touche, bothe the olde attempte for the Northlie Nauigations, and the later good aduenture, with the fortunate successe in discoueryng that voiage, which noe man before you durste attempte, sith the tyme of Kyng Alurede his reigne. I meane by the space of 700 yere. Nother euer any before that tyme, had passed that voiage, excepted onely Ohthero, that dwelte in Halgolande, who reported that iorney to the noble Kyng as it doth yet remaine in auncient recorde of the olde Saxon tongue. So that if you continue with corage, as you haue well begon, you shall not onely winne greate riches to your selves, and bryng wonderfull commodities to your cou~trie; but you shall purchase therewith immortall fame, and be praised for euer, as reason would, for openyng that passage, that shall profit so many. In that boke also I will shewe certain meanes, how without great difficultie, you maie saile to the North East Indies, and so to Camul, Chinchital, and Balor, whiche bee cou~tries of greate commodities. As for Chatai lieth so farre within the lande toward the Southe Indian seas, that the iorneie is not to be attempted vntill you be better acquainted with those countries." In a preface to the gentle reader the power and excellence of numbers and the use and necessity of them in divinity, law, physick, astronomy,

tronomy, measure and weight, is argued and asserted. "Plato thinketh noe manne hable to bee a good capitaine, excepte he bee skilfulle in this arte, and wee accoumpte it noe parte of those qualities that bee required in any soche manne."—"This maie I saie, that as I haue doen in other artes, so in this I am the first venturer in these darke matters." There are two pieces of poetry follow "of the rule of cose," and "to the curious scanner." The work is given in dialogue between a Master and his Scholar, and in the conclusion alludes to the "vnquietnesse" with which the greater portion of the life of the unfortunate author seems to have been subject.

Art. 2. *A plaine and easie laying open of the meaning and understanding of the rules of construction in the English Accidence, appointed by authoritie to be taught in all Schooles of hir Maiesties dominions, for the great vse and benifite of yoong beginners, by John Stockwood, sometime Schoolmaster of Tunbridge. Imprinted at London, by the Assignees of Francis Flower*, 1590. 4to. pp. 88, *without Preface, &c.*

At the back of the title are twenty lines that appear to have been written by Stockwood (which have escaped the research of Ritson) as "the booke to the yoong Punies and Petits of the grammar schoole." By the dedication "to the Right Worshipfvll (unto whom in the Lord for sundrie considerations I stand most singularly beholding) Master William Lewin Doctor of both Lawes, Justice of Peace, one of hir Maiestie's high Commission for causes ecclesiasticall, and Judge of the Court of Prerogatives, John Stockwood, minister and preacher of the word of God wisheth a plentifull increase of all heauenly graces for the good of God, his church, and benefit of the Commonwealth." Then follows "to the friendly reader concerning the profite of this booke," which is dated "from my studie at Tunbridge the 14th of Jan. 1588."

Art.

Art. 3. *Complaints, containing sundrie small poemes of the World's Vanitie, whereof the next page maketh mention. By Ed. Sp. London: Imprinted for William Ponsonbie, dwelling in Paules Churchyard at the signe of the Bishop's Head,* 1591. *4to. 92 leaves.*

Herbert's copy wanted the title. A full account of the work may be found in Mr. Todd's edition of Spenser, 1805. In the last volume of the CENSURA, p. 356, are some lines addressed to Warton, apparently a plagiarism on those by himself, "sent to Mr. Upton, on his edition of the Fairie Queene." That edition appears to have been first published in 1758, but another variation of the same lines was inserted in the London Magazine for May 1755.

"*Verses written in a blank leaf of Mr. T. Warton's Observations on Spenser's Fairy Queen.*

"As oft on Camus rushy turf reclin'd,
I joy'd to trace old Spenser's mystic page;
And fed with fancy's feast my musing mind,
A feast that could delight Eliza's age;

Much would I grieve, that o'er a page so pure,
All-envying time had cast his dim disguise;
As April show'rs, by gloomy fits, obscure
The noon-tide radiance of the smiling skies.

Lo! Warton came—from every fretted tale
To clear the rust that canker'd all around;
His skilful hand unlocks each fairy vale,
And opes each flow'ry forest's magic bound.

Thus never knight advent'rous dar'd invade,
Of Busyrane th' impervious castle drear;
Till Britomart * each secret bow'r display'd,
And burst the mighty spell with golden spear.

* F. Q. Book iii. Canto 2, St. 25.

Th' heroic maid with haughty step explor'd
Each room array'd in glorious imag'ry,
And thro' th' enchanted chamber richly stor'd,
Saw Cupid's stately maske come sweeping by.

At this (where'er by pearl-pav'd fount, I ween,
They rove at large amid the myrtle rows;)
Reviving Una lifts her princely mien,
And Florimel's fair wreath more freshly glows.

At this, long drooping in forlorn despair,
Her painted wings Imagination plumes,
Pleas'd that her page, by Warton's classic care,
Its native charm, and genuine grace resumes."

Art. 4. *A Briefe Chronologie of the Holie Scriptvres, as plaine and easie as may be, according to the extent of the seuerall historicall bookes thereof; comprised first in a few Verses to a short viewe for some helpe of memorie, and afterward more particularly layd forth and explaned, for a further light to the course and proceeding of the holy Storie, with a catalogue of the holy prophets of God, as touching the times wherein they prophesied. London: Printed by John Harrison for Thomas Man,* 1600, 8vo. *pp. 77, besides introduction.*

A prose address to the reader is subscribed "Thine in the Lord, R. A." Then follows "A Briefe Chronologie of the Holy Scriptures; comprised first in a few verses," which may entitle the writer to a nich among the poets if such an arbitrary conclusion can be drawn in his favour, when of eighteen four-line stanzas not one of them has higher pretensions to poetry than the following specimen;

"Sacred Genesis first of all,
The scripture storie doth contain,
Of yeers 2 thousands, hundreds three,
And sixtie eight, since world began."

Thus

" Thus times and seasons if thou weigh
The more exact, the better stay:
But if thou do this vse neglect,
The greater skill, the worse defect."

Art. 5. *Bibliotheca Parliamenti; libri theologici, politici, Historici, Qui prostant venales in Vico vulgo vocato Little-Britain. Classis secunda. Done into English for the Assembly of Divines. Anno Domini* 1653. *pp.* 12. 8vo.

This was a bold and pertinent attack on the hypocritical leaders during the time of the commonwealth. The works assigned are founded on the leading features of each distinguished character, with an inventive appropriation of considerable humour to amuse the secret Royalists. It is in three divisions of sixty-two articles, and commences with " Books to be sold in Little Brittaine.

" 1. Ex otio negotium, the arte of picking of straws in this grand vacation, by the late members of the late Parliament.

5. Cervisia Coccina, the art of turning leather into scarlet, by Col. Thomas Pride.

8. Nova Virga, a new art of measuring cloth by the sword, by Hugh Peters.

11. Pseudo propheta, or the pittifull Parliament, by Geo. Withers, the pittifull Poet.

14. Chiromantia, the baudy language of the hand and fingers, invented and found out by Sir Harry Mildmay, whilst he was pimp to the Duke of Buckingham, and how lately reprinted at the desire, and for the use, of Mrs. Lambert.

18. Icon Animarum, or the jumping of wits, in the production of John Taylor the Water-poet's *Nonsense upon Sense*, and the late Parliament's act of Indemnity both on a day.

20. The Rebellion, a tragedy, lately acted at Whitehall, by the rebels of this age, to be sold at the Bible and States Arms in Little Brittain.

29. Hoylii Posthuma, a new way to cozen the Devil, a piece of much worth, written wholly for the benefit of the Parliament and the Army, by Alderman Hoyl, deceased.

40. The artificial changeling, a tract, proving our army good arithmeticians, since they can do any additional sum amounting to 120,000l. and upwards; but the people's grievances are set forth in the end because the souldiery are so well skil'd in multiplication and addition, but know not how to substract."

" Acts and Orders.

" 1. A Declaration and Order of the Generall and his Councell of Officers, for the speedy raysing of 120,000l. a month, for the ease of the people.

15. An act for the speedy suppressing all plays, the fools being all turned Commanders or Parliament men.

16. An act for the regulating of names, that the well-affected may not be abused by nick names, but that every syllable have its full pronunciation, as, General Monke must heareafter be called Generall Monkey.

17. Ordered that John Goodwin and Martin Parker consult about forming some new Hymns, to be sung for the edification of the saints, and that Sternhold and Hopkins be no more used, it having been proved that they were popishly affected.

12. An act forbidding any one to stamp the Lord General's image in ginger-bread, lest the valour of it should bite the children by the tongues."

" Cases of Conscience.

" 1. Whether Balaam's beating his owne ass were a sufficient warrant for the footman's cudgelling Sir Harry Mildmay.

14. Whether

14. Whether it was not policy in Cromwel in pardoning the prisoners in Newgate, most of them being his own souldiers.

18. Whether when Harry Martin moved the house to take down bells, it were not that he would beg the ropes to make him bands of, they so well become him.

21. Whether Cromwel be not an absolute hater of images, since he hath defaced God's in his own countenance."

Art. 6. *A New Wind mil, a new. At Oxford printed by Leonard Lichfield.* 1643. *4to. four leaves.*

This pasquil is addressed "To my dearly beloved brother Mr. Jonadas Trash, at his house in Soper-lane at the signe of the Shuttle. Forasmuch as I see every well-minded man hath a fling at an happy alteration, why should we only sit still when there is so much worke to do? For my part I love changes as well as another, and have, as I suppose, found out a project very considerable, which I have thought fit to impart to you."

This project arises from windmills being made like a cross; and from the banishment of the cross out of churches and markets, it is no marvel that the corn ground by so idolatrous an engine turn to no better nourishment, and serve only to feed wicked humours, "Why may there not be a device of a round wind-mill free from offence, and more effectual? The forme whereof I here present unto you." The description follows with the minuteness of an artizan. "It is new, and that I suppose is no small praise; away with the rotten fashions of our doting ancestors, give us all profitable novelties; I wonder at the folly of those men which think any thing the better for age: we cast away cloaths because they are old; liquors that are too stale we dislike; timber that is worm-eaten is rejected; and who cares for mouldy and musty provisions? Yet rites and ceremonies are, by foolish men, entertained and magnified because they are

ancient. Should a man come forth clothed in the habit of his great grand sire, how should he be followed by all the boys in the street not without hooting and derision, whereas he that walks in the common garb of the last fashion is not noted; and why should not we go beyond our forefathers for wit, since we have both the help of theirs and more pregnant of our own?——The fashion of this our Windmill is far more excellent than the other, for the round figure is, by all confession, most perfect; the heaven is round, the earth is round, and if these very square sailes did not move round they could do nothing; and if they be therefore esteemed because they go round, why should they not be so much more approved because they are round?" The vein of dry sarcastic ridicule that runs through this little performance bespeaks it to have come from the pen of an able writer: it is dated from Boston, Jan. 2, 1642, and subscribed "Your alike-minded brother, Abednego Canne."

Conduit street. J. H.

ART. XIX. *Further Extracts from Gerardo*, 1622.

"*Sonnet.*

"If of a wretched state and all forlorn
That be the wretched'st not at all to be;
(Since in condemned pris'ners we may see,
Though they must die, they'd not, not have been born.)
Then, by (oblivion) to be slowly torn,
Or vext with absence in extremity,
Or plagu'd with rage of restless jealousy,
These nothing are to not being lov'd (a scorn.)
He that's forgotten, yet, a being had;
He that is absent, may return again,
He that is jealous may find constancy.
But still to follow shadows, love in vain;
Still to be hopeless (worse than to be mad)
That never was, is, or, shall happy be."

"*Sonnet.*

" *Sonnet.*

" The rugged mountain from a friendly vein,
Yields to the greedy merchant, plenteous store,
Ev'n till his bags be full of precious ore,
Or the red blood he drinks till burst again.
The knotty footed corn of golden grain
From yellow neck, and pregnant ear, yield more
To the glad husbandman, than fills his floor:
(Reward to former pains in ploughing ta'en.)
Yet doth not gold, the craving appetite
Of merchant cram, nor wheat of grumbling clown:
For these, the more they have, more covet still,
Like such am I: their steps I tread a-right,
For though I reap desire's fruit, yet (cast down)
My good is lessen'd with increase of ill."

" *Sonnet.*

" He in a vial the sun's atoms takes,
Retorting echo vailingly offends
To tame with flattering high grown seas pretends,
Or nimbler wind with running swift o'ertakes,
Or whips, to scourge the flames his hands he makes,
Clouds in a net to catch, time precious spends,
Or in a circle looks (where none are) ends
In Etna weeps, and thinks that heat he slakes
A mad-man's counsel, or a dumb t' express,
A smile from death, from fortune constancy,
Truth from a poet, from a sick man taste,
Quiet from prisons, troops from wilderness,
From angels tears, from dreams a certainty,
Asks he, that toils to find a woman chaste."

" *Sonnet.*

" A brazen heart, an adamantine mind
(Doubtless) had he, whose restless working brain
First launched our moving houses to the main,
And slippery hinges gave to waves and wind.

Fanatic

Fanatic fury, zeal, aspiring blind,
Had he, who rashly sought to fly (in vain;)
But rasher he, that heav'ns bright car so fair
Down headlong drove (against his father's mind.)
A daring act, a pretty enterprize
'Twas to descend and conquer Erebus,
To bind the triple porter in a chain:
But to presume to venture on her eyes,
Without more note or merit court them thus,
(As greater madness) so, a greater gain."

"*Sonnet.*

"Melting Alcides, that strong club of his,
(That at his feet the twelve sad labours laid)
That skin, (a glorious constellation made)
Whose owner (long ago high mounted) is;
With Iöle doth change; who, glad of this,
Gives him her reel and spindle (woman's trade)
With which the semi-god grows well apaid;
And to her work to fall, thinks not amiss.
She like a second sterner god of war
Appears; and he of wanton Venus shews
A perfect draught, fond lovers to descry.
Yet I not wonder, since I know there are
Stranger effects that Cupid doth disclose
With blood, stars, words, and pow'rful sympathy."

"*Sonnet.*

"Whether, or fix't, or wand'ring, lights of heaven!
(Though lesser tapers, to the moon, you be)
Bright scutcheons of the gods, and planets seven,
Whose cheerful influence doth best agree
With am'rous minds; a breast most pure and even
Invokes your fair aspects; look down on me,
And (as your pow'rs, me power to love have given;)
Light her I love, that she my thoughts may see.

And

And oh, thou cold and more than sober night!
That in dull calmness sleep'st until clear day,
In absence of thy sun's all glorious light;
Wert thou like me (sad night) to go thy way
By absence griev'd, to lose so rich a sight;
Tears, sorrow's tribute; and not sleep, thou'dst pay."

"*Song.*

" When fixt Calisto gives up her clear light,
And courtiers lie like lead
In sinking featherbed;
Then make I ready nets for my delight;
And with the smiling morn take gladsome flight,
Setting each bait and gin,
That fish and fowls doth win,
To nibble (caught and cozen'd with my slight,)
Then do I find and follow too,
(Greyhound and flying hare; halloo,
Greyhound) that scarce leav'st print in grass;
Lest then the ambitious flatt'rer his time spend,
(Writing) on foot, so (like a taper) ends.
He envies me, (I know) poor ass."

"*Sonnet.*

" How, art thou, Love, a child, if giant tall?
How, watchful Lynceus, if still painted blind?
How, sometimes frozen, if, all fire by kind?
How, wax, since hard as diamond withall?
How, Atlas art thou, if of suffering small?
How, tyrannous, if of so soft a mind?
How, absent, if we still thee present find?
How Mydas? Alexander liberal?
Love then, if Love thou be, why self-same Love?
Loving and love-less art thou, (contraries
That one should hate, when th' other doth adore!)

Dark

Dark thy enigmas are, let none then prove,
What thy confused Babel mysteries
Be, since who knows thee most, needs know thee more."

"*Sonnet.*

"Rash Phaeton, more bold than wise, or blest,
Once long'd, the reins and day's bright coach to guide:
But, for a punishment to empty pride
(Setting) he falls in his untimely east:
Young Icarus mounts to the burning sphere,
Forc'd by the wind that his art's wings doth drive,
Till, when he once to the sun's height would strive,
Those waxt sails for his downfall melted were.
Jove's thunderbolt dasht Phaeton's design
Which into nothing with the owner fell:
Blind Icarus the sea waves washt to death.
Ah me! even so, you lofty thoughts of mine,
Like Phaeton's, my love-flames are your hell;
And like Icarian seas, grief stops my breath."

"*Song.*

"Wingless to mount, or sail, gainst wind,
Extract from worm-wood nectar pure,
Imprison'd in a cave obscure,
Or think the sun's light we see (blind)
An antidote in poison find,
In midst of danger most secure,
(Laughing) the torture to endure,
To say that lightning's light is kind,
Or, that dead men do live:
Such pow'r sole love can give."

"*Ditty.*

"Babel and syren in thy tongue and tone,
Chymæra in each monstrous diff'rent part,
Hyæna, crocodile, in voice, in moan;
Sphinx in thy cruel and ambiguous art.

Thou

Thou Cave and Circes, herb to wound the heart
Host Diomed quiet (till trod upon
Serpent unseen in flow'rs, we feel thy smart,)
Fair Spring to see to, that turn'st sticks to stone:
Now I thy double dealing plainly see,
And like Ulysses, fix on reason's tree."

ART. XX. *Literary Intelligence.*

Mr. Hayley has nearly finished his Life of Romney; it will doubtless be an interesting work, and tend to make the character of Romney more known. His pupil, Mr. Isaac Pocock, has lately gained the first prize given by the English School.

Mr. Westall is at present occupied in preparing a volume of Poems, ornamented by his designs, for the press. The same artist is also employed to embellish a second edition of MARMION. We have seen some designs for *the Lay of the last Minstrel*, by Mr. J. Pocock, which afforded us much pleasure; and we trust they will ere long be given to the public.

We are happy to see the generous scheme of an Academical Institution upon a most enlightened plan, at Belfast in Ireland, going forward with great vigour and patronage. Upwards of 15,000l. is already subscribed—It promises to be a national benefit. The Prospectus is drawn up with much ability; and the list of subscribers is highly respectable. The zeal and ability of Samuel Thompson, Esq. and Thomas Andrews, Esq. who have made a voluntary offer of their services to forward the views of the Institution, in London, deserve great praise.

ART.

ART. XXI. *Supplement to former Lists of Literary Deaths, with brief Biographical Notices.*

[CONTINUED FROM P. 335.]

1771.

Jan. 8. Rev. Dr. Gregory Sharpe, Master of the Temple.

Mar. 9. Dr. Pemberton, M.D. of Gresham College.

April 11. George Canning, Esq. Poet.

May 21. Rev. Chr. Smart.

July 30. Tho. Gray, Esq. Poet.

Aug. 8. Sir Wm. Mildmay of Moulsham Hall, Bart.

Sept. 8. Mr. John Worrall, Law-Bookseller.

Sept. 10. Wm. Stackhouse, D.D.

Oct. 5. Professor Rutherford of Cambridge.

Nov. 6. John Bevis, M.D. and F.R.S. of the Middle Temple, whose great abilities were well-known to the learned all over Europe.

Dec. 15. Benjamin Stillingfleet, Esq.

Dec. 18. Mr. Phillip Miller, F.R.S. aged 80, an eminent Gardener.

1772.

Jan. 2. Wm. Fitzherbert, Esq. M. P. for Derby, a Lord of Trade, &c. father of Lord St. Helen's, and a friend of Dr. Johnson.

Feb. 17. Rev. Wm. Langhorne, at Folkestone.

April 27. Tho. Nugent, LL.D.

May 26. Tho. Whately, Esq. M.P. for Castle Rising, one of the Under Secretaries of State.

June 9. Dr. Knight, Principal Librarian to the British Museum.

July 2. James West, Esq. M.P. a great Collector.

Aug. 29. Rev. Wm. Borlase, LL.D. F.R.S. Historian of Cornwall.

Sept.

Sept. 27. James Brindley, the celebrated Engineer.

Oct. 9. Rev. Wm. Wilkie, Poet, author of the *Epigoniad*, &c.

1773.

Jan. 22. Charles Loyd, Esq. uncle to the Poet.

Mar. 24. Stephen Martin Leake, Esq. Garter King of Arms.

Mar. 24. Philip Earl of Chesterfield.

Hall Hartson, Esq.

May 2. Mr. Snelling, a celebrated Medalist.

May 22. Rev. John Entick, aged 60.

June 16. Geo. Edwards, F.R.S.

Aug. 22. George Lord Lyttelton.

Nov. 17. John Hawksworth, LL.D.

Nov. 20. Charles Jennens, Esq. of Gopsall in Leicestershire.

At Corscombe, Dorsetshire, Thomas Hollis, Esq.

William Knowler, D.D. Rector of Boddington, Northamptonshire.

1774.

Feb. 27. Anthony Askew, M.D. aged 52.

Mar. 10. Sir William Brown, M.D. aged 82.

April 4. Oliver Goldsmith, M.D.

May 11. Rev. Charles Jenner.

June 27. Rev. Nicholas Tindal.

June 29. Bishop Zachary Pearce.

July 1. Henry Fox, Lord Holland.

Oct. 24. At Deal, the Rev. Nicholas Carter, D.D. father of Mrs. Elizabeth Carter.

Patrick Murdock, D.D. F.R.S. Rector of Stradishall, Suffolk.

Nov. 3. Rev. Gloucester Ridley, D.D.

Nov. 21. John Tottie, D.D.

Nov. 22. Robert, Lord Clive.

Nov. 26. Henry Baker, F.R. and A.S.S.

Art. XXII. *Literary Obituary.*

Feb. 14, 1808. In London, æt. 60, the Rev. Joshua Larwood, Rector of Swanton Morley, Norfolk, and many years Chaplain on board The Britannia; author of *Erratics*, and several useful publications.

April 22. At his house, near Dean's-Yard, Westminster, Mr. Hull, the Actor. He was in the eightieth year of his age, and had been so long a member of the theatrical community, that he had become the father of the Stage. He was originally in the medical profession, and among those who knew him long was generally styled Dr. Hull. He was a good scholar, and possessed literary talents, which he frequently exercised, many years ago, with credit to his character. His compositions were invariably intended to promote the interests of virtue, and excite the benevolent affections. He was the founder of that institution which provides subsistence for decayed Actors and Actresses, when they are no longer qualified for the duties of their profession. He wrote a tragedy upon the subject of "Fair Rosamond," which he dedicated to the memory of Shenstone, the poet, his school-fellow, of whose friendship he was reasonably proud, and of whom he had an original portrait, which he held in great veneration. Mr. Hull was also author of two volumes of Poems, and various other productions. Upon the whole, it may be fairly said, that while he was highly respectable in the theatrical calling, no man ever acted his part upon the stage of life with more uniform propriety, or left that state with more approbation from those who had witnessed his conduct, and knew the merits of his character.

To Correspondents.

The very excellent Letter signed "*Fact and Hunger against Puff and Luxury*," shall have place in the next Number, having come too late for the present.

GENERAL

GENERAL INDEX.

A.

Achelly, Tho. 167
Adams, Rt. 205
Addiſon, 94
Allen, Cardinal, 47
Antiquarian, character of, 341
Arabella, Lady, 146
Arcadia, or Menaphon, by R. Greene, account of, 151; preface by T. Naſh, 152; commendatory verſes, 265; ſtory, 266; ſpecimen, *ib.*; beautiful ditty, 269; liſt of its poetical pieces, 269, 270
Ardes, a diſcourſe on the peopling of the, 20, 236
Audley, Sir Tho. 67
Argyle, Earl of, epiſtle to, 409
Arithmetic, muſic, and geometry on, by Storer, 375
Arms, grants of, by Camden, 248
Arms, men of, 31
Arrowſmith, Mr. 79
Aſcham, R. 160
Aſcham, Roger, epitaph on, 108
Aſh, Dr. J. ob. 221
Aſkew, Dr. Anth. ob. 431
Aſtrology, on, by Storer, 374
Audley, the miſer, 272
Ayſcough, Capt. Edw. ob. 222

B.

Bacon, Dr. Phan. ob. 110
Baker, Hen. ob. 431
Ballad of Nutbrown Maid, on the hero of, 95
Ballet, G. 61
Banquet of Dainties, account of, 555; extract from, 56
Barker, Dr. ob. 224
Barkſdale, Clem. 275, 280
Bartheleiny's Letter, 386
Baſilicon Doron, 276
Bathurſt, Earl, ob. 333
Beauclerk, Topham, ob. 223
Beaumont & Fletcher, 205
Bedford, G. C. 61
Bennet, Mrs. A. M. ob. 223
Bernard, Sir Fr. ob. 222
Berners, Lord, 93
Betham, P. his Precepts of War, 67
——— Wm. 205
Bevis, Dr. John, ob. 413
Bible-Bearer, by A. N. 213
Bible, portraitures of, 210
Bibliographical Catalogue, 206, 210, 416
Bigland, Mr. 203
Birth, advice on, 276
Blackſtone, Judge, 135
——— Sir Wm. ob. 222
Blake, Cha. 60
Blagrave, John, epitaph on, 109
Black-Letter mania, remarks on, 231
Bodley, Sir Thomas, Funeral Verſes on, 8
Books, Eſſay on, 92
——— Report of Sales of, 99, 326
Boorde, Dr. Andrew, 28
Borlaſe, Rev. Wm. ob. 430
Brown, Sir William, ob. 431
Bower, Mr. 204
Bowyer, Wm. ob. 335
Brandon, Duke of Suffolk, his deſcendants, 136
Brand, Rev. J. 329
Brice, Tho. 208
Brooke, H. inſcription on, 202
Brooke, Hen. ob. 112
Brooke, Ld. 411
Browker, Hugh, 214
Brydges, Rev. E. T. biographical memoir of, 187
Buckhurſt, Ld. 411; his genius, 413
Buckinghamſhire, Duke of, 411

Buck, Sam. ob. 222
Burghs, 26
Burke, 95
Burke, Edm. 186
Burns, 95
Burton, Robert, 8
Butlers, 26
Butler, Tho. ob. 335
Byerley, Mr. 205

C.

Caledonian Muſe, by Ritſon, 332
Campbell, Dr. ob. 333
Camden, Wm. a liſt of his grants of arms, 248
Camden's hiſtory, 304
Canning, Geo. Eſq. ob. 430
Carey family, 147
Carliſle, Ja. Hay, Earl of, 303
Carpenter, Dr. 203
Carr, Nich. 164
Carter, Mrs. Eliz. ſpecimens of her Letters, 181
——— Fra. Eſq. ob. 112
——— Rev. Nich. ob. 431
Caſhiering Kings, 47
Caſtara, ſee (Habingdon.)
Catcott, A. S. 60
Cavendiſh, Ld. C. ob. 111
Cavendiſh family, 146
Caſaubon, Iſaac, 8
Cecil, Ld. 276
Chambaud, Lewis, ob. 334
Chandos, Lord, 279, 280
Chandos Barony, Claimant to, 187
Chatham, Wm. Earl of, ob. 335
Chapman, Geo. 60
Charles II. 260
Chaucer, 69, 166
———, praiſe of, 125
Cheſterfield, Philip, Earl of, ob. 431
Chicheley, Abp. 135
Chriſtal Glaſs, 206
Churchyard, T. 102
Ciceronis Amor, by R. Greene, account of, 126; contents, 127; extract, *ib.*
City life, praiſe of, 406
Clarendon, Ld. 94, 305
Clark, Sir J. ob. 110
Clifford family, 138
———, Hen. Earl of Cumberland, 95
Clive, Ld. Rt. ob. 431
Collyer, Joſ. ob. 334
Coltman, Jo. ob. 336
Conference, Counterfeit Diſcovery of, in anſwer to Doleman's Conference, 365; preface, 366; extracts 367; contents, 370
Concanen, Mat. inſcription on, 202
Cooke, Rev. Wm. ob. 222
Cowley, A. 94
Cowper, W. 401
Coxe, Rev. Wm. 305
Cranke, Mr. ob. 111
Crawford, Ja. ob. 111
Criticiſm, modern defects of, 175, 385; public, preſent ſtate of, 292
———, faſhionable, eſſay on the ſeverity of, 400
Croſs in Cheap, and Charing Croſs, dialogue between, 217
Crown, on the ſucceſſion to, 47, 132

D.

Darcy, Lady Kath. 263
Davenant, Sir Wm. 261
Deering, Dr. of Nottingham, memoir of, 91
Defence of the kingdom—Hen. VIII. praiſed for his regard to, 41
De Foe, Dan. 164
Della Caſa's Galateo, by R. Peterſon, 215
De Miſſy, Mr. ob. 333
Derendel, Peter, 211
Deſcent, Remarks on, 132
Deſcription of the ſufferings of the Martyrs for the Catholic faith, 72
Dibdin, Rev. Mr. 204
Digby, Sir K. epitaph on, 108
Digges, Leonard, extracts from his Gerardo, 318, 424
Diſcontent, on, by Greene, 376
Diſney, Dr. 100
Ditty, beautiful, by R. Greene, 269
Doleman's Conference about the ſucceſſion to the Crown, 46; author's name fictitious, 47; Parſons, real author, *ib.*
Doleman's Conference on the ſucceſſion to the Crown, 47, 132
Doron's Eglogues, by Greene, 270
Douce, Francis, 106
Drummond, Abp. ob. 334
———, Rev. G. H. ob. 223
Dryden, 94
Dugdale's Works, 330
Dyſon, Jer. ob. 334

E.

Earthquake at Deal noticed, 184
Edwards, Geo. ob. 431
Egerton, Hon. and Rev. Francis, his deſcent, 150
Elibank, P. Ld. 335

Eliot, Sir T. 159
Engiefield, Sir Fra. 47
Entice, etymology of, 289
Entick, Rev. John, ob. 431
Epitaphs, Literary, 109, 200, 415
Epitaph, Poetical, on R. Price, Esq. 130
Euſden Law, 60
Exhortation in defence of Hen. VIII. 36

F.

Farmer, Dr. 3, 4
Fauſſett, Rev. Br. ob. 334
Fauſtus, Dr. hiſtory of, 206
Fawker, Fra. 61
———, Fra. ob. 335
Feltham's Reſolves, 379
Female deſcent, remarks on, 135
Ferguſon, Ja. ob. 334
Fiddes, his Life of Wolſey, 3, 4
Fiſher, J. 218
Fitzherbert, Wm. Eſq. M.P. ob. 431
Fitzwilliams, Sir Wm. 21
Fleming, Rev. W. ob. 333
Foote, Sam. ob. 335
Fox, C. J. 204
——, H. Ld. Holland, ob. 431
Fragmenta Aulica—account of, 339; a collection of witticiſms, *ib.*
France, Abr. 163
Fullarton, Col. Wm. ob. 224
———, John, 208
Fulwood, Wm. 209

G.

Galateo, by Della Caſa, 215
Games of youth, ancient, 5
Gaſcoigne, Geo. 162
Genius, an eſſay on it, incompatible with a narrow taſte, 315
Geo. III. panegyric on, 47
Gerardines, 26
Gerardo, poetical extracts from, 318, 424
Gibbon, E. 94
Gilchriſt, O. G. 204, 205
Giſmonde of Salerne, a MS. tragedy, by Wilmot, account of, and extracts from, 350
Golding, Arth. 162
Goldſmith, Oliver, M.D. ob. 431
Gower, 166
———, Dr. Foote, ob. 223
Gowgh's Abbreviation of all Councils, account of, 358
Granger, Rev. J. ob. 334
Gratarolus, 209
Gray, the poet, remarks on, 317; eſſay on the traits in his character, 395
Gray, Thos. Eſq. Poet, ob. 430
Great, eſſay on the adulation of the, 402
Great Britain's Honycomb, by Merryman, 258
Greedineſs, deſcription of, 171
Gregory, Dr. Geo. ob. 336
Green, Bp. ob. 221
Greene, Rt. 102, 376, 377
———, R his Ciceronis Amor, 126
———'s Arcadia, or Menaphon, 121, 265
Grey family, 137
——, Dr. 210
Grindal, Edm. 160
Grove, on a, by Greene, 376
Grymeſton, Eliz. her Miſcellanea, 377
Guy, Earl of Warwick, 54
Guzman Hinde and Hannam outſtript, a diſcovery of the art of thieving—contains a paſſage illuſtrative of the word *tye* in Shakſpeare, 1

H.

Habington's Caſtara, character of, and extracts from, 405
Haddon, Walter, 164
Halifax, Ld. 411
Hall, W. H. ob. 335
——, hiſtorian, 7
Hampden, Viſct. ob. 112
Hanbury, Rev. Mr. ob. 335
Handcock, Mrs. 182
Hanway, Jonas, epitaph ob, 200
Harding, Dr. Caleb, ob. 333
Harriſon, Mr. J. ob. 334
Harvey, Gabr. 164
Hatherley, J. 218
Haward, Wm. ob. 335
Hawkins family, 344
Hawkſworth, John, LL.D. ob. 431
Hayward, Sir John, 48
Hearne, Tho. 104
Heber, Mr. of Hodnet, 94
Heber, Rd. Eſq. 343
Hebrew language, Hurwitz's book on, 176
Hele, Rev. Mr. ob. 335
Henrion, M. 386, 388
Hen. VIII. defence of, 36
Heraldry, remarks on, 244
Herbert, Ld. his hiſtory, 304
———, Sir P. 232
———, Ld. epitaph on, 109
Hermit of Parnell, origin of, 232

Higford, Wm. his Inſtitutions of a Gentleman, 274
High Company, remarks on, 396
Highmore, Joſ. ob. 223
Hill, Sir J. ob. 333
Hiſtory, an eſſay on the truth of, 303
Hoadley, Bp. verſes on, 203
Hoblyn, Edw. ob. 335
Holingſhed, 93
Holinſhead, 3, 4
Holland, Ld. 309
Horne, Biſhop, epitaph on, 109
Horſmans, 31
Hooker, 93
Horne, Edw. ob. 223
Howel's Letters, 232
Hubbard, Hen. ob. 335
Huddesford, Dr. Geo. ob. 334
Hull, Mr. ob, 432
Hume, 93, 94
Hunter, Wm. M.D. ob. 111
———, Tho. ob. 335
———, Mr. his Cabinet, 391
Hurwitz, Mr. his book on the Hebrew language, 176, 385

I.

Impriſonment for debt, eſſay on, 306
Ireland, on the peopling of, 20, 236
Iriſh Society, 242
Iter Boreale, by Wild, 207

J.

Jackſon, Mr. of Air, 79
James, Dr. Rt. ob. 334
Jennens, Ch. Eſq. ob 431
Jenner, Ch. ob. 431
Jenyns, Soame, 183
Johnſon, Dr. 402
———— his Idler, 306, 307
Johnſtone, Rd 100
Jones, Miſs, Poeteſs, 414
Jonſon, Ben, 340, 341

K.

Kaimes, Ld. ob. 110
Kalender of Shepherds, 20
Kelly, Hugh, ob. 334
Kennicott, Dr. Ben. ob. 112
Kenrick, Dr. Wm. ob. 222
Kings, cashiering, 47
Kircher, his Œdipus, 292
Knowler, Wm. D.D. ob. 431

L.

Lacy, Earl of Lincoln, 26
Langhorne, Rev. Wm. ob. 430
Lanſdowne, Ld. 411
Larke, John, his Boke of Wiſdom, account of, 225; extracts, 226; titles of chapters, 227
Laud, Archbiſhop, 8
Leake, Steph. Mart. Eſq. ob. 431
Learning advances to dignity, a poem, 324
Leland, J. 164
Le Meſurier, Tho. 205
Letters, Hebrew, antiquity of, 176
———, Samaritan and Syriac, *ib.*
Lever, Ralph, 160
Lewis, F. tranſlator, 414
Lilly, John, 265
Literary Epitaphs, 109, 200, 415
Literary Intelligence, 203, 332, 429
Loch, Dav. ob. 222
Lodge, T. 102, 373
Lofft, Mrs. 205
Lovibond, Edw. ob. 333
Luck, R. 60
Luſoria, by Feltham, 379
Lydgate, 166, 344
Lydgate's Life and Death of Hector, modernized by Purfoot, 121
Lyndſey's Dialogue between Experience and a Courtier, 113; epiſtle to the reader, 114; exhortation to do. 116
Lyttelton, G. Ld. 411; his genius, 413
———, Tho. Ld. ob. 222
———, Ld. Geo. ob. 431

M.

Malone, Mr. 283
Manning, O. 5
Markland, Jer. ob. 334
Marlow, Chr. 59
Marmion of Scott, remarks on, 310
Martyrs, a brief Regiſter of, 44, 208; extracts regarding Rogers, Sanders, Farrar, Hooper, Ridley, Latimer, Cranmer, 45
Martyrs for popery, their ſufferings, 72
———, Regiſter of, in metre, 208
Mary, Queen Dowager of France, 136
Maſon, Sir Ja. 160
Mary, Dr. M. ob. 334
M'Queen, Dr. Dan. ob. 335
Memorials of Worthy Perſons, by Barkſtale, 280; liſt of perſons commemorated, 281
Memorie, Caſtel of, by Fulwood, 209
Merryman, Marmaduke, alias William Warter, 259

Metamorphoſis,

Metamorphoſis, ſtrange, of man, account of, 284; preface, 285
Mildmay, Sir Wm. Bart. ob. 430
Milles, Philip, F.R.S. ob. 430
Milton 93, 413
Miſcellanea, by Eliz. Grymeſton, 377
Moira, Lord, 306
Moir, Ja. ob. 336
Montague, Lady M. W. an excellent letter of, 300
Moore, J. H. ob. 112
———, Sir J. ob. 223
More, E. R. ob 335
Morgan, Sylvanus, his Sphere of Gentry, account of, 244
Morley and Montcagle, Ld. 405
Morris, Capt. Tho. ob. 223
Morris Corbyn, ob. 222
Morris Hervey, 204
Morritt, I. B. S. 61
Munday, A. his Brief Anſwer, 209
Murdock, Pat. D.D. F.R.S. ob. 431
Muſæus, or the Loves of Hero and Leander, 57; tranſlated by Sir R. Stapylton, *ib.*; by Marlow, 59; by Petow, *ib.*; by Ruſſell, Catcott, Theobald, Euſden, Sterling, Luck, 60; by Bally, Slade, Fawkes, Greene, Bedford, and Morritt, 61; ſpecimens, 62
Muſes, on the, by Watſon, 372
Muſgrave, Dr. S. ob. 223

N.

Naps on Parnaſſus, extract from, 341
Naſh, Tho. 102; his works, price of, 10; verſes by, 12; his Pierce Penileſſe, 10, 169, 362
———, his Addreſs to both Univerſities, 152; account of, 156
Newton, Tho. 164
Niggardize, deſcription of, 172
Nightingale, warbling her diſaſters, by M. Parker, 52
Noctis Initium, by Lodge, 372
Nogent, 26
Northampton, Parr, Marq. of, 208
Norton, Tho. 75, 76
Nottingham, Hiſtory of, 91
Nugent, 16
———, Tho. LL.D. ob. 430

O.

Obituary, Literary, 112, 223, 335, 432
Ogden, Dr. S. ob. 335
Orthographical Declaration, account of, 383
Orton, Rev. Job. ob. 112

P.

Pape, Dan. ob. 223
Paradiſe of Dainty Deviſes, extracts from, 324
Paradiſe Loſt, 401, 413
Parker, Martin, his Nightingale warbling forth her diſaſter, 52; account of him, 53
Parnaſſus, England's, extracts from, 372
Parr, Ld. 208
Parſons, Jeſuit, ſee *Doleman.*
Peterſon, Sam. 104
Pawlfreyman, Tho. 220
Peirce, Zachary, Bp. ob. 431
Peele, Geo. 167
Pemberton, Dr. ob. 430
Pennington, Lady, ob. 112
Peterſon, Rt. 215
Petowe, Hen. 59
Pierce Penileſſe, his Supplication to the Divell, extracts from, 10, 169, 362
Pikeling, Mr. 211
Pilkington, Ja. 160
Pitman, Mr. 204
Pitt, Mr. Wm. his books, 328
Phayer, Tho. 70, 162
Platt, Joſh. ob. 334
Playfair, Profeſſor, 79
Plumptree, John, Eſq. 91
Poems by Feltham, 380, 381
Poetry, modern, eſſay on, 310
Pomp, 31
Pond, Wm. ob. 222
Poore Helpe, an account of that book, 337; ſpecimens, *ib.*; 338
Popery, attack on, 36
Poſterity, on, by Storer, 375
Powell, Dr. ob. 333
Prayers, ſelect, by Palfreyman, 220
Prefatory Sonnets, v. vi.
Preſton, Dr. 339
Price, R. Eſq. epitaph on, 130
Pride, branches of, 30
Prideaux, Dr. 295
Princes, on, by T. Storer, 372
Prior, M. his Henry and Emma, 98
Purfoot's modernization of Lydgate's Life and Death of Hector, 121; Preface, 124; extract, 125
Purlilie, Earl of, his Precepts of War, by P. Betham, 67

R.

Raleigh, Sir W. 276
Randolph, Tho. D.D. ob. 111
Reading, eſſay on the pleaſures of, 299
Rebecca Bianca, ob. 224
Record, Rt. 416
Redman, J. 160
Reed, Iſaac, 99, 331
Reynardine, Shifts of, 207
Rhetorick on, by Storer, 374
Rich, Barnaby, 102
Rid, the way to be, 272
Rider, Sir Wm. 219
Ring and the Wel, a romance, 205
Riou, St. ob. 222
Robertſon, Dr. 94
———— ob. 111
Rocheſter, Ld. 411
Rochford, Ld 411
Roſcommon Ld. 411
Roſe, Dr. Wm. inſcription on, 201
Roy, Lieut. 78, 85
Roydon, Mat. 167
Riches, rank, and eaſe of heart, not favourable to mental exertion, an eſſay, 411
Ruminator. See *Contents.*
Ruſſell, Mr. 60
Rutherford, Profeſſor, ob. 430
Ryland, engraver, 329

S.

Sandby, Paul, 84
Savages, 26
Scaliger, 177, 295
Scotland, Survey of, for W. Duke of Cumberland, 77
Scott, John, ob. 112
Scott, Walter, 94, 204; his poetry, 310
Scudamore, Ld. 275
Serious Thoughts by C. W. account of, 261
Seymour family, 138
Shakſpeare, remarks on, 315
Sharpe, Miſs, 185
———, Gregory, Dr. ob. 430
Shephard's Kalender, account of, 26
Shepheard's Kalendar, 343
Shepherd's Ode, by R. Greene, 127
Simony, 4
Slade, J. 61
Smith, Charlotte, 401
———, Sir Tho. 20
Snail, of an aſſault againſt, 31
Snelling, Mr. ob. 431
Sonnets, by Digges, 318
———, prefatory, v. vi.
Southgate, Mr. epitaph on, 415
Southern, John, only 2 copies known of his Poems, 207
Spenſer, 93. 167
Spencer family, 147
Spenſer, praiſe of, 364
Stackhouſe, Wm. D.D. ob. 430
Stanley family, 139
Stanyhurſt, Rd. 163
Stapylton, Lady, 65
———, Sir Rt. 57
Sterling, Ja. 60
Stillingfleet, Benj. Eſq. 430
Stinton, Geo. D.D. ob. 111
St. Leger, Sir Anth. 70
Storer, T. 372, 374, 375
Stories, or Jeſts, ſee *Merryman.*
Strongbow, Earl of Chepſtow, 25
St. Thomas a Waterings, explanation of, 282
Stubbs, Mrs. Kath. 206
Suggeſtion, a Latin word, 4
Succeſſion to the Crown, Doleman's Conference on, 47, 132
Suffolk, houſe of, their Royal deſcent, 136
Surrey, Earl of, 411; his genius, 412
———, Ld. 70
Swift, Deane, Eſq. ob. 112
Swinney, Sidney, D.D. 112
Swinton, J. ob. 334
Sydney, 93

T.

Talbot, Mrs. Kath. her letters, 182
Tancred and Giſmunda, a tragedy, 350
Taylor, Jeremy, 93
Temple, Countеſs, ob. 335
Theobald, L. 60
Theology, on, by Storer, 373
Third Report of Commiſſioners for New Roads in Scotland, Remarks on, 77
Thomas, Mrs. ob. 221
Time gives experience, a poem, 325
Times, ſervile and mean, 404
Tollet, Geo. ob. 222
Tottie, John, D.D. ob. 431
Tracy, Viſct. 279
Trajan's head, 391
Tryon, Peter, Camden's grant of arms to, 247
Tucker, Nath D.D. ob. 112
Turberville, Geo. 162
Turneaux, Ph. D.D. ob. 112
Turner, Wm. 159
Turtle-Dove, by Fullarton, 207
Tuſſer, Tho. epitaph on, 108
Tye, etymology, and meaning of the word, 1, 174
Tythes, 4

Upcher,

U. V.

len. 266
ev. Fr. ob. 335
y of the world, 30
and Orfon, 54
rgh, Simon, 100
. 411
etters from, on the Chriſtian
, 32
, 76
rs. 184
f Chriſtians over Turks, 32
rs. ob. 112
93

W.

enl. 80
preſbyterian miniſter, 48
. Joh. ob. 334
Sir Rt. his want of literary
303, 305
Horace, 397
his Prologomena, 292
Angler, 329
cepts of, 67
n, Bp. ob. 222
—, Dr. 3, 4
Warner, Wm. 168
Warter, Wm. 259
Warwick, Mrs. Dorothy, 263
Watſon, Col. 78
———, Capt. 107
———, Tho. 100, 160, 163, 372
Weſt, Tho. ob. 222
——, James, Eſq. M.P. ob. 430
Whalley, Mrs 283
Whately, Tho. Eſq. M.P. ob. 430
Whetſtone of Wit, 416
White, H. K. 400; remarks on his excellent character, 99
Whitehead, P. ob. 333
Wild, Dr. 207
Williams, Mrs. Anne, ob. 112
Wilmot's Tragedy of Giſmonde of Salerne, 350
Wilſon, Arth. 305
Woidle, M. 391
Wolſey, Card. his character, 1, 2
Worrall, John, ob. 430
Wroth, Mr. 262
Wyat, Sir Tho. 70

Y.

Young, Dr. inſcription on, 201

END OF THE SEVENTH VOLUME.

'. Bentley, Printer,
rt, Fleet Street, London.

CENSURA LITERARIA.

VOL. V. OF THE NEW SERIES.

Singula lætus
Exquiritque auditque virûm monumenta priorum.
VIRGIL.

CENSURA LITERARIA.

CONTAINING

TITLES, ABSTRACTS,

AND

OPINIONS

OF

OLD ENGLISH BOOKS,

WITH

ORIGINAL DISQUISITIONS, ARTICLES OF BIOGRAPHY, AND OTHER LITERARY ANTIQUITIES.

By SAMUEL EGERTON BRYDGES, Esq.

VOLUME VIII.

BEING THE FIFTH OF THE NEW SERIES.

LONDON:

PRINTED BY T. BENSLEY, BOLT-COURT, FLEET STREET,

FOR LONGMAN, HURST, REES, AND ORME, PATERNOSTER-ROW, AND J. WHITE, FLEET-STREET.

1808.

DIGESTED TABLE OF CONTENTS.

POETRY.

1. Gawin Douglaſs's Virg'l, Fol. 1553 ..... Page 37
2. Ovid's Fable of Narciſſus, 4to. 1560 337
3. Sir Hugh Plat's Floures of Philoſophie, 8vo. 1572 1
4. Extracts from Paradiſe of Dainty Deviſes, 1576 151
5. C. Marlow's Ovid's Elegies, 8vo. 1598 119
6. Anſwere to a Romiſh Rime, 4to. 1602 364
7. Hutton's Follie's Anatomie, 12mo. 1619 347
8. Porday's Poems, 8vo. 1660 247
9. †Poor Robin's perambulation from Saffron-Walden to London, 1678, 4to. 421

MISCELLANEOUS.

10. Propoſitio Johannis Ruſſell, ſuppoſed to be printed by Caxton. 351
11. The XII Profites of Tribulacyon, 4to. 1530, by W. de Worde 354
12. † Hiſtoire de Perce-Foreſt, Fol. 1531 218
13. Sir T. Eliot's Caſtle of Health, 12mo. 1441 20
14. ..... Preſervative agaynſte Deth, 8vo. 1545 251
15. Tranſlation of the Epicureus of Eraſmus, 8vo. 1543 258
16. The Exhortacion againſt Death of Eraſmus, tranſlated, 8vo. 1553 256
17. J. Hall's Woorke of Chirurgerie, 4to. 1565 369
18. R. Lever's Arte of Reaſon, 8vo. 1573 341
19. Newton's Hiſtory of the Saracens, 1575, 4to 28
20. Jerome Turler's Traveller, 1575 127
21. Sanford's Mirrour of Madnes, 8vo. 1576 77
22. Certaine Matters compoſed together, 4to. 1597. Edin. 358
23. Rt. Greene's Neuer too late. Both Parts. n. d. 4to. 7
24. ..... Second Part of Do. 133
25. Liſt of Greene's Works 380
26. R. Carr's Mahumetane or Turkiſh Hiſtory, 4to. 1600 149
27. Art of Jugling by S. R. 4to. 1612 374

28. † A Treatiſe

28. † A Treatiſe named Lvcaſolace deviſed into fower bookes, 1590, 4to. ..417
29. † A ſhort and plain Dialogue concerning the unlawfulnes of playing at cards or table, or any other game, conſiſting in chance, 12mo. 418
30. † A treatiſe concerning the right vſe and ordering of Bees, 1598, 4to....419
31. † The Araignment of lewde, idle, forward, and inconſtant Women, 1615, 4to.....423
32. Manwaring's Vienna, a Novel, n. d.....33
33. Barry's Military Diſcipline, Fol. 1634.....240
34. S. Morgan's Treatiſe of Honour, 4to. 1642, MS.....235
35. ..... Gifts of Arms by Camden.....149, 266, 391
36. Wither's Letters of Advice on choice of Knights and Burgeſſes, 4to. 1641, 261
37. Lord Derby's Tract on the Proteſtant Religion, 4to. 1669.....235
38. ..... 1671.....*ib.*
39. Eſſex Champion, or Hiſtory of Sir Billy of Billericay, 4to. n. d.....225
40. Hornby's Letters on Dugdale's Errors, 8vo. 1730.....113
41. ..... Third Letter, 8vo. 1738.....*ib.*
42. Queries on the Baſia of Secundus; and the Poems of Tho. Stanley.....415
43. † Eſter hath hang'd Haman; or an anſwere to a lewd pamphlet entituled the Arraingement of Women, 4to. n. d. alſo 1807.....423

ORIGINAL PIECES.

44. The Ruminator.... No. XXXIV. A Familiar Poetical Epiſtle to a Friend expreſſive of private melancholy 82
..... XXXV. A ſimilar one to another Friend 87
..... XXXVI. On the Theological Writings of Grotius.....92
.....XXXVII. Story of an eccentric character.....180
.....XXXVIII. The ſame continued.....187
..... XXXIX. The ſame continued.....193
..... XL. The ſame continued.....322
..... XLI. The ſame continued 329
..... XLII. Complaint of a literary man 406
.....XLIII. Fragments of Poetry 409
45. Original Letter of Coryat the Traveller.....73
46. Old Poetry.....77, 178, 318, 401

47. On

47. On early Jewiſh Coins 57, 158
48. Remarks on the Third Report of the Commiſſioners for making New Roads in Scotland 40
49. On Vaccination 176
50. On a paſſage in Galatinus de Arcanis Catholicæ Veritatis 173
51. Defence of Grotius 303
52. Further Remarks in ſupport of firſt criticiſm 334
53. Reply to the Defender 395
54. Addreſs to Time 413

EXTRACTS, LISTS, &c.

55. Extracts from Mrs. Carter's Letters 197
56 Lord Mansfield's Speech on the Douglas Cauſe 97
57. Preſident Dundas's Speech on Do 271
58. Epitaph on Charles Yorke 211
59. Report of Sales of Books, No. III. 212
60. Literary Intelligence 210
61. Supplement to Liſts of Literary Deaths 109, 221
62. Literary Obituary 111, 223, 336, 424

N. B. Those with this mark † are in the Bibliographical Catalogue.

PREFACE.

WHOEVER shall hereafter look into these volumes, and I trust there will be many who will be tempted to turn to them, will find a storehouse of recondite materials, which surely will not be denied to be very useful to the rational antiquary. The progress of language is the progress of the human mind; manners, sentiment, genius, and learning, are all intimately and inseparably connected with it. Narrow indeed is the intellect of him, whose knowledge and taste are confined to the productions of a single age.

It is unnecessary to dwell on the causes why books, which are in many points of view curious and valuable, become obsolete, forgotten, and difficult of access. That, which in the period immediately succeeding its own is of little interest or use, obtains, in the lapse of time, new attractions by the contrast which it exhibits to the present; but, in the intervening period of its depression and neglect, its copies have been wasted and destroyed. Some diligence and labour, some

generous attention to unprofitable studies, some touch of that praise-worthy and elevated trait of our nature, which aspires to "make the past predominate over the present," must be admitted by the man of liberal thought to characterize those who exert themselves to search out and revive what yet remains under the obscurity of age. The task is often forbidding; it is exposed to the ridicule of the ignorant and the light; the scoff of the jester, and the provoking laugh of the fool.

A rich black-letter library is what very few either can afford the expence, or enjoy the opportunity, of procuring. Some moderate substitute is wanted, and ought to accompany every tolerable collection. Time has proved the high value of the *Harleian Miscellany*, and the *Somers Tracts*, both which, it is much to the credit of the present day, that it has encouraged the undertaking to reprint; and it is still more creditable that the editorship has fallen into the hands of two authors the best qualified to do them justice.*

The plan of this work is different; but not, I trust, less useful. It would be impossible to reprint the whole of every thing; and of many volumes, the title-page,

* Mr. PARK and Mr. WALTER SCOTT.

a short

a short notice of the contents, and an extract, are all that are required. In making these selections the attempt to satisfy all tastes would be hopeless. A work of this kind is no more to be read right onward than a dictionary. A portion too, must always be intended to form a store for future reference, as the occasion may demand. New tracks of inquiry and new questions may make that very interesting, which seems at present to lie inert and barren.

There are those who expect that an account should be given of no books, but of those of the most extreme rarity. Such a plan is neither practicable, nor if practicable is it to be desired. Who is qualified for such an undertaking? And, if one could be found, who, that has a mind enlarged by a love of literature for its own sake, and that is therefore fitted for the general purposes of literary production, could thus limit his curiosity and his talents? And as to the use, I must confess, that, though I cannot admit a *certain degree* of rarity in old books to be, in many cases, a proof of their little worth, yet *extreme* rarity is very generally a presumption of want of merit.

Let us consider to whom such a plan would be acceptable! Not to the possessors of the originals; for they, like misers, wish to keep their treasure to themselves!

selves! Not to those to whom books, more valuable, though of more frequent occurrence, are rare! It must be acceptable then to those only, who possess the books of common rarity; and even of them it may be doubted, whether it will not rather excite the envy than the gratification!

It is so easy to find fault, and he who possesses a trifling superiority in one particular, is so apt to forget the variety of qualifications and opportunities which are requisite to the execution of a work, as well as to secure a reception from various tastes, that were we to listen to the passing topics of censure, we should suppose in general that publications were carried on by the very people most unqualified for such undertakings. But the difference between speculation and performance is well known to be wide indeed! It is neither an amply-stored library; nor a knowledge of title-pages; nor an eye microscopic into the errors of the press; nor a memory exact in dates; nor a ready acquaintance with the price of rare books in the sale-rooms of the day; any one of which may enable a man to detect some oversights in a work of this kind: it is no one of these that ought to entitle a critic to censure a publication too severely, till the censurer proves his superiority by the production of a better. Were it improper for any one to presume to appear as an author before

before the public, unless he could unite in himself perfect preeminence of skill in writing, learning, and genius, the press would be without employ, and readers without new books to feed a liberal curiosity!

Nothing is more contemptible or more repressive than the narrow views of literature, which are too frequently entertained. It is not one plan of pursuit; one mode of exercising the understanding or the fancy; one mode of combining the materials of learning; one style of composition, or one sort of illustration, that engrosses all excellence or use. There are a thousand lights in which the same subjects may be contemplated; a thousand ways of operating on the same materials. Never can be minds too varied or too numerous to be employed on them with effect. There is employment for all; and advantage in the due application to them of all! The multiplication of any but immoral books is not an evil; it is the complaint of prejudice or interest or envy or ignorance and folly! It is a tax on no one. Who is bound to buy, if he can find neither instruction nor amusement in a work?

In the volume now offered complete to the public, there are accounts of several old works, which are both scarce, and possess considerable intrinsic merit. All the tracts of Robert Greene are deserving of notice,

and

and afford matter either amusing in point of genius; or curious from the characters of his time, which they exhibit. Early translations of the classic poets must always be attractive. The works of Sir Thomas Eliot will always be esteemed for their sterling qualities. The genius of Gawen Douglas cannot be too often brought into notice. The scarce volumes of Plat, Howell, Sanford, Hutton, Carr, and Mainwaringe, will gratify the researcher into the rarer recesses of our forgotten treasures of poetry.

I may speak of these communications with the praise for diligent and successful investigation which they deserve; for the merit belongs not to the Editor but to his Correspondents. It is indeed to his Correspondents that almost the whole of the antiquarian part of the present volume is due. The articles themselves speak, how much he owes to the generous zeal and unremitted labours of Mr. HASLEWOOD, whose ardour never abates, and whose opportunity from his residence in London, his acquaintance with the contents of sale-rooms, and his familiarity and constant communication with other collectors, has enabled him to preserve notices of some of the most curious books which the present liberal rage for possessing the works of our early printers has drawn forth. To his old and kind friend Mr. PARK, he owes, even amidst

his

his own great and important occupations, much on which his readers will not be backward in setting its true value. To Mr. MARKLAND he is also indebted for three or four curious communications.

There is another department, on which I can only make my acknowledgments with the diffidence and respect due to the very deep, extensive, and able scholar, by whom it has been filled. To the Correspondent, who affixes the signature of *S.* to his profound disquisitions, and by whose constant letters I consider my pages to be particularly honoured, I feel a difficulty to speak in terms which shall shew my sense of the obligation, without offending him by the appearance of indelicate praise.

While I thus express my thanks, it would indeed be strange, were I to withhold all hints of the kindness with which I have been aided by one, whose intimate friendship would shrink from my mention of his name on this occasion. But his talents and acquirements are too high to have their credit increased by my commendations.

As to the modern part of this volume, it is not necessary at this time to justify its introduction. It formed a regular part in the Prospectus of the New Series

Series of this Work; and the Preface of the First Volume will prove that it was proposed, as an occasional diversity in the former Series. How it has been executed my readers must judge. I am principally responsible for the papers of the *Ruminator*. They are such, as, on looking back on them, I feel no shame for. Better they might easily be: but I trust they will not be found totally deficient either in powers of thinking, sentiment, or language. If they are too serious, I have no hesitation to confess that gravity is the natural character of my mind, and has been increased and unalterably confirmed by the accidental circumstances of my life.

SAMUEL EGERTON BRYDGES.

Denton, Aug. 23, 1808.

CENSURA LITERARIA.

NUMBER XXIX.

[Being Number XVII. of the New Series.]

ART. I. *The Floures of Philosophie, with the Pleasures of Poetrie annexed to them, aswel plesant to be read as profitable to be folowed of all men.*

"Otium sine literis mors est, et vivi hominis sepultura."
SENECA.

Printed at London by Henrie Bynneman and Frauncis Coldocke. Anno 1572. *Small* 8vo.

THESE philosophical flowers appear to have been gathered from the ethic pages of the Corduban sage, and are inscribed to Anne, Countess of Warwick, by the translator, Hugh Plat, of Lincoln's Inn, who published "Manuale sententias aliquot divinas et morales complectens," in 1584; "The Jewell House of Art and Nature," in 1594; and "Sundrie New and Artificiall remedies against Fortune," in 1596.* The

* In 1592 was licensed to R. Field "A brief Apologie of certen newe invencions, compiled by H. Plot;" *Hugh Plat* most probably; for Plot and Plat bear the same signification. Plat's Paradise of Flora, Garden of Eden, &c. with an account of the author, are introduced in CENSURA, II. p. 216.

present publication does not occur in Herbert, nor in any catalogue of English books I have observed: but, according to the booksellers' phrase, the title is a *taking* one; and so the author seems to have thought by his dilatations upon it in the epistle dedicatory and preface.

"I do heere offer unto your Ladyship (says the Dedicator) a small handfull or two of loose flowres, to be disposed at your discretion either in garlands to weare on your head, or els in nosegaies to beare in brest aboute you. I knowe they will be more sweete for smell than seemelie for sighte, and more holesome for the harte than pleasaunte for the bodie; and yet they are suche as our bodies neede not be ashamed of, seeing our soules are so glad to receive them. Yea, thus much I dare promise for them, and will stand to the triall though envie do gainsay, that if the finest flowrs and most holsome herbs that the goodly gardens of Semiramis did bring forth in Babylon, were compared with these flowres which are here to be gathered, they would soon lose their name, and be accounted the most vile and abjecte weeds that ever the earthe did foster. Wherefore, as they were once most carefully planted in Rome by Seneca; so nowe I with some paines have removed them here to Englande; where I do not doubte but that these sweete slips being deepely set in the frutefull soile of your noble harte, will soone take roote and bring foorth frute in great abundaunce, &c."

His Preface, or address to the reader, opens thus:

"I, PLAT, at length a pleasaunte plotte
of fragrant flours have found,
Wherein the sweet carnations
with roses do abounde.

Here

Here springs the goodly gelofers,*
some white, some redde in showe;
Here prettie pinkes with jagged leaves
on rugged rootes do growe.
The John so sweete in shewe and smell,
distincte by colours twaine,
Aboute the borders of their beds
in seemelie sighte remaine.
Such vertue have my marigoldes,
within their stalcks enrolde,
That Phœbus with his burning beames
cannot their leaves unfolde.
The double daisies all in ranckes
aboute my garden goe,
With comelie course of camamile
that spreadeth to and fro," &c.

To this Preface is subjoined a "Table of the Flowers of Philosophie," on four pages. The Flowers themselves then follow on 76 pages, and comprise 883 short sentences. To these succeed "The Pleasures of Poetrie," on about 156 pages: but the unique copy before me is not quite perfect. These poetic scantlings bear the following titles:

1. "Agaynst those which wil do nothing themselves, and yet envy at other men's doings.
2. The song of Arion the musician, whome a dolphin did save from drowning.
3. The pitifull complaynt of Arion, before he was thrown over boord.
4. The song of Dædalus and his sonne Icarus.
5. How every Vice doth creepe in, under the name and shewe of a Vertue.

* Gilliflowers.

 6. A merrie

6. A merrie tale of Master Mendax and his friende Credulus.
7. A generall discourse uppon Covetousnesse.
8. A comparison betwixt the Ape and the Flatterer.
9. He is never happie that never suffred adversitie to set out his happinesse withall.
10. To a covetous man that had his house robbed.
11. Of two gentlemen which by racking of their rents had destroyed a whole towne.
12. It is not God but we ourselves that seeke the eversion of our owne countrey.
13. That man's life is full of misery.
14. A proofe of the contrary parte.
15. A comforte to one that was blynde.
16. Of a gentleman that was slayne in Scotlande.
17. A merie dialogue betwixte John and Jone, striving who shall were the breeches."

The antiquated cast of this merriment may be gathered from two as well as ten stanzas, of which the dialogue consists.

"*Jone.*

" By Gisse I thinke I was accurst
to match with such a man:
What one could see his Wife go thus,
as this my Husbande can?
I moyle, I toile, and cannot get
a new cote for my paynes;
By mighte nor righte he will not spare
a pennie of his gaines.
I will no more dresse supper, therefore,
the wretche shall tend to the rost,
I will make him kisse postes, if he be not hostis,
and suffer me to be host."

"*John.*

"*John.*

"Why, Jone, I pray thee be contente,
if oughte I have offended,
I will become a better man
and all shall be amended:
But haste maks waste, thou knowst thy selfe,
and therefore waite my leisure,
And, Wife, thy life to my poore state
shall wante no honest pleasure.
But see that my meate thou dresse me to eate,
or els I will not love thee,
And if thou wilte weare thy Husband's gere,
then shalte thou be above me."

18. "A dossen of points sente by a Gentlewoman to hir Lover for a New Yeares Gifte."

These *points* are nothing less than moral saws, concise as the distichs of Cato, and unpoetic enough to hang up in a country-hall by the side of King Charles's "Royal Rules."

"These points, in number twelve,
Did shew themselves to be;
The sense wherof by poet's skill
I will declare to thee.

1. With meate before thee set,
Suffice but nature's scante.
2. Be sure thy tongue at table time
No sober talke do want.
3. Let worde, let thought and deede,
In honest wise agree;
4. And loke that poore, in time of neede,
Thy helping hand may see.
5. When foes invade the realme,
Then shew thy might and strength.

6. Tel truth in place where thou dost come,
For falshood failes at length.
7. Be fast and firme to friende,
As thou wouldst him to be.
8. Be shamefast there, where shamefull deeds
Be offred unto thee.
9. Weare not such costly clothes
As are not for thy state.
10. Heare eache man's cause, as though he were
In wealth thine equall mate.
11. In place thy manners shewe
In right and comely wise.
12. From thee let peace and quietnesse
And wars from others rise.
With these twelve vertuous points
See thou do tye thee rounde;
And like and love this simple gift
Till better may be founde."

19. "In commendation of Patience."

This being the shortest poem in the work, it may constitute a closing specimen, as it will furnish the least laborious trial of the virtue here commended.

"For eache mischaunce and hurtefull hap
that Fortune seekes to sende,
A comforte and a remedie
dame Patience stil doth lende.
She feeles no force of flashing flames,
nor stroke of boistrous blow;
She cares not for the thunderbolts
which mightie Jove doth throwe.
She bids thee still to wish the best,
and thinke on hardie haps;
But chaunce what may, she never cares
for Fortune's cruell claps."

20. "To

20. "To E. W. in praise of hir marriage, with certaine precepts of Matrimonie.
21. A defence of schollers' pastimes in riding abroade at Christmas times.
22. A promise of faithfull friendship to his friende.
23. A comforte or consolation to one that had buried his wife.
24. How necessarie the intermission of studie is for scholers.
25. The conquering Lover."

A *L'Envoy* of the author concerning his book seems to conclude it, but is incomplete. Enough has been given to prove, that the poet did not attain to "a *plat* of rising ground" in the territory of Parnassus.

T. P.

ART. II. *Greenes neuer too late. Both partes. Sent to all youthfull Gentlemen, deciphering in a true English Historie, those particular vanities, that with their Frostie vapours nip the blossomes of euery braine, from attaining to his intended perfection. As pleasant as profitable, being a right Pumice stone, apt to race out idlenesse with delight, and folly with admonition. By Robert Greene, In artibus Magister. Omne tulit punctum. London:* [title imperfect; printed by Smethwicke) *4to. b. l. Sig. Q.*

By the Dedication "To the Right Worshipfull, Tho. Barnaby, Esquire: Robert Greene wisheth increase of all honourable vertues," concluding a short

prose address, "Your Worship's humbly to command, Robert Greene."

"To the Gentlemen Readers. Such (Gentlemen) as had their eares fild with the harmony of Orpheus harpe, could not abide the harsh musicke of Hiparchion's pipe, yet the Thessalians would allow the poore fidler licence to frolicke it among shepheards. Though no pictures would go for current with Alexander, but such as past through Apelles pensil, yet poore men had their houses shadowed with Phidias coarse colours. Ennius was called a poet as well as Virgil, and Vulcan with his poltfoot friskt with Venus as well as Mars.

"Gentlemen, if I presume to present you, as hitherto I haue done, with friuolous toies: yet for that I stretch my strings as I can, if you praise me not with Orpheus, hisse me not out with Hiparchion: if I paint not with Apelles, yet scrape not out my shadowes with disgrace: if I stirre my stumps with Vulcan, though it be lamely done, yet it is a dance: so, if my *Nunquam sera* please not, yet I pray you passe it once with patience, and say, tis a booke. So hoping I shal find you as euer I haue done, I end, Rob. Greene."

"A Madrigall to Wanton Louers," four six-line stanzas, signed "Ralph Sidney," and three stanzas, same measure, with signature "Rich. Hake, Gent."

The story is given as related by one resident "in Bergamo, not farre distant from Venice," who overhearing the soliloquies of a weary pilgrim enters into conversation with him, and after obtaining his description of France, Lyons, and Germany, invites him home, and also obtains a relation of Francesco (the pilgrim's) history. His narrative commences with the time he "had cut from *Douer* to *Calice*." He describes

scribes "the women in France generally, as concerning the exterior lineaments of their outward perfection, are beautifull, as being westernly seated near great Brittanie, where nature sits and hatcheth beauteous paramours: yet although *natura naturans* hath shewed her cunning in their portraitures, as women that thinke nothing perfect that arte hath not polished, that [they] haue drugges of Alexandria, minerals of Ægypt, waters from Tharsus, paintings from Spaine, and what to doe forsooth? To make them more beautifull then vertuous, and more pleasing in the eyes of men, then delightfull in the sight of God." In Germany he found "Venus of no great account, yet shee had there a temple, and though they did not beautify it with jewels, they plainely powred forth such orisons, as did bewray, though they could not court it as the French did with art, yet their lust was not lesse, nor their liues more honest." Of the other sex "the French gentlemen are amorous, as soone perswaded by the beauty of their mistris, to make a brawle, as for the maintenance of religion, to enter armes; their eyes are like Salamander-stones, that fire at the sight of euery flame; their hearts as queasie as the minerals of Ætna, that burne at the heate of the sun, and are quencht with the puffe of euery winde. They count it courtlike, to spend their youth in courting of ladies, and their age in repenting of sinnes yet more forward in the one than deuout in the other." While "in their armes they be hardy souldiers, and resolute." Germany was a colder clime, "the people high-minded, and fuller of words then of courtesie, giuen more to drinke, then to deuotion, and yet sundry places stuffed with schismes and heresies, as people that delight to be factious. There might

might you see their interior vanities more then their outward apparell did import, and oft times their vaunts more then their manhood."

The Palmer's tale is fixed at a very early period of the English history, and commences with the following description of himself—" In those daies when Palmerin raigned king of great Britaine, famoused for his deedes of chiualrie, there dwelled in the citie of *Caerbrancke*, a gentleman, of an ancient house, called Francesco, a man, whose parentage, though it were worshipfull, yet it was not endued with much wealth: insomuch that his learning was better then his reuenewes, and his wit more beneficial then his substance. This Segnior Francesco, desirous to bend the course of his compasse to some peaceable porte, spred no more cloth in the wind then might make easie saile, lest hoysting vp too suddenly aboue the maine-yard some sudden gust might make him founder in the deepe. Though he were yong, yet he was not rash with Icarus, to soare into the skie, but to cry out with old Dedalus, *Medium tene tutissimum*; treading his shoe without any slippe. He was so generally loued of the cittizens, that the richest marchant, or grauest burghmaster would not refuse to grant him his daughter in marriage, hoping more of his insuing fortunes, then of his present substance. At last casting his eie on a gentleman's daughter that dwelt not far from Caerbranck, he fell in loue and prosecuted his sute with such affable courtesie, as the maide considering the vertue and wit of the man, was content to set vp her rest with him, so that her father's consent might bee at the knitting vp of the match."

As usual the father refuses his consent, for " her dowrie

wrie required a greater feofment then Francesco's
d were able to afford;" the daughter confined to
: house, and at bed time her clothes locked up "that
nightly feare of her escape might hinder his bro-
a slumbers." Stratagem succeeds; Isabel half
ked obtains her liberty and joins her waiting lover,
en "as fast as horse would pace away, they post
vards a towne in the said country of Brittaine called
ncastrum." On returning from church they are
:t by the enraged father, who succeeds in sending the
degroom to prison, for a while, on a charge of
ony.

The following interesting scene of domestic prudence
d felicity must wake pity and regret, that he, who
ld succeed so well in the pourtraying it, did not
ficiently covet the happiness if realized to continue
: enjoyment.

"Francesco was set at libertie, and hee and Isabel
ntly together taking themselves to a little cottage,
gan to be as Ciceronicall as they were amorous;
th their hands thrift coueting to satisfy their hearts
rst, and to be as diligent in labours, as they were
ectionate in loues; so that the parish wherin they
ed, so affected them for the course of their life, that
ey were counted the very mirrors of a democraticall
:thode; for he being a scholer, and nurst vp in the
iuersities, resolued rather to liue by his wit, then any
y to be pinched with want, thinking this old sen-
ıce to be true, *the wishers and woulders were never
od house-holders*; therfore he applied himselfe in
ıching of a schoole, where, by his industry, hee had
t onely great fauour, but gate wealthe to withstand
tune. Isabel, that shee might seeme no lesse profi-

table,

table, then her husband carefull, fell to her needle, and with her worke sought to preuent the iniurie of necessitie. Thus they laboured to maintain their loues, being as busie as bees, and as true as turtles, as desirous to satisfie the world with their desert, as to feede the humours of their owne desires. Liuing thus in a league of vnited vertues, out of this mutuall concord of conformed perfection, they had a sonne answerable to their owne proportion, which did increase their amitie, so as the sight of their young infant was a double ratifying of their affection. Fortune and loue thus ioyning in league, to make these parties to forget the stormes, that had nipped the blossoms of their former yeres, addicted to the content of their loues this conclusion of blisse."

Five years having elapsed, possessing the delights that ever spring from content and industry, they at length become reconciled to the father and "counted this smile of fortune able to countervaile all the contrary stormes, that the aduerse planets had inflicted vpon them.

"Seated thus, as they thought, so surely, as no sinister chance, or dismall influence might remoue, shee that is constant in nothing but inconstancy, beganne in fair skie to produce a tempest thus.

"It so chanced, that Francesco had necessarie businesse to dispatch at the chiefe citie of that iland, called *Troynouant*; thither with the leaue of his father, and farewell to his wife, he departed, after they were married seuen yeeres: where, after he was arriued, knowing that he should make his abode there for the space of some nine weekes, hee sold his horse, and hired him a chamber, earnestly endeuouring to make speedie

peedie dispatch of his affaires, that hee might the ooner enioy the sight of his desired Isabel; for did he ee any woman beautifull, he viewed her with a sigh, hinking how farre his wife did surpasse her in excelence; were the modesty of any woman well noted by ier qualities, it grieued him he was not at home with iis Isabel, who did excell them in all virtues."

Unfortunately a young gentlewoman living opposite " fixed her eyes vpon him with such cunning and artiiciall glaunces as she shewed in them a chaste disdaine, ind yet a modest desire," and " curtizans of Troyiouant, are far superiour in artificiall allurement to hem of all the world; for although they haue not the painting of Italie, nor the charmes of France, nor the jewels of Spaine, yet they haue in their eyes adamants, that will draw youth as the jeat the straw, or y^e. sight of the panther the ermly; their looks are like lures that will reclaime, and like Cyrce's apparitions, that can represent them in al motions: they containe modestie, mirth, chastity, wantonnes, and what not.—This curtizan, seeing this country Francesco was no other than a meere nouice, and that so newly, that to vse the old prouerbe, hee had scarce seene the lions; she thought to intrap him, and so arrest him with her amorous glances, that she should wring him by the purse; wherupon euery day she wold stand out at her casement, and there discouer her beauties."

Francesco " who was like the flie that delighted in the flame," first yields to his poetical fury in a canzone, and at leisure time interchanged amorous glances, convinced his affections were too surely grounded on the virtues of Isabel to suffer any diminution from the fascinations of the curtizan Infida. After these imprudent

scofft at his wiues letter," and "three yeares securely slumbred in the sweetness of their pleasures," when, "as euery storme hath his calme, and the greatest spring-tide the deadest ebbe, so fared it with Francesco; for so long went the pot to the water, that at last it came broken home, and so long put he his hand into his purse, that at last the empty bottome returned him a writ of *Non est inuentus*; for well might the diuell daunce there, for euer a crosse there was to keepe him backe."—Infida "made inquirie into his estate, what liuings hee had, what lands to sel, how they were, either tied by statute, or intailed. At last, through her secret and subtile inquisition, she founde that al his corne was on the floore, that his sheep were clipt, and the wool sold: to be short, that what he had by his wife, could neither bee sold nor morgaged, and what he had of his owne, was spent vpon her, that nothing was left for him to liue vpon but his wits. This newes was such a cooling card"—they parted. His ruminations at night conclude "thou hast sinned, yet despaire not, though thou art anathema, yet prooue not an atheist; the mercy of God is aboue all his works, and repentance is a precious balme. Home to thy wife, to the wife of thy youth, Francesco, to Isabel, who with her patience will couer all thy follies; remember this, man, *Nunquam sera est ad bonos mores via.*"

Francesco with very griefe fel in a slumber: the Palmer being weary craves till the morrow to finish his discourse, and the author ends his first part; "therefore, as soone as it may be, gentlemen, looke for Francescoe's further fortunes, and after my Farewell to Follies, and then adue to amorous pamphlets. Finis."

The

The general rest yields a fit opportunity to defer to the next Number the remainder of this narrative.

[*To be continued.*]

Conduit street. J. H.

ART. III. *The Mirrour of Madnes: or a Paradoxe, maintayning Madnes to be most excellent. Done out of French into English by Ja. San. Gent. Imprinted at London in Fleete streate, neare to S. Dunstone's Church by Tho. Marshe. Anno* 1576. *Sm.* 8*vo.*

Ja. San. was, in all probability, James Sanford, the publisher of several other works, and prefixer of the following lines to the present.

" From foraine realme this treatise small
transported came
To Englishe coaste, in Frenche attire;
still flitting Fame
Doth blowe abroade thinges once disclosde,
in every lande,
In written woordes, which aie in bookes
shall firmelye stand.
Reprove me not, though Fame by me
enlargement take:
This trifling toy, this mery jeste,
for solace sake
Compiled was in foraine speache.
I pardon crave,
If any bee whom I herein
offended have:
For, cynicke like, the authoure here
with skoffes doth barke

At men's madde deedes, which vainely bent
no reason marke.
Wherefore in earnest some wil take
that which in jeste
It meant of me; in doing so
they do not best.
Receave and reade with merie cheare
(good reader) this:
With reason's rule amend, if ought
be done amisse.
Tutto per il Meglio."

This Mirror of Madness is somewhat similar in its design to the praise of Folly by Erasmus, and the author appears a condisciple in the same school of philosophy when he declares—*Stultitiam simulare loco prudentia summa est.* From Horace, indeed, we derive a similar instruction—

"*Misce stultitiam consiliis brevem.*"

For a specimen of the book I transcribe the creed of an Epicure, as it acquaints us with the articles of luxury in former times, in viands, dress, and furniture.

"Fyrste, I beleeve a cuppe of wyne is wonderfull good: then I beleeve, that custarde, tarte, and marchepane; that minsed pyes of the best sorte, that venerie and venison, that quaile, fesaunte, patriche and plover, with other suche daintie wildefowle; that orenges in sirupe and sirupes of all sortes; that comfittes, biskets, and carrawayes, that jelies of all coloure, that succettes, marmalades, and greene ginger, and brieflye what soever delighteth mouth and throte, especially is to be regarded.—Thyrdly, I beleeve that fine apparell uppon the whiche moste coste may be bestowed, even

to

to the higheste bravery; to glitter in silkes and velvets, and to smell sweete of the donge of a muske cat, to have the cappe full of agglets and the bush of fethers in the toppe, brave and Bullaine lyke, the chayne of golde five tymes double aboute the necke, and thereat a pendant tablet, and everye finger besette with three or foure rynges, beside the great sygnet upon the thombe, and a paire of gorgious and perfumed gloves therupon; lastly, a great trowpe and trayne of men, and my horse trymly trapped, wyth velvet imbrodred set wyth golden studdes, and whatsoever appertayneth or maketh to pompous state and princely port, that singularly is to be holden precious. Fourthlye, I beleeve that to have my house richelye dyght and hanged, according to my state and condition, and in all partes furnished after the beste manner; my chaumbers (I saye) parloures, and other such romes, hanged wyth clothe of tyssue, arrace, and goolde; my cupbordes heades set oute and adorned after the richest, costlieste, and most gloryous maner, wyth one cuppe cocke height upon an other, beside the greate basen and ewer both of silver and golde; filled at convenient tymes with sweete and pleasaunt waters, wherewith my delicate handes may be washed, my heade recreated, and my nose refreshed," &c.

It appears that Mary, Queen of Scots, while a prisoner at Tutbury castle, accustomed herself to a *wine-bath*, which preposterous luxury put her keeper, Lord Shrewsbury, to a greater expense than he professed he could afford. See Lodge's valuable *Illustrations of British History, II.* 28.

T. P.

ART. IV. *The Castell of Helth, corrected and in some places augmented, by the first author therof, Syr Thomas Elyot, knight, the yere of our lorde* 1541. Colophon. *Imprinted at London in Flete strete, in the house late Thomas Berthelettes. Cum priuilegio ad imprimendum solum.* 12mo. *b. l.*

The erudition of Sir Thomas Elyot has obtained him universal notice and celebration as a grammarian, poet, rhetorician, philosopher, physician, cosmographer and historian. His works were in the highest estimation, and the majority of them passed through many editions. The Castle of Health appears to have been the foundation of his character as a physician, which was first printed in 1534, again 1539, 1541, 1547, 1561, 1572, 1576, 1580, 1595,* and it is probable there were two editions without date.

At the back of the title begins "The Proheme of Syr Thomas Elyot, knight, into his booke called the Castell of Helth." In this the author defends the principle of his work.

"Sens this noble writer [Galen] foũd that lack in his time, whan there flourished in sundry countreis a great multitude of men excellent in al kindes of lernyng, as it yet doth appere by some of their workes, why should I be greeued with reproches, wherwith some of my countrey do recõpence me for my labours taken without hope of tẽporall rewarde, only for the feruent affection, which I haue euer borne toward the

* The edition of 1572 is in the enumeration of Bankenhout; 1595 was printed in quarto by the Widdow Orwin as "now newlie perused;" the others are noticed by Herbert.

publike

publike weale of my countrey? A worthy matter, saieth one, Sir Thomas Elyot is become a physicion, and writeth in phisicke, whiche besemeth not a knight; he mought haue been much better occupied. Truely if thei wyll call him a phisicion, whiche is studious aboute the weale of his countrey, I witsaufe they so name me, for duryng my life, I will in that affection alway continue. And why, I praye you, shoulde men haue in disdaine or small reputacio the science of phisicke? which beyng well vnderstande, truely experienced, and discretely ordred, doth conserue helth, without the which all pleasures bee peinefull, richesse vnprofitable, company annoyance, strength turned to feblenesse, beauty to lothsomnesse, sences are dispersed, eloquence interrupted, remembrance confounded, whiche hathe ben considered of wise men, not onely of the priuate estate, but also of empefours, kings, and other greate princes, who for the vniuersall necessitee and incomparable vtilitee, whiche they perceiued to be in that science of phisicke, they did not only aduance and honour it with speciall priuiledges, but also diuers and many of them were therin right studious." [The author then enumerates several royal characters, who made physic their study; and some that have given names to various simples, and noticing writers upon the same subject, proceeds] "This well considered, I take it for no shame to studie that science, or to set foorth any bookes of the same, beyng therto prouoked by the moste noble and vertuous exaumple of my moste noble maister kyng Henrie the viii. whose helth I hertily pray God as long to preserue, as God hath constitute man's life to continue, for his highnesse hath not disdained to be the chiefe author

and setter foorth of an Introduction into grammer, for the children of his louyng subiectes, wherby, hauynge good maysters, thei shall most easily and in short time apprehend the vnderstandyng and forme of speakyng of true and eloquent latine. O royall hert full of very nobilitee! O noble breast, settynge foorth vertuous doctrine, and laudable studie! But yet one thing much greeueth me, that notwithstandyng I haue euer honoured, and specially favoured the reuerend colledge of approued physicions, yet some of them heryng me spoken of, haue saied in derision, that although I were pretily seen in histories, yet beyng not lerned in phisicke, I haue put in my booke diuers errours, in presumynge to write of herbes and medicines."

[A catalogue of authors that had been perused are given, and that although he had not been at Mountpellier, Padua, or Salern, he had taken no little profit concerning his own health]. "If phisicions be angry, that I haue written phisicke in englishe, let them remember that the grekes wrate in greke; the Romains in latin; Anicenna and the other in Arabike, which were their owne proper and maternall tongues. And if thei had been as muche attached with enuie and couetise, as some nowe seeme to be, thei would haue deuised some particuler language, with a strange cypher or forme of letters, wherin thei would haue written their science, whiche language or letters no manne should haue knowen that had not professed and practised phisicke; but those, although they were Paynims and Jewes, yet in this part of charitee, they farre surmounted vs christians, that they would not haue so necessarie a knowlege as phisicke is, to be hidde from them, whiche would be studious about it.

"Finally,

"Finally, God is my iudge, I write neyther for glorie, rewarde, nor promocion; only I desire men to deme well mine intent, sens I dare assure them, that all that I haue written in this booke, I haue gathered of most principall writers in phisicke. Whiche beyng thoroughly studied and wel remembred, shall be profitable (I doubt not) vnto the reader, and nothyng noyous to honest phisicions, that dooe measure theyr studie, with moderate liuyng and christen charitee."

The work is divided into four books, upon the constitution, food, passions, remedies, &c. &c. From the following chapter upon exercise had a limner made sketches of the attitudes, some of the subjects would appear to be undergoing a torture or punishment, or the fooleries of a juggler, rather than pastimes, and following the admonitory precepts of a disciple of Galen.

"The diuersitees of exercises.—The qualitee of exercise, is the diuersitee therof, for asmuch as therin be many differences in mouyng, and also some exercise moueth more one parte of the bodie, some an other. In difference of mouynge some is slowe or soft, some is swift or faste, some is strong or violent, some be mixte with strengthe and swiftnesse. Strong or violent exercises bee these, deluyng (specially in tough clay and heui) bearyng or susteinyng of heauy burdeins, climmyng or walkyng against a steepe vpright hyll, holdyng a rope, and climmyng vp therby, hangeyng by the hands on any thyng aboue a man's reache, that his feete touche not the ground: standyng and holdyng vp, or spreadyng the armes, with the handes faste cloased and abidynge so a longe time. Also to holde the armes stedfast, causyng an other manne, to assaye,

to pull them out, and notwithstandyng he kepeth his arme stedfast, inforcynge therevnto the synewes and muscules. Wrastlyng also with the armes and legges, if the persons be equall in strength, it dooeth exercise the one and the other: if the one be stronger than is to the weaker a more violent exercise. All these kyndes of exercises, and other lyke them do augment strength, and therefore they serue only for younge men whiche be inclined, or be apt to the warres. Swifte exercise without violence is, rennyng, plaiyng with weapons, tenise or throwyng of the ball, trottyng a space of grounde forwarde and backeward, goeyng on the toes and holdynge vp the handes. Also stirryng vp and downe his armes, without plummettes. Vehement exercise is compounde of violent exercise and swyfte, whan they are ioyned togethe at one tyme, as daunsyng of galyardes, throwyng of the ball and rennyng after it;—foote ball play may be in the numbre therof, throwyng of the longe darte, and continewynge it many times; rennynge in harneyse, and other like. The moderate exercise is longe walkynge or goeng a iourney. The partes of the bodie haue sondrie exercises appropried vnto them, as rennyng and goeynge is the most propre for the legges. Mouynge of the armes vp and downe, of stretchynge theim out and plaiyng with weapons, serueth moste for the armes and shoulders, stowpyng and risyng oftentymes, or liftynge greate weightes, takyng vp plummettes or other lyke poyses on the endes of staues, and in likewyse, liftynge vp in euery hande a speare or morispike by the endes, specially crossyng the handes, and to laye theim downe againe in their places: these dooe exercise the backe and loynes. Of the bulke and lunges the propre exercyse

cyse is meenynge of the breath in syngeing or cryynge. The entrayles, whiche be vnderneath the myddreffe, be exercised by blowyng, either by constrainte or plaiynge on shaulmes or sackbottes, or other like instrumentes, which doo require much wynde. The muscules are best exercised with holdynge of the breathe in a longe time, so that he, whiche dooeth exercise, hath well digested his meate, and is not troubled with much wynde in his bodie. Finally, lowde readyng, counterfayt battayle, tenyse, or throwyng the ball, renynge, walkyng, adde to shootynge: which in mine opinion exceede all the other, dooe exercise the bodie commodiously. Alway remember, that the ende of violent exercise is difficultie in fetchyng of the breath. Of moderate exercise, alteracion of breathe onley, or the beginnyng of sweate. Moreouer in winter, rennynge and wrastelyng is conuenient. In sommer wrastelyng a littell, but not renyng. In very colde weather muche walkynge, in hotte weather, reste is more expedient. They whiche seeme to haue moyste bodies, and lyue in idelnesse, they haue neede of violente exercise. They whiche are leane and cholerike, muste walke softlie, and exercyse theyra selfe very temperately. The plummettes called of Galene alteres, whiche are nowe much vsed with great men, beyng of equall weight, and accordyng to the strength of him that exerciseth, are very good to be vsed fastynge, a littell before breakefaste or dyner, holdyng in euery hande one plummet, and lifting them downe with muche violence, and so he may make the exercise violent, or moderate, after the poyse of the plummettes, heuier or lighter, and with muche or littell labouryng with them."

In

In a chapter upon gestacion other exercise is noticed "as liyng a bedde, hangeynge by coardes or chaynes, or in a cradell, sittynge in a chayre, which is caried on men's shoulders with staues, as was the vse of the ancient Romains, or sittyng in a boat or barge, whiche is rowed, ridyng on a horse whiche aumbleth very easily," and "gestacion in a chariot or wagon hath in it a shakynge of the bodie, but some vehement, and some more softe."

The following may amuse. "Walnuttes, mixt with sugar doo nourishe tẽperately. Of two dry nuttes, as many figges, and xx leaues of rew, with a grayne of salt, is made a medicine whereof if one doo eate fastynge, nothyng whiche is venemous may that day hurt him, and it also preserueth against the pestilence."

"Deere red and falowe. Hyppocrates affirmeth that flesshe of hartes and hyndes to be of yll iuyce, hard of digestion and drie.—Of falowe deere, he nor any other olde wryter doth speake of, as I remember, I suppose bycause there be not in al the world, so many as be in England, where they consume a good parte of the best pasture in the realme, and are in nothyng profitable, sauyng that of the skynnes of them is made better lether than is of calues, the huntyng of them beyng not so pleasant as the huntynge of other venery or vermine, the flesshe much more vnholsome and vnpleasant than of a red deere, ingendring melancoly and making many feareful dreames, &c."

In a chapter upon the "diuersitee of meates eaten, wherby health is appaired," the learned Knight gives the following description of Gluttony.

"It may seeme to all men, that haue reson, what abuse is here in this realme in the continual gormandise

dise and daily feedyng on sondrie meates at one meall the spirite of gluttony, triumphyng amonge vs in his glorious chariot, called welfare, drivyng vs afore him, as his prisoners, into his dungeon of surfet where we are tormented with catarres, feuers, goutes, pleurisies, frettynge of the guttes, and many other sicknesses, and finally cruelly put to death by them, ofte times in youth or in the most pleasant time of our life, whan we would most gladly liue. For the remedy wherof how many times haue there been deuised ordinaunces and actes of counsayle? Although perchance bodyly health was not the chiefe occasion thereof, but rather prouision against vayne and sumptuous expenses of the meane people. For the nobilitee was excepted, and had libertee to abyde still in the dungeon, if they would, and to liue lesse while than other men: but whan, where and how longe were the saied good deuises put in due execucion, for all that thereof shuld succede double profite; that is to say, helth of body, and increse of substance, by eschewynge of superfluous expenses in sundry dishes? Alas howe longe will men fantasie lawes and good ordinaunces, and neuer determine them? Fantasie procedeth of witte, determinacion of wisdome, witte is in the deuysyng and speakynge, but wisedom is in the perfourmance, which resteth only in execucion."

The volume concludes with a justificatory addrese to the reader.

"Thus make I an end of this treatise, desiryng them that shall take profite therby, to defend it against enuious disdayne, on whome I haue set the aduenture, for the loue that I beare to my countrey, requiryng all honest phisicions to remembre that the intent of my labour

labour was, that men and women reddyng this woorke, and obseruyng the counsayles therin, should adapte therby their bodies, to receiue more sure remedie by the medicines prepared by good physicions in dangerous sicknesses, they keeping good diete, and infourmyng diligently the same physicions of the maner of their affectes, passyons, and sensible tokens. And so shall the noble and moste necessarie science of phisicke, with the ministers therof, escape the sclander, whiche they haue of longe time susteyned, and accordyng to the precept of the wyse man, be worthily honoured, for asmuche as the highest God dyd create the physicion for man's necessitee, and of the earth created medicine, and the wyse man shall not abhorre it. Thus fare ye well gentill readers, and forget me not with your good report, and pray to God that I be neuer worse occupied.

Finis."

Conduit-street. J. H.

ART. V. *A notable Historye of the Saracens, briefly and faithfully descrybing the originall beginning, continuaunce and successe aswell of the Saracens, as also of Turkes, Souldans, Mamalukes, Assassines, Tartarians and Sophians, with a discourse of their affaires and Actes from the byrthe of Mahomet their first peeuish prophet and founder for 700 yeeres space; whereunto is annexed a compendious Chronycle of all their yeerely exploytes from the sayde Mahomet's time tyll this present yeere of grace 1575. Drawen out of Augustine Curie, and sundry other good Authours by Thomas Newton.*

Newton. Imprinted at London by William How, for Abraham Veale, 1575. Colophon. *Imprinted at London by William How for Abraham Veale dwelling in Paules Churchyard, at the signe of the Lambe. 1575. 4to. Fo. 144, without preface, &c.*

This compiled translation is the performance of Thomas Newton the poet, and dedicated "to the Ryghte Honorable the Lorde Charles Howarde, Baron of Effyngham, and Knight of the most noble Order of the Garter," with a lion rampant in a circle of the garter, back of the title. "The authour's preface" describes "this whole historye breeflye comprysinge the whole discourse of their raignes and conquestes, collected aswell out of many Greeque, Constantinopolitan and Latine authours, as out of the Chronicles of the Arabians and Moors is deuided into three bookes. The firste containeth the natiuitie, education, raigne and continuance of dotynge Mahomet and the beginning of the Saracens, with the successe and increase of their empire euen tyll it was at the highest for two hundreth yeeres space. The seconde is contynued from the fyrst inclynation tyll the beginning of the destruction and last ende thereof, contayninge also the space of two hundreth yeeres. The third breeflỹ comprehendeth the final end of it, and the original beginning of the Turkishe empire, (which succeeded the Saracenical domination) till Othoman, the first Emperour of Turks, which intreateth of their acts, for the space of three hundreth yeeres."

The following extract from the second book is of a period the most productive for the fables of romance and

and displaying feats of chivalry. It is a brief account of the battle of Roncevalles.

"When he [Charles] was returned home agayne into Fraunce, some write that there came out of Aphrica, one Aigoland, sent from the high Duke of the Aphrican Saracens, (who kept his seat royall at Marrocco) with a mighty army to recouer all such townes and places as Charles had taken in Spaine; with whom there were many other princes, potentats, and valyaunt personages; and that Charles (after many combates, darraigned and foughten with hym hand to hand beinge thereunto by hym chalenged and prouoked), fought a bloudy battayle with hym at Baion, a citie of Vasconia, wherein were slayne 400000 Christians, and among them Myles Anglese, father to Rouland, a stout gentleman and a hardy, who had the leadinge and was generall of the whole army. Notwithstanding, all was regained by the puyssance and prowesse of Charles, and other fresh ayd that then came euen in the nicke out of Italy to succour the Frenchman in that distresse. Insomuch that Ægoland priuyly fled and conueighed himselfe away.

"But not long after, hauinge repaired his army with a supply of moe souldiours, Ægoland againe prouoked Charles into Vasconia, and besieged the citie Gennum, now called Baion, the space of seuen monthes, and departing thence was in the borders of Xantongue in a cruell battel ouerthrowen, after which discomfiture he fled back againe into Spaine. And how that Charles (because he would at length bring his Spanish warres to an end) with a greater army then any afore, entred into Spaine, where after many light skirmishes,

he

he slew Ægolaf'd in a notable battell; after which victorie he brought vnder his subiection and rule almost all Spaine; with many moe forged reportes and mere fables of some aduoutched, all which, for the vntruth and vnlykelyhood therof we do heere pretermit; but if any be desirous to see them, let them reade Turpine bysshoppe of Rheimes, to whom also I do referre you, for the trueth of this which we haue here last recited; for we do not fynde in any of those credible and approued wryters whyche wee folowe, that Charles made any moe voyages against the Saracenes into Spaine but one, nor that they euer entred into Fraunce during his raigne. But this is manifest, that Alphonsus, kyng of Asturia, mooued with the famous renowne of his noble actes and inuincible valiaunce, and for the common weale of his kingdome and subiectes, because he had no children of his owne, and saw that the power of that onely region was farre vnhable to beare out and maintaine continuall warres wyth the Saracens, offered vnto him secretely by trustie messengers and ambassadoures the kingdome of Lyons so that he would ayde hym against the king of Corduba, with whom he had then waged warre. Charles accepting this offer and condition, sent ayde vnto hym. Which composition when the nobles and peeres of the realme of Lyon vnderstoode, they were soore displeased and tooke the matter greuously, spighting (as commonly in like cases it falleth out) to haue a nation hard vnder theyr noses to bee rulers ouer them, and therevpon they compelled theyr king to starte from his bargaine and vndoe his league. And not so contented to leaue, purposed also and deuised which way to dispatch and destroye king Charles and all his army; fearing, lest he seeing himselfe thus deluded

deluded and mocked would reuenge this iniurie done vnto him. Therefore gathering and assembling all the power of the Asturians and Cantabrians together, and sendyng also for ayde to the Saracenes (in secrete wise preuenting Charles) tooke and kept the narow streightes of the mountaines, where the passage and way lyeth into Spaine by Ronceuall. For Charles was retourned into Fraunce, and was now againe in his way going into Spaine, to reuenge this wrongfull dealing. The armie of King Charles was the at the foote of the Pyrence mountaines on that side next Fraunce, in the valley (yet called Hospita) when there came newes vnto them, that the Spaniardes were commiñg, in warlike manner against him along by the valley called at this day Charles Valley, which was a faire plaine chapaine. Therefore diuiding his hoast into three battailes, by the fraudulent and traiterous counsaile of Galero (or as some cal him Gane) who the enemies had corrupted with money, he appointed Rouland, his nephew, by his sister, (commonly called of the vulgar sort Orland) Duke of Little Britaine, a valiaunt gentleman and a hardy, to leade the vanwarde, wherein he placed al the noble states and peeres of Fraunce: in the second battaile, he placed innumerable gentlemē and noble personages: and he himself with the third (wherin was the traitour Galero) taried stil in the campe, commaunding Orland with the vauntgard to aduaunce himself forward. The Spanish army was embattailed in Ronceuall, expecting their coming; vpon whom the fronte of the French hoast geuing the onset was at the first brunt so handled (for the Spanyardes had gotte the vpper ground and al the strait passages) that they were in worse case which escaped their hands,

hands, the" they which were slain outright in fighting; for they dyed and were quickly out of pain, but the other fleeing through thicke and thinne among the stones and craggy oliues and falling down fro" high rockes, had their limmes broke", and so continued for a lo"ger seaso" in extreme tormente and agonies. Thus, Rouland and all his traine being wearied, what with climing vp the hill, and what with the waight of their armour were easely killed and brought to confusio". After the same maner also was the second battaile ha"dled, wherin were the 12 péeres of Frau"ce, in whose power it is to create the king and decide al waightie causes of the realme.

" Charles still abode in the valleye, which for this cause is to this day called Charles' Valley, whyther he had remoued his campe out of Hospita; who, vnderstandinge of the great ouerthrow and losse of his men, retyred with all speede againe into Fraunce."

Conduit street. J. H.

ART. VI. *Vienna. Noe art, can cure this hart. Where in is storied y' valorous atchieuements, famous triumphs, constant loue, greate miseries, and finall happines, of the well-deseruing, truly noble and most valiant k', S'. Paris of Vienna, and y'. most admired amiable Princess the faire Vienna. London: Printed for Richard Hawkins, and are to be sould at his shop neere Sarjeants Inne in Chancery lane. 4to. pp.* 180. *n. d.*

This romantic novel is considered scarce. The above title is engraved by Gifford on a shield, sur-

 mounted

mounted by a heart and trophy; the hero and heroine full size, uniting their hands under the direction of Love, with other devices incident to the work, and afterwards minutely described in eight couplets. Four commendatory poems follow from the several pens of Io. Mat. and Ralph Egnirawniam, and six lines subscribed "your kinsman, brother-in-law, and friend, Richard Mynshull."

From the type it appears to have been printed early in the seventeenth century. A character having the power of enchantment, so materially necessary in forming a legitimate romance, is wanting; but every page is pregnant with adventures and fictions of splendid tournaments and fearful battles, or teems with the wailings of suffering love and cruel disappointment. The feats of Sir Paris are numerous, and would have entitled him to an honorary seat at Arthur's round table had he flourished at that period. The precise time at which the author means to place his history is the nearest ascertained by the following passage.

"Fortune, that wayted (though yet a farre off) on Paris unknowne merit, gave him a befitting occasion to doe Vienna (though still covertly) more pleasing and more glorious service. For there had lately falne out in the French court a great contention, betwixt the native barons and some severall noble forraigners, that then for their pleasures followed that court in honour of the king. The controversy was, whether was most fairer or the more vertuous of these three ladies; Valentia, the great Duke of Burbon's daughter; Vienna, the Dauphin's sole heyre of Viennoys; or the Lady Margaret, sister to the King of England." To decide this important question the French King "commanded

manded that a solemne and royall Iusts (in honour of the three ladies) should be proclaimed throughout all his kingdome to be holden in Paris, at Pentecost following free for all commers." On the appointed day "Aurora no sooner shewed her morning's blush, but that the French King, ashamed of his sluggishnesse, rose and rid to see the three high artificiall mounts, which he had caused to be erected and made for the three ladies to sit on; who no sooner were come and placed, but that the Duke of Burbon eame marching in with a rich garland, made all of orient pearle, hanging on a blew banner, with his coate of armes on the other side, and placed it on the mount belonging to Valentia, on her left aside. Then followed the Daulphin of Viennois with a rich coller of esses, beset all over with rubies, hanging on a white banner, with his armes displayed on the other side, and plac'd it on Vienna's mount, on the right hand of his daughter. Then came England's royall king, with an imperiall crowne of burnisht gold, set with indian diamonds and blew saphirs, supported betwixt two regall lyons hanging on a red banner, and plac'd it on the middle mount before his sister the Lady Margaret." Hither Sir Paris comes disguised, and, as customary, triumphs in obtaining the crown of artificial lilies to be placed on Vienna's head "for sole and soveraigne Queene of absolute and matchlesse beauty."

The narrative has, occasionally, an attempt at humour, or wit, by an artificial or garbled language of half puns, in a quibbling repetition of words of similar sound, but varied meaning. There are some pieces of poetry interspersed, of which the following is sufficient specimen.

" Sleepe, sleepe, O sleepe! sweete lady sleepe,
Cloud not your beauty with blacke care;
Cares doe consume, griefe hath no grace
Your graces griefe, weares beauty bare.
Then sleepe, O sleepe, sweete lady sleepe,
Let me, ah me; your sorrowes keepe.

Sigh not at all, all is in vaine,
In vaine are sighes; sighes doe confound:
Times haue their turnes, turne then your teares,
Your woe, with woe my heart doth wound.
Then sleepe, O sleepe, sweete lady sleepe,
Your slaue alone for you will weepe!

O cruell dame, Loue's second choise,
O choise the change of Nature's loue,
O Loue forlorne, slaue vnto time.
O time corrupt, vertues remoue;
Why trouble you her quiet sleepe,
Since I for her doe daily weepe.

Sleepe, sleepe, O sleepe! faire lady sleepe,
Your sorrowes haue all sorrowes spent,
Hope doubt hath slaine, dead is dispaire,
And Loue will crowne you with content.
Then sleepe, O sleepe, sweet lady sleepe,
No cause there is why you should weepe."

In the title are two small shields, one having a blazing star dexter chief and nine cross crosslets, pearl; the other two bars surmounted with a lozenge, and alluded to in the last couplet describing the title:

" If that the barres were red and scutch'on white,
The coate would show who did this story write."

At the conclusion of the story is another couplet which

which, in an Ænigma, gives the name, as I conceive, of Man-war-ring.*

"The image of God, the wrath of Mars, and pledge of nuptiall rites,
Records his name, that for his friend, this triviall toy did write."

The friend was, probably, his brother-in-law, Mynshull, whose lines finish

"—— with thankes for this thy well wrote story,
Though mine it is; yet thine shall be the glory."

Conduit street. J. H.

ART. VII. The Xiii bukes of Eneados of the famose Poete Virgill. *Translatet out of Latyne verses into Scottish metir, bi the Reuerend father in God, Mayster Gawin Douglas, Bishop of Dunkel, & vnkil to the Erle of Angus. Euery buke hauing hys perticular prologe.* Imprinted at Londō 1553. b. l. C cc lxxxi leaves. Fo.

This is the first edition of a work generally known by the more valuable republication of Ruddiman in 1710. The name of Gawin Douglas, with specimens of his poetry, must be in the possession of every reader; I shall therefore only add, to assist in perfecting early copies (according to the suggestion of Herbert) a collated transcript of the last leaf.

* The strange signature to the first three induction poems reversed, (Mainwaringe) appears to establish this suggestion of the author's name.

" *Ane exclamacion aganis detractouris and uncurtase redaris, that bene ouer studious, but occasioun, to note and spye out faltis, or offensis, in this volume or any vthir thrifty werkis.*

" Now throw the depe fast to the porte I merk,
For here is endit the lang disparit werk,
And Virgil has his volume to me lent:
In souir raid now ankerit is our werke;
We dout na storme, our cabillis ar sa sterk;
We haue eschapit, full mony perrellis went;
Now God belouit has, sic grace till vs sent,
Sen Virgil beis wyde quhare, in Latine soung,
Thus be my laboure red in vulgare toung.

But quhat dangere is ocht, to compile allace,
Her and thir detractouris in till euery place,
Or euer thay rede the werk, biddis birn the buke,
Sum bene sa frawart in malice and wangrace
Quhat is wele sayd thay loif not worth ane ace,
Bot castis thame euir to spy out falt and crùke,
Al that thay fynd in biddillis, hirne, and nuke,
Thay blaw out, sayand, in euery mannis face,
Lo here he failzeis, lo here he leis, luke.

Bot gif I le lat Virgill be our iudge,
His werk is patent, I may haue na refuge:
Thareby go not, my faltis one be one
No wounder is the volume is sa huge,
Quhay mycht perfectly, al his hie termes luge
In barbare language, or thame deulie expone
Bot wele I wate of his sentence wantis none
Quha can do bettir lat se, quhare I foruayit
Begyn of new, al thing is gude vnassayit.*

* Conclusion of the page.

Fer

Fer ethar is quha list, syt doun and mote
Ane vthir sayaris faltis to spye and note
Than but offence or falt thame self to w[r]yte
Bot for to chyde sum bene so birnand hote
Bald thay thare pese the word wald skald thare throte,
And has sic custom, to jangil and bakbite,
That bot thay schent sum thay suld birst for site:
I say no more, quhen al thare rerd is roung
That wicht mon speik, that can not hald his toung.

Go vulgare Virgil, to euery churliche wycht
Say, I auow, thou art translatit richt.
Beseik al nobillis the correct and amend;]
Beis not effrait to cum in prisaris sicht,
The nedis not to eschame for thy licht,
For I haif brocht thy purpois to gude end.
Now sal thou with euery gentil Scot be kend,
And to vnletteryt folk be red on hicht,
That erst was bot with clerkis comprehend.
Finis."

" To knaw the name of the Translator.

" The Gaw vnbrokin mydlit with the wine,
The Dow ioned with the glas, richt in ane lyne.
Quha knawis not the translatouris name
Seik no forther, for lo wyth lytil pyne
Spye leile this vers, men clepis him sa at hame.
Finis."

Conduit street. J. H.

ART. VIII. *Further Remarks on the Third Report of the Commissioners for New Roads in Scotland.* *See Vol. VII. p.* 77.

TO THE EDITOR OF CENSURA LITERARIA.

SIR,

Having, in a former letter, shewn from what admirable and authentic sources of information the Commissioners of New Roads in Scotland had derived, in their third report to Parliament, the account given there of the survey of Scotland, now in his Majesty's library, begun in 1747, and of the manner in which it was formed, as stated and edited apparently by those very profound scientific men, who were consulted concerning *corrections* necessary to be made in that survey; yet although justice thus has been done by them, in a learned manner, to some of the *labours* and *difficulties* which occurred in executing that work, they have, nevertheless, noticed only a very small portion of the various labours, difficulties, obstructions, unfortunate events, privations and starvations, which impeded the business and helped to produce those errors, so kindly undertaken, to be corrected by them. It may, therefore, be acceptable to such persons as are fond of reading books of travels, to be still further informed concerning the nature of that arduous undertaking, and of the events which occurred in its execution, which helped also to stimulate still more the zeal and patience of the surveyors in the prosecution of a work altogether an unique of its kind in the history of the world. Such a minute relation of the many hair-breadth escapes they encountered, may, at least, palliate if not altogether excuse their failings, and perhaps may induce

induce others to condole with them in their misfortune of not having obtained more feeling judges of their case than such as sit high in professional chairs and meetings of Commissioners, with good dinners and bottles of wine before them every day; the variations of which are more interesting than the variations of the magnetic meridian, and both more pleasantly to be comprehended and digested than the difference between east and west bearings.

It must, in truth, be confessed, that the survey of all the highlands of Scotland was an arduous task, in which greater abilities were found requisite, than even the Commissioners seem to have suspected, if we may judge by the specimen they have mentioned of there being a necessity to call in Lieut. Roy to assist in connecting together what had never been unconnected: but as *finis coronat opus*, so it may be truly said with Horace, that the task thereby laid on their shoulders was no less than *ex firmo et fumo dare lucem*; which means, in plain English, that it was no easy matter either to find or see their way through that wilderness so as happily to come out of it without loss of limbs, after being up to their knees all day for whole months together in wet moss, and bogs, and dirt, their noses offended with filth, their eyes red and blind with the smoke of peat-firing, their skins punctured with domiciliated insects more certainly alive than the magnetic needle, and their stomachs always craving with little hope of being satisfied, except with what some or other of their senses would reject; in fine, their state was only somewhat short of the miserable case of Tantalus; for, to the misery of having nothing to appease a craving appetite, they had not, indeed, that other misery added, like

like him, of seeing before them good things which they would wish to eat, without being able to obtain them; as I am confidently informed by the relations of those inexperienced young men who were concerned, to their sorrow, in that experiment of trying what might be done by dint of persevering labour, without any other recompence than to have it afterwards said that it has been well done. Yet the learned Commissioners have now deprived them even of this consolatory commendation, ever since they found out the hitherto undiscovered secret, that the variations of the magnetic needle in Scotland are so great as to alter even the direction of the pole itself: and this, I presume, they have set forth in their report to Parliament, as a specimen of the other important discoveries to be contained in the *memoir* which is to be published by their associated professors.

They have, however, said nothing in commendation of the politic conduct of the assistant quarter-master-general, their countryman, of his very kind speeches, shrewd grins of satisfaction and flattering promises, which served, like oil, to make the machine work the better, until he had himself obtained all the grists of the mill, and left to the others all the fatigue of working it in a reputable way; and even of this advantage the Commissioners and their associates have now attempted to deprive them, with great credit and a conspicuous display of their own superior abilities.

The whole scene reminds me of a case which happened in a campaign in Flanders, when a breach having been made in a besieged town, an officer marched briskly at the head of his men to the attack of it, but when arrived at the foot of the breach he

turned

turned about, pulling off his hat, with a low bow to his followers, and saying, "Well done, my brave lads, there is the breach, and there is the enemy, march on as briskly as before and fear nothing. I will now go behind in order to see you safe up and shew you the way; our noble commander will reward us all." He accordingly lived to receive the reward; the rest lost either their limbs or their lives.

It may possibly afford some amusement to your readers if in like manner I give a minute relation of some of the adventures, distresses, and catastrophes, of those young surveyors who wandered almost as many summers in the highland wilderness as the Israelites sojourned in the desert of Sin; and the Commissioners also, themselves, will hereby see that there were more and greater *difficulties* to encounter than those arising from the variations of the magnetic meridian. Now their first difficulty respected that sustenance which is the staff of life, and also the preservation of their lives, it being necessary that they should come out alive from among the many impending rocks, the bogs and mosses, in order to be able to tell of the various wonders which they saw among them, as well as of their own sorrows, and the causes of them.

It was not known by them, at first, that by the cabins of the inhabitants being covered only with *divots*, that is, flags, consisting of the roots of grass and heather, the rain would make its way through them in stormy weather; hence, the first morning after the surveyors entered among those stupendous mountains, on awaking they found their hands and sleeves covered with black spots like ink; they were frightened at the sight and considered it as a prodigy of ill omen to them,

like

like the storm of frogs in Egypt; but still more when on turning their faces to heaven to say their prayers as they laid in bed, they soon found their mouths and eyes filled with a black rain, which seemed to confirm to them that they had got into the kingdom of the devil; further examination, however, of the room and canopy over their heads, for cieling it had none, at length calmed their fears, but suggested the prudent step, however, never afterwards to pray in bed with their mouths open.

On viewing also the neighbouring apartments to their bed room, they found themselves to be separated only by a broken partition of wicker work from the habitation of the cows and other animals, who now began to salute the rising sun with a variety of pleasant noises; the calves and cows lowed alternately, the goats and sheep bleated, the pigs grunted, and all the bed-fellows thus joined in a concert of music, by which they proved themselves to be as hungry as the travellers began now to be themselves; but on inquiring for the larder they found it to be at the opposite end of the cabin, into which none are admitted but the mistress herself; it is called *Ben*, the house, an abbreviation, I suppose, of *behind* the house; but I assure you it was not a Cloacina, although containing a good collection of nosegays; this is the store room for all the family; here the good wife deposits all her dainties, her butter and cheese, milk and whey, barley bannocks, goat-hams, and also near the sea haddocks dried in the sun over the steam of a dunghill to give them a relish, which the store room itself does not diminish. Here also are deposited all her own trinkets of ornament, together with the dirty linen of the family, her own tattered

tattered petticoats, and her husband's best trowsers and breeches, when he has any. This is, in fine, the *sanctum sanctorum* of the family, which the good wife guarded with as jealous an eye from the soldiers, who accompanied the surveyors, as Cerberus watched the banks of the river Styx: but it was soon found, however, that a few halfpence would turn the key of the store-room, just as a good sop is said to stop easily that hell-dog's barking; and thus, when the husband was absent, a bason of milk might be obtained, if wanted, by such gentle insinuations. These, however, were only the unlicensed fees of office, and such as are not disdained by the chief butlers and bakers of Pharaoh in his more extensive government. Yet, in truth, if not urged by necessity in a very hot day, one ought to be rather paid for drinking the milk, than to buy it, as it had always swimming on the surface a plentiful crop of blacks from the smoky roof, together with straws and hairs, some from the cows and others from the maids, as they often were forced to scratch their heads over the milk pail for want of combs, and there was generally urgent necessity for such scratchings.

Time and thirst, however, soon brought their stomachs to, and the soldiers were ingenious in discovering a method to prevent this dirty mess from descending into their throats, which was by dipping the upper lip and nose very deep into the dish of milk, after wiping their own nose, and those of their companions, and thus they inhaled the liquid only from below: by this means the above delicacies floating on the surface were stopped in their progress by gathering round about the nose, where they formed a circle of various colours

colours like a halo about the moon. Goat's milk, however, has a very rank taste, as well as strong smell; especially as from the necessary method of milking the goats from behind, some additions are often made to the liquor, while the milk maid holds up the goat's tail in her mouth; but hungry dogs will eat dirty pudding.

The payments made for these regales were always seen to be put into a privy purse tied close under her petticoat before, as is the purse of the men likewise; and untutored nature seems to have suggested this cautious mode of keeping all privy and precious articles close together; yet some of the satirical soldiers said it was done in order to tell them what more might be had for money. With these fees of office the good wife buys a new broach to keep her plaid together, or to pay for a jug of whiskey, when some of her old cronies in the neighbourhood come to visit her, for although the men will sit in a circle for hours together talking of news, drinking whiskey out of a horn cup, and treating one another with snuff out of a ram's horn, yet they judge that spring water is the best liquor for women to keep them cool and chaste. As the pin-money thus obtained for the wife's own use was profitable and conducive to her private views, so it was still more eminently useful and refreshing to those weary travellers in a sultry day, who otherwise could procure nothing else to drink than spring water along with the women, (as whiskey burnt their mouths and increased their thirst:) but the grant of a bason of milk was too often confined to the surveyors alone as an honorary present, and a child was generally sent with the soldiers to shew them the best spring, accompanied with the loan of a dirty can. They, however, preferred

preferred another method, which the examples of the natives had taught them, and which was to lie down flat on their bellies and suck up the element with their mouths quite fresh as it issued from the earth, and just as cows and horses drink. It must, in truth, be allowed, that spring water so drank is superexcellent; and, indeed, the only good thing in the country, except in salmon season; it is also as plentiful as excellent; so that I believe it to be habit alone which makes men pay high for wine and strong liquors, or else from their having never tasted the luxury of such spring water in a hot day, just as many never saw the natural beauty of a rising sun.

As to provisions they never could discover there any eateable which engaged their affection so much as the above liquid element. The venison is of the red-deer kind, and both strong and seldom to be obtained; the roebucks as seldom, they being very shy and quick-sighted, so as not easily shot, except at the edges of woods in an evening, when they come out of cover to feed, but as quickly run in again: hence the soldiers used to ask, when any of their companions were absent late at night, whether they had been to shoot a roebuck or a highland lass, as both of them always hastily ran to the cover in an evening when pursued, they being as shy as the roebucks by day light.

The chief food consisted eternally of capper, capper, capper, that is, of thin oat biscuit, which stuck in their throats even with cheese and butter; and yet the natives as familiarly invite a friend to come and eat a capper with them, or to take an egg, as in England to eat a piece of mutton with them. As the Scotch are all said to be *larned*, this seems one proof of it, for the least

least instructed of the natives could inform them that capper was a Latin word preserved in the highlands ever since the time of the Romans from *Caper* a he-goat; and, indeed, one should think there was some truth in this, as it is not to be found in Shaw's Gaelic Dictionary; nor yet in Lhuyd's Irish Dictionary; but it was not clearly comprehended how a he-goat produces cheese and butter, yet, possibly, the Commissioners may be able to give as good an account of this as of the magnetic meridian.

Sometimes, however, the natives offered the variety of another dish, which they called *sowins*; this is a brown jelly made by steeping bran in water until it turns sour, and is then eaten with a little milk, which was only a change from rank to sour; they, therefore, preferred goat-cheese, though full of hairs, and not a little strong; whether these were the hairs of that animal, or some of Pope's hairs left in sight, they did not examine, from their length or coarseness: but as the foxes and hares of that country have very thick coats of hair given by nature to preserve them in the severity of winter, so it was observed that the milkmaids had very long and thick brushes on their heads, intended, doubtless, by nature to preserve their constitutional warmth in a cold climate: it is no wonder then that these were profusely scattered into every thing.

Once, however, they had another variety offered to them; for one morning a man came almost out of breath to say that they might now be able to purchase some fresh meat, for he had observed that the gentlemen travellers bought old stale eggs, old dried fish, old hens, and old women, for want of younger things, but he could now procure them something quite young—

"*Well*

"*Well, friend, what is it?*" "Why, a young calf." "*How old is it?*" "Oh, not above a day old, and I din'ney ken whether it was born alive." "Oo't away, oo't away, maun," says their Highland guide (who always made himself interpreter also) "the maun means, gem'men, a slinked calf, and in gude troth it be unky gude ating, if well dressed, in its own waters."

The experiment, however, was not tried; and some better hope was excited on being told, that at the houses in view was a public house, which they call a *change-house*, in expectation of obtaining a little beer; but that name is given very improperly, for they found there no change at all, no beer, and nothing but whiskey and capper, capper, was sold there, which might, indeed, be changed for their money. The good wife, however, told them kindly, that if they would stay all night she would brew them some beer in her iron kettle: but the weather was fine and could not be lost; for never was the proverb more true than there, that hay must be made while the sun shines; since frequently after a fine morning the white clouds might be seen skimming along the sides of the distant mountains, and when they came nigh, most certainly deluged the whole valley with a flood; their chief rains being in the middle of summer, which helped, indeed, to cool the air, but impeded the surveying operations, and too often caught them, where they could obtain no other shelter than a rock or a shattered pine tree.

The common sign for a change-house is every where alike; no change in that any more than in capper, and consists of only an old broom stuck upon a broomstick, and fixed up at one end of the house until the wind blows it down. The cabin itself is always also of

the same construction as the others, the walls being only stones piled upon one another without any cement, so that the wind blows through every hole between them; for which reason and many others which were both felt, smelt, and seen, the surveying parties preferred their tents, which they always carried with them, and pitched on some dry spot of grass at night; except when the wind was high, which generally rushed with such violence through narrow vallies, as soon to overset those temporary towers of Babel, and leave them exposed naked at midnight to the wind and rain, and the weather was always very changeable and deceitful. In these cases they were forced to take shelter, if it may be so called, in the neighbouring cabins, or become friendly associates to their cattle till the storm was over; but on the west coast it often rains every day for two months together, in the middle of summer, attended with storms of wind.

These misfortunes, however, gave an opportunity of seeing the decorations of those cabins within, the fire of which is in the middle with a small hole at top, for such smoke to escape, as does not come out at the low door, after taking a whirl quite round the house; but there was little room found for wet strangers to dry themselves, and as little fire, the family sitting close round it, like so many cats on their bums: sometimes, indeed, a stone of honour was kept in the cabin for the master of it, or to be offered to strangers to sit on, as a hospitable kind of arm chair, and afterwards to serve for their pillow at night. The darkness of night, however, and the artificial darkness caused by the smoke, the ingenuity of the natives have found out a method to illumine, in some degree, by means of natural

ral candles, which ever since the time of the Romans have laid hid in their peat-mosses; for their woods being then burnt down, the pine trees have ever since laid at length immersed in those mosses, and are now become so much like touch-wood, that by shivering off slices of them they serve in the place of candles, with the assistance of one of the children, who take it in turns to be candlesticks: for by holding a shiver of that fir wood in each hand, and lighting at the fire the opposite ends, they raise a blaze; which is constantly kept up by the child's breaking off the little burnt ends, by rubbing one end against the other, and thus renewing the blaze.

The operation of making oat cakes for capper was also found to be by flattening the dough with the hands into round and thin cakes like pan-cakes, and then drying them over the fire in a thin plate of iron, called the girdle. After having the first time seen this operation, a soldier was always placed sentry for the future over the maid, who made the cakes, in order to discover whether she had not got the itch between her fingers. Sometimes, indeed, the soldiers were able to buy a half starved sheep, for which they paid three or four shillings, and divided it among them to be broiled over their next fire; but the sheep are so starved in winter that no good mutton is to be had until near Michaelmas; and this was the only flesh meat that was ever tasted for six months together, unless when the surveyors could buy an old hen, or were invited to some Laird's house to partake of a roast fowl.

It is certain, however, that notwithstanding all these privations the parties did return after many hair-breadth escapes, without the loss either of lives or limbs,

but as certainly they did only just live and vegetate. With respect to sleep, indeed, they fared better; for fatigue always brought on balmy sleep and pleasant dreams, and although not on soft beds of down, yet at least on sweet ones, when they slept in their tents; for they soon learnt from the natives the luxury of sleeping there on beds made of heather, rather than the beds at the change-houses, to be scarified in the morning with fleas and lice, unless when forced into those hovels by storms of wind and rain: oh, the sweet beds of flowery heather, which never obstructed that restorer of the human frame, balmy sleep, and the oblivion of all former sorrows and fatigues! It was able even to say peace to the cravings of a hungry stomach until the morning came, and capper came again! except that blessing of sound sleep at night, they tasted of no other in the day time, unless the tea and sugar which they carried always along with them, and which the pure spring water heightened into a luxury. These were the two panaceas, which made them forget both past calamities and present ailments; for in hot weather tea kept until cold was the best and only draught, which they could depend upon obtaining to allay their thirst, and which they always carried in a bottle, as others do cordials; and after their being wet, if it was made hot again it became a sovereign preventive of colds.

But there is great dexterity, however, required in making up beds of heather, which deserves a patent more than any medical nostrums, and which consists in keeping all the small flowery ends upon the top of the bed, and squeezing down the coarser and harsher ends into the bottom; and such were the only luxuries enjoyed by the surveyors! And now ye dainty epicures

of

of London, travelled coxcombs, haranguing over French dishes, ye chairmen of city feasts and corporation dinners, with napkins tucked under your chins, who search the East and West Indies for poignant sauces to give relish to your languid stomachs, oppressed with fulness and heavy port-wine; who send to the ends of the world for tasteless turtle, and pretend ecstatic joy at the sight of domestic cod if crimpt alive, or lobsters roasted at a slow fire, until they shriek out in vain for pity from man; if ye did but know the luxury of a draught of fresh spring water after the fatigue of a long walk, in a hot day, over sharp rocks, or mosses, which shake under one, with wet and sore feet from morning to night, one's face either scorched with the sun or else drizzled over with a soaking mist; if ye did but know how sweet is repose of body on a knoll of grass, all stretched at ease beside a bubbling spring of cooling refreshment, under the shade of an old weather-beaten tattered pine tree, which has braved many a storm in order now to afford cover from the sultry sun, then would ye know the great difference between the natural enjoyments of human life, and the pretended artificial ones of senses benumbed by plenitude, between the real substance and the mere name of pleasure!

Sometimes, however, the surveying parties came to little nests of buildings which they call towns, three or four of which are forced to club together to send one member to Parliament, just as nine tailors make a man. Here they expected to find more comfortable change-houses, but still scarce any change at all for the better; their motto is every where *semper idem*; for although in some things they were, indeed, varied, yet no effectual change; even the tents and beds of heather were

still regretted to preserve one from the fairies; the dishes of provision, however, were a little different, though still no flesh meat but starved mutton. One dish offered up was called a *haggis*, being a kind of thin pudding put into the guts of animals, and much of the same colour and smell as the original contents. Another was *black sheep's-head broth*; not that the sheep there have naturally black faces like the Norfolk sheep, but they are sent to the blacksmith's shop to have the hair singed off with hot irons, which renders them black, and hence the broth has the taste of singed hair, or burnt woollen cloth, which is considered there as a haut-gout. Another dish was *frightened chicken broth*. A great alarm was one day caused at hearing all the landlord's yard in an uproar, master and mistress, men, maids, and children, running about helter skelter, the hens screaming, ducks quacking, dogs barking, men hallooing, maids squeaking, children clapping their hands like mad devils; at first it was thought that the house was on fire or hell broke loose, but it soon appeared that they were only in chase of an old hen, whose screams proclaimed her capture, and so the chase ended. She was soon cut into small pieces, and boiled with Scotch barley, and some eggs broken into the liquor with chopped *kale*, a kind of sprout, and thus broth made of the whole. It was said that the chase would help to make the hen eat tender, just as in England they bait bulls for the same purpose; but it was with difficulty that the flesh of the old yellow dame could be picked from the bones, and this they call *chicken broth*.

The principal change found in these towns was in the signs of the change-houses; for, instead of an old broomstick,

broomstick, the whole side of a house was here transformed into a sign, being painted over with diverse devises symbolic of meat and drink. On one place was painted a large bottle with the beer squirting out high, and after forming a monstrous arch, like a rainbow, it fell into a drinking glass placed to receive it; in another part was a large black kettle with a piece of beef sticking out of the top of it, &c.

It must be confessed that these signs were more appropriate than a broomstick, the rooms being never swept; and the only thing blameable was to find that Puff has his houses there as well as in London; for on being invited in by the sight of boiling beef, nothing was found within but still capper, capper, and the beer was also as small and vapid as the sign was large and witty—nothing but capper and small beer being to be procured there. No company was found in the house except that impudent fellow Puff, who was just arrived from London in his post chaise and four, and had seated himself by the kitchen fire in his arm chair, smoking his pipe, and giggling at the travellers being so nicely taken in by his stratagems: as they went away, vexed at the disappointment, Puff cried, in an upbraiding tone, "that he thought Englishmen knew better than to expect more except just to see boiled beef here, without tasting it; for they eat so much of it in England that none was to be had any where else in Europe—the apology was not more agreeable than the disappointment."

They were entertained however, here, by the approach of a public crier of lost goods: his first cry was "I let ye to wit, that there was tint yestreen a twa year old shealtrie," and so on, describing the marks. His next cry was "I let ye to wit, that there was tint

yestreen a whe bit she bearnie; she had on a blue coat, and under her small mutch were to be seen a few red hairs between her twa lugs." It was wished to have this cry interpreted, but they were afraid to ask the landlady, lest it should put her to the blush; but the highland guide coming past at that instant, it was found that a *mutch* meant nothing but a cap on her head, with a few red hairs under it between her *ears*. Here also they met with a novel kind of ferry boat, which entertained them much; there being an adjacent river, without any bridge, the highland girls hire themselves out to carry passengers over on their backs when the water is high. After having made your bargain you get up with your arms round her neck; she then very dexterously pulls up her coats, which she tucks up in a huge bundle before her, and without any fear of the open air, wind, or water, trots cross the stream with a staff in one hand while the other stands guard over her bundle before; so that if the load on her shoulders should extend his hand (which is against the law of the land) the protuberance before is so large that he could not reach beyond that bundle. Necessity is said to be the mother of invention, and has here found out unthought-of advantage in the dress of women above that of men, as by the above natural method pursued nothing is wetted which is the worse for being washed, for shoes and stockings they never wear: except, indeed, when they go to kirk on a Sunday, and then they are carried in the hands until near the kirk, where they sit down on a knoll of grass and put on their sandals, to which place they again repair after kirk to pull them off, and go home barefoot. The surveying parties were once invited to a wedding and dance, and the same mode

was

was practised there also; for after the dance was over, each partner attended his lass to the nearest green spot, and helped her to pull off her shoes and stockings before she returned home. If such frugal ways were observed in England so many men would not be ruined by their wives' extravagance; and if Puff had not writ about what he did not understand I should have never made known these good examples set by the daughters of Eve in the north.

P. S. I have since found that Shaw, in his Gaelic Dictionary, does mention *capper*, but he spells it *Ceapaire*; and as his next word is *Ceapairam*, to spread upon, or daub, he seems to conceive this latter verb to have given origin to *Ceapaire*, a piece of bread and butter. So that the *larned* derivation of it from the Latin *Caper*, a he-goat, can be only one of Puff's inventions, with which he first puffed up the Scotch, and then imposed upon the English traveller, as if it had been derived from Latin 2000 years ago.

FACT AND HUNGER AGAINST PUFF AND LUXURY.

ART. IX. *Defects of modern Criticism.*

TO THE EDITOR OF CENSURA LITERARIA.

SIR,

It has been shewn, in my last letter, that Barthelemy has distributed all Jewish coins into three classes. 1. Those which he conceives to be attended with *some* evidence of their having been coined by Simon Maccabee.

what the word *would be* if written without any. Now this is very difficult to know, as is evident by the different words, which Reland and Ottius pretend to read on the very same coin, one finding the word *Zion* where the other finds *the Greeks*; and still further by the very different words arising from the disjoined letters there found, if differently combined together into words, as appears again from the discordant readings of the above two authors; for one finds a date of 224*th year* on a coin where the other finds *fourth* year only. What the properties are, which Barthelemy includes under the word *fabrique*, introduces still further uncertainty, especially as in another place he calls it *module*. If the *size* is one of them, or the chief of the properties included under *fabric* and *model*, then so far as has been hitherto ascertained by representations of those coins by Reland and others, it does not appear that the size of those ascribed by them to Simon Maccabee differ any way materially from those certainly struck under Trajan; or if there be any difference it has not been pointed out in books, and ought to be stated more precisely before we can admit that uncertain word *fabric*, or *model*, to become a sufficient mark whether it was coined under the Syrian kings, or two hundred years later, under Trajan: so that Barthelemy should have told us by what species of medalic sagacity he could smell out this difference as to the age in which a coin was struck by means of the *fabric*, as he expresses himself, the meaning of which he ought to have explained, and what are the constituent parts of it; at present it may mean just what any one fancies.

There are, indeed, some coins of a larger size than the rest; but in general these have been reprobated as spurious,

spurious, and if not, yet it is only the difference in the fabric of the smaller ones, such as those examined by Reland, and those struck under Trajan, on which the determination must depend. Therefore before any conclusion can be drawn any way from this mark of antiquity pointed out above by Barthelemy, a clear account must be given, as to what articles of fabric the four of Trajan differ from all the rest; and whether any of the remainder differ so much among themselves, that those ascribed by Reland and Ottius, or others, to Simon Maccabee, have a fabric of antiquity clearly different from the rest of them; remembring also that even those smaller ones of Reland are of such different *weights*, if not *sizes*, that Ottius says, "some of them weigh half an ounce and a quarter part more, others not quite a fourth of an ounce, others still less." *p.* 85.

Now amidst such differences as these it would be curious to know what peculiarity in point of *fabric* alone will prove any one of them to be more ancient than the others. Until this be better known the word *fabric* seems to mean nothing else than *medalic imagination*; just as the readings of the legends sometimes do likewise, although in less degree, as for instance where Reland and Hottinger read the sense of *illic bonum*, Ottius finds the name *Simeon*, (p. 83), and *Zion* instead of *the Greeks*: how can Barthelemy find coins of such different weights to agree all to the *fabric* of royal Syrian ones?

But even if such faithful sensations of antiquity can be acquired by long habit, as shall enable one to distinguish by their *fabric* such different coins struck at two hundred years from one another; yet why might not Barchochebas, in the reign of Adrian, form coins, which

which were yet, by accident, only similar to the *fabric* of coins by the Syrian kings, while he therein imitated the coins of some of those free cities then existing in Syria, which were chiefly current in Asia; and which free cities might have preserved the *fabric* of those of the Syrian kings, whose kingdom ended only 170 years before Barcochebas, to which the establishment of free cities succeeded, called *autonomies*, under the protection of the Romans. Now, however these cities might alter the legends and types of royal Syrian coins before current, yet they might preserve the former size, or *fabric*, and intrinsic value, still the same, for the convenience of commerce, together with other constituent parts of the *fabric*, whatever these might be; and these Barcochebas might imitate for the very same reason,—the convenience of having his own coins become readily current, in order to procure necessaries for his army. His coins, moreover, might not be formed by himself in Judea, but by the Jews, his associates, in *different* parts of Asia; for they were all in commotion from one end of Asia to the other, and even in Egypt and Lybia. Some sent money, and some men, and they would, doubtless, send the money if coined by themselves, in such a form as would make it readily pass current, rather than invent a new and different *fabric:* but it would be very extraordinary if in *all* those friendly cities every one of them should, in the space of 170 years, have altogether altered the fabric of the coins issued before under the Syrian kings; or that although coming from such different and distant parts of Asia they should be all alike in *fabric*, legends, or types. Some of those Jewish coins then having *Simon* on them might hence resemble, in fabric, the

coins

coins of the Syrian kings, without having been actually struck *during* the existence of those kings in the second century before Christ; and thus this circumstance of the similar fabric of the coins does not alone become a sufficiently distinguishing mark whether they were struck under Simon Maccabee or Simon Barcochebas, as Barthelemy pretends: and this is the *only* mark which he mentions as being able to prove that *any one* of the coins in question belong to the *first* of his three classes, and to Simon Maccabee, not Barcochebas. So that without some better proof, his first and third class ought to be ranged together as being both of them equally doubtful with respect to their age of coinage; and thus there are, in reality, only two classes.

There is, however, another circumstance which, although not mentioned by him, may be considered by others as a mark of difference in point of antiquity, and which is, the great *variety* of types upon those coins; this may be to indicate that they could not be *all* of them coined by Barcochebas in the short space of his reign of four years or less; but must have been struck in several different reigns in the 240 years between Simon Maccabee and Barcochebas. But this mark of difference I have obviated already, since that diversity might have been caused by the coins being struck by different bodies of Jews, in many different and distant parts of the world, who sent money to the assistance of Barcochebas in Judea.

It may, indeed, be still suggested, that not only are the types different, but even when the very same objects are represented, such as the pot of manna, or Aaron's rod budding, scarcely any two of them are alike in form;

form; but this again might be produced by the very same cause as before; for different persons, in different regions might happen to agree in exhibiting the same sacred utensils on the coins, and yet give them very different forms; since not any one of them might know, in the age of Barcochebas, what the real forms had been, it being then sixty years since those utensils had been carried away to Rome by Titus, and exhibited at his triumph there. Nay, such a diversity is more likely to have happened thus under Barcochebas than under Simon Maccabee, for during his last four years of reign, after he had once fixed on a suitable type, what motive could he have for changing it so often in that short space of time? Those which have different types, indeed, may have been formed by some of his successors, but even the same types give different forms to the same utensils, even when they have all the name of Simon on them, and also have the letters of the same legend differently formed; and sometimes, moreover, one has a letter in the same legend, not found in any other of same type and legend. Thus the fourth letter, in the first of Reland, before the end, is the fifth letter in his second coin, before the end of the same legend; which, if not a mere error of the artist, gives such a different *sense* as proves it, at least, to be coined in a very *distant time* from Simon; and if it be an error of the artist only, then it proves that no conclusion can be derived from such errors and transpositions in letters concerning the *real age* of the coinage. Now such variations as these in the same types, or such diversity in the types themselves, might just as well be caused by the coins being struck by different bodies of Jews, in different nations, in the same short reign of Barcochebas,

Barchochebas, as by different artists in different reigns among the successors of Simon: but whenever such diversities appear in coins having the name of Simon on them, they are thus more easily accounted for under Barcochebas than under Simon the Maccabee, or, at least, just as easily; so that no conclusion can be drawn hence either way toward arranging such coins in different classes, as if formed in different ages. There is one further circumstance, however, which makes rather in favour of all these coins belonging to Barcochebas; this is, that no coins have been found of Johannes Hyrcanus, successor to Simon, although he reigned thirty-one years, and Simon only four, after having obtained the right of coinage. Did then Johannes renounce the privilege, or have all his coins perished, although such various ones of his predecessors have been preserved? At least it has not occurred to me that any such have been ever discovered; if there have, it must have been of late years in the collections of Pelerin, Bayer, or later ones; and if any coins of Johannes are to be found there, it is to be wished that some person, who has had opportunity to consult those collections, would inform the public of it in your publication, that we may obtain some new grounds for consideration. Until then we must conclude, that if Johannes did coin money, he *may have* preserved the types, and, possibly, the name of Simon on them; so that some of those, now in our possession, may really belong to Johannes. But this is mere conjecture, and it is more probable that they have all perished, therefore that those of his predecessor Simon have perished likewise; and thus that the coins so generally now pre-

served belong rather to Barcochebas, who lived 240 years later.

This conclusion is strengthened by another fact; for the successor to that Johannes was Aristobulus, as he called himself by his Greek name, although his Jewish name was Judas. He was the first high priest who assumed the title of *king*; but he reigned only one year, and was succeeded by Alexander Jannæus. Now Barthelemy mentions that of late years a few coins have been discovered with the name of Αλεξανδρου Βασιλεως on the obverses, and on the reverses having, in Syrian letters, either *Cohen-Gadol*, i. e. *high priest*, or *Johannes Rex* on some, and on others *Jonathan Rex*, so far as he has been able hitherto to decipher the legends; but they are all so corroded and defaced, that he is in doubt as to which of those two Jewish names, in Samaritan letters, is upon them: if then so few of these *later* coins have been discovered and this of *late* only, owing, possibly, to some circumstance favourable to preservation; and if even these are uncertain whether belonging to Alexander Jannæus above fifty years after Simon, or to a later Aristobulus Alexander, in the time of Herod, 150 years after Simon; if so few of these, and these so much defaced, have been preserved, and those of Simon's immediate successor, Johannes, *all* perished, is it probable that so many of Simon, himself, *before* Johannes, should be preserved and in so much better preservation than those of *any* of his successors? For indeed even those of Antigonus, the last king before Herod, although found in more plenty, are yet all more or less defaced [toutes plus ou moin defacès.] I doubt, therefore, that

all

all those coins hitherto ascribed to Simon Maccabee ought rather to be arranged under Simon Barcochebas, or, at least, that *none* of them are entitled to be included in the *first* class, as being, with any certainty, of an earlier age, or any way whatever distinguishable from those doubtful ones which form the *third* class of Jewish coins, and which may, possibly, *all* belong to Barcochebas likewise. Thus the only cause why some of them have *Simon* on them, while others, nearly with the same types, have not that name, may be, because he was not at first acknowledged by the Jews as king; but when he was so he then assumed the title of *Simon, Prince of Israel,* on his *subsequent* coins. Yet even here we may discover one *other* fact in favour of these coins belonging *all* to him, which is, that he styles himself *Prince of Israel*; whereas, in the book of Maccabees, Simon is always styled *Prince of the Jews,* Ιουδαιων; which title, as it might seem to exclude the scattered descendants of the kingdom of Israel, for this reason Barcochebas might prefer that *of Israel,* that he might equally ingratiate himself with these, and thus unite those of both kingdoms under this more extensive and general name.

Hitherto we have examined only whether *any one* of the coins, in Barthelemy's *first* class, commonly ascribed to Simon Maccabee, has any marks which can give to them a claim to an earlier antiquity than those in the *third* class. It remains to inquire whether those of a doubtful age, in the third class, have any marks which are *less consistent* with the later age of Barcochebas, under Adrian, than with that of Simon 240 years before.

Now, among the objections which may be started

against all of this third class, belonging to Barcochebas, one is what has been urged by Barthelemy himself, that although Henrion positively gives the name of Simon to Barcochebas, yet he has produced no authority for it, neither is it known that there is any author extant who attributes that name to him. This is, indeed, true; but then neither is there any author extant who mentions what his Jewish name was originally; for as to Barcochebas, it is well known to be only a fictitious one: no one then can affirm that his name was not Simon; but how many names of eminent Romans, their wives, or sons, have, in like manner, not been mentioned by any authors now extant, in respect to what are called their prænomens? And yet, afterwards, they have been brought to light by means of medals of them discovered in modern times, on which their prænomens, and other names, have been all enumerated. The very same may be the case here, and these coins may have recovered the original Jewish name of *Simon*, which had before been buried under the appellation of Barcochebas.

Scaliger informs us, from some rabbinical and doubtful authority, that his name was originally *Cotsiba*, which, if ever so true, might, however, be only a secondary one, of which frequent examples occur among their high priests and others; thus the name of Caiaphas had Josephus prefixed to it. This objection then has no weight; nay, even supposing that Simon had not been the real name of Barcochebas, yet it would still be of no force; and Barthelemy himself has already given a sufficient answer to such an objection in my last letter, in suggesting that he might wish to represent himself as a second Simon: but it might,

very

very probably, be his real name; for Barthelemy has shewn also, in my last, that the Jewish name of Alexander Jannæus was hitherto unknown; yet it now appears from some of his coins, discovered of late, to have been either Jonathan or Johannes.

Another objection which may possibly be started is, whether there be any testimony of Barcochebas having ever actually coined any money; this, however, Barthelemy does not dispute against the assertion of it by Henrion, but refers us for proof of it to Basnage, in his Hist. of Jews, book vi. ch. 9. Now, as I have no opportunity of consulting Basnage, it were to be wished that any person who has, would communicate in your publication what Basnage says on the subject. I can therefore, at present, only refer to the authority of Scaliger, who quotes such a fact from some rabbinical author, but does not mention who his author was. "Cochebas est *Stella* apud Hebræos, sed frequentius dicitur Bar-cocheba *filius Stellæ*; Judæi vocant eum *filium mendacii*, quum ejus verum nomen esset *Cutsba*, quomodo *vocata est moneta ejus nomine cusa*, sed ipse voluit se *Cucheba* vocari postquam tyrannidem arripuit. In veterum Judæorum commentariis scribitur "Ben Cuziba, qui vocatus est Ben Cocba se gessit pro Messia: Ideo vocatus est Ben Cochba (id est filius Stellæ) quia deprehendit de se dictum esse *Perrexit Stella ex Jacob, &c.*" [Animadv. Euseb. p. 215.]

Basnage may possibly inform us from what *Jewish commentary* these words are quoted. Now if the coins of this impostor were so well known among the ancient Rabbins, that they gave them the name of *Cutsba*, what has now become of them that no such coins should be known at present either by the Jews

or Christians? This induces a suspicion that the coins of Simon are these very coins of Barcochebas, and which were, in more ancient times, well known to have been manufactured by that impostor, or, at least, that some of them are of that class which it becomes, therefore, necessary to distinguish with certainty from the others, before any safe conclusions can be drawn from any of them; and there might have been also still another reason why he impressed the name of Simon on what were coined by himself; for this was the name of that Jewish chief who defended Jerusalem against Titus, but being taken was carried to Rome along with the sacred utensils, and after being led in triumph was put to death. The recollection of this event, thus renewed on coins, by the types of those sacred utensils, and the name Simon, would become another incentive daily present to the Jews to excite them to revenge against the Romans. The name of Simon, therefore, was, on several accounts, well suited to the occasion, and to the types of sacred utensils impressed upon the coins; moreover, as the types on the coins of some of the successors of the Maccabees were very different, as Barthelemy has shewn, namely, one or more cornucopias, and an anchor, wheels and crowns; this confirms that sacred utensils had not been types generally employed by the Jews and derived from the practice of antiquity, but rather adopted on some particular occasion; and none could be more suitable to those types than the recollection of their having been within sixty years before all carried away to Rome and profaned by heathen hands in vulgar uses. It is, however, true, that no sacred utensils are found on those four coins certainly coined after Trajan; but

Ottius,

Ottius, at p. 83, reads Simeon on a coin, with sacred utensils, and Reland a different word: the above four nevertheless have other types, which are suitable to the event of Barcochebas, viz. a bunch of grapes on one side on all of them, while on the other one has a lyre, two others a palm tree, and the fourth two columns. The variations here even in four of them only having the name of Simon, and similar variations on others, which have not his name, prove that the subjects of the types cannot serve alone as marks, whether any coin is to be ranked in the first class or the third. The types, however, on those four, although different, yet may admit of as proper an application to the event under Barcochebas as to the age of the Maccabees, and possibly a more proper one. For a bunch of grapes was a fit symbol of that plenty of wine, corn, and oil, which the Jews universally expected under the Messiah; and, although the sacred utensils might have been the first types employed in order to excite the Jews to rebellion, yet when he was once acknowledged by them as king and Messiah, he might then first begin to affix his *name* and *title*, and the grapes as a symbol of his Messiahship; which was, indeed, so firmly considered by the Jews as an indication of the advent of the Messiah, that Christ himself refers to it when he says in Mark xiv. "I will drink no more of the fruit of the vine until I drink it new in the kingdom of God;" and the miracle of water turned into wine served the same purpose of a proof to the Jews of that advent. That the same was intended here by the bunch of grapes we cannot affirm, but it is, in some degree, supported by the palm tree on other coins: that tree, indeed, was the common symbol of Judea, and as such appears on

coins of Titus struck in memory of the capture of Jerusalem: but the palm trees of Simon are different; they are represented as so full of fruit, that the branches bend down low enough for persons, standing under them, to pluck the fruit with their hands and fill baskets with them; yet the palm is a tall tree, and the fruit scarcely ever grows very low. There could not be a more fit symbol of the plenty expected under the Messiah. The lyre again might serve the same purpose of expressing the *harmony* which, under Barcochebas, would now subsist between Judah and Israel, just as the title of *Prince of Israel*, assumed on other coins, instead of *Prince of the Jews*, and the two columns, on other coins, might denote this happy union of those two kingdoms. That such was the intention of those types I cannot assert, and only mean to shew, that they might have as apposite an application to the age of Barcochebas, if not a more suitable one, than to that of the Maccabees; so that no conclusion can arise against their belonging all to Barcochebas from the *subjects* of the types impressed, any more than from the *diversity* in them; which diversity is so conspicuous in those four coins, alone, struck under Trajan, as removes still more clearly any evidence derivable from these circumstances toward arranging any of the coins, either under the *first* class or the *third*, any more than from the *name*, or other *legends*. A similar diversity is found in the types of Greek coins relative to the very same events; variation seems, in those ages, to have been every where the order of the day, and every artist invented just as he chose for himself: but it would, with greater probability, happen during the extensive influence which the insurrection, under Barcochebas,

Barcochebas, had over the whole body of Jews, however dispersed, in distant and different nations, than under the contracted government of Simon the Maccabee, during which no variation could take place except by his own express direction. Now, at a time when coinage was so novel, uniformity was rather desirable than diversity, that distant cities might know whose coins they were which were tendered to them in commerce; whereas those under Barcochebas might be coined by different bodies of Jews, in distant nations, some of whom sent money to him, and some men; but who could not have conferred together to agree either upon the same *subject* for a type, or the same *form*, for it, even if they did, by accident, coincide in the same subject; neither after sixty years could there be many Jews, then living, who could remember what the real form of the pot of manna, or any other sacred utensil, had been, as they must then have been above seventy years of age; hence that diversity in forms!

S.

[*To be concluded in the next Number.*]

ART. X. *Letter of T. Coryate the Traveller.*

TO THE EDITOR OF CENSURA LITERARIA.

SIR,

The original of the following letter is now in my possession, and does not appear to have been printed. Considering the very singular and extraordinary character of the writer, I presume it may be sufficiently curious and interesting to lay before the readers of the CENSURA.

No. 37, St. James's Street. ROBERT TRIPHOOK.

To

"*To y^t. right worsp^ll. S^r. Michaell Hixes, Knight, give these with all speede.*

"RIGHT WORSP^LL. AND GENEROSE S^R.

"Though I feare I shall incurre y^or. reprehension for p^suming to write vnto y^or. Worship, yet I hope y^t. sup^ficiall acquaintance which I had w^th. y^n. lately at Mr. Ingram's (where it pleased y^u. after a very debonaire and corteous manner to take notice of me), will in some sort dispense w^th. my bouldnesse. I write vnto y^e. partly, by way of deprecation, for my error com^itted at y^t. time, at Mr. Ingram's table; w^ch I beseech y^e. to impute not to any voluntarie malipartnesse of mine, but rather to the merry prompting of y^e. joviall black-bearded gentlema^n y^t sat next vnto me, who, y^e. knowe, is soe much given to his παρρ Ηοσα and libertie of speech y^t. sometimes he will not sticke b^l. amicissimum quempiam p^stringere, even to glaunce w^th. some exquisite straine of witte at y^e. dearest freinde he hath; partly also for y^t. I am soe bould to insinuate myselfe vnto y^u. with a suite, whereunto if it shall please y^u. to condescend, not onely I my selfe shall be obliged vnto y^u. for it in y^e. strictest bonde of true observance till I suffer y^e. fatall dissolution of my bodie and sowle, but p^haps many notable me^bers of o^r. com^onwealth may render no small thankes vnto y^u. for y^e same; therefore, without any long introductions, to discover vnto y^u y^e sum^me of y^e. matter, it is thus; having travelled about 2 yeares since in these 7 famous countries France, Savoy, Italie, Rhetia com^only called y^e. Grisons countrie, Helvetia, alias Swicerland, some partes of high Germanie, and y^e. Netherlands, I was disposed to turne my microcosme (a phrase y^t. a certaine learned gentlema^n not long since vsed of me) into eyes, I meane to prie into all thinges of chiefest

chiefest remarque y^t. were obvious vnto my eyes, in every place where I travelled; in soe much y^t. by my incessa^t industrie and Herculean toyle, I wrote soe many observations in y^e. foresayd countries as have filled very neere 4 quiers of papr, having in y^e. space of 5 moneths survayed 47 cities; and this my Itinerarie I have concealed soe long y^t. it seemed cu^ tineis ac blattis vixari (as elega^t Angelus Politianus writeth of certaine of his bookes in a^ epistle to Lawrentius Medices Duke of Florence) determining indeed rather, Thetidi aut Veneris eas sargire marito, then to evulge them to y^e. light of my countrie before y^e. consum^atio^ of my future travells, w^ch. I thinke will be very neere 10 yeares hence; but some of my deare freindes, especially a certaine learned gentlema^ one Mr. Laurence Whitaker, hath vsed such importunitie of p^suasions vnto me, who, amongst other things, alleaged y^t. excelle^t p^verbiall verse.

Πολλα μεταξυ πελσι κολπε⊖ και κειλε⊖ ακρα;

y^t. I have confidently resolved, by Gods gracious p^missio^, to imprint y^e. observations of my past travells for y^e. benefite of my travelling countrie-men, before I goe abroad againe: for w^ch. cause determining to dedicate them to y^e. prince* I went lately to his Highnesse and p^nounced a^ oratio^ vnto him before a great assemblie of courtiers, and withall presented vnto him my iornall, who soe graciously accepted it y^t. he hath p^mised to entertaine y^e. dedication thereof. Since w^ch. time I have laboured very much about y^e. licencing of my booke y^t. it might be printed, first w^th. y^e. late Arch-

* Henry, Prince of Wales, died 1613.

byshop

byshop of Canterbury,* whose sudden death hath much defeated my designemẽt; after yt. wth. some of ye. high Comissioners and ye. Byshop of London,† of whõ I can not get aⁿ approbatiõ, seeing it is not in their power to allowe any bookes to be printed (as they affirme) but theologicall. Soe yt. ye. whole scope of my suite vnto yor. Worship doth tend vnto this, yt. yu. would vouch safe to intercede for me vnto my Lorde Treasurer‡ yt. it would please his Lordship to give order it may be printed in London with some expedition: ye. Prince not onely approving yea applauding it together wth. all those selected flowers of gentilitie yt. flourish in his Princely courte, but also earnestly expecting it; especially since there is not as much as one line contained in my whole iornall yt. maketh against or. state, or any forraine Prince confederete wth vs, or against religion or good manners; my booke containing principally ye. most remarkable antiquities of those cities yt. I have described, yea and soe many of them yt. I hope yu. will pardon me though I thinke yt. no maⁿ of or. nation since ye. incarnatiõ of Christe hath observed more for ye. time in ye. foresayd countries, wch. I hope yu. would not hold to be vnlikely if yu did but knowe what intolerable paynes I tooke in my travells both by day and night, scarce affoording myselfe 2 howers rest sometimes of ye. whole 24 in ye. citie of Venice by reason of my continuall writing; wherevpõ divers English meⁿ yt lay in ye. same howse with me, observing my extreme watchings,

* Dr. Richard Bancroft died 2 Nov. 1610.

† George Abbot, D. D. obtained the see of Canterbury in the following year.

‡ Robert, first Earl of Salisbury, ob. 1612.

wherewth.

wherew^th^ I did grievously excruciat my bodie, instantly desired me to pittie my selfe, and not to kill my selfe w^th^. my inordinate labours. To conclude, if it shall please y^or^. Worship to gratifie me in this my earnest supplication, y^u^. will adde vnto me y^e^. very spurres of diligence, and give me wonderfull encouragemeⁿt to observe such thinges in my future travells as I doubt not but shall be acceptable to y^e^. King and Queene themselves and all their royall children, as also to the greatest peeres and nobles of this kingdome, in hope whereof I will comᵐend y^or^. worship to y^e^. gracious clientele of y^e^. omnipotent Jehova.

Fro my chamber, in Bowelane, this 15^th^. November, 1610.

Y^or^. Worship's most suppliant beadesman,

THOMAS CORYATE." *

ART. XI. *Old Poetry.*

[*Lycence to lyue at ese*

The seven deadly sins form a principal part of the Persones Tale told in prose by Chaucer; with which tale the author of the following lines seemed fully acquainted. They are transcribed from a MS. noticed in the last volume, p. 344, as containing a poem ascribed to Lydgate, and are similar to his manner and prosaic style. The original is written as prose, with the commencement of each stanza distinguished by a paragraph in red ink.]

" As I walkyd vppon a day,
To take the aere off felds and flowre;
In a mery morenynge off May,
Whenn flowrys were ffull off swete flauowre;

* Born 1577, died at Surat, 1617.

I hurd

I hurd one say, O God, verray![a]
How longe shall I dure yn my dolour?
And onn his kneys he began to pray;
Now, good God! send me thy succour,
Maryes sonn, most off honour!
Thatt ryche and poore may po * and plese;
Now geve me lyfe yn my langour,
And yeve vs lycence to lyfe yn ese.

To lyfe yn ese, and his lawys to kepe,
Grawnt me God yn blysse so bryght;
And wit yn that cabonn lett vs neuer crepe;
Ther as Lucifer lyeth I lok [b]wit owt eny lyght;
My dedly wowndis ere derne[c] and depe,
I haue no place to represse them aryght;
And smertynge, wyll nott suffer me to slepe
Tyll a leche wit dewte haue them dyght;[d]
Hitt most be a curate, a crownyd wyght,
Thatt knew the querely off bene and pese;[e]
And els thes medicynys haue no myght,
To geve vs lessons and lycense to lyve yn ese.

A wykkyd wownde that hath me walt,[f]
And traveld my body fro top to the too;
This wykkid wordyll hitt is I[g] calt,
Thatt hath many a blayne both blak and blo:
Hitt hath me hurt, and made me halt,
My hert, my hondys, my hed also.
Nere I had be baptisyd yn watyr and salt,
Thatt fervent ffeste wold nevyr me fro;
Thatt leche that lyffed Lazer and moo,
David and Daniel, off ther disese,
Amend thes woundis thatt doth me this woo,
And geve me lycence to lyve yn ese.

[a] Truly. * sic. [b] close. [c] secret. [d] drest.
[e] Q. meaning of this line. [f] overthrown.
[g] This appears to be used in the same manner as the letter y is adopted by the early poets.

This

This wownd is norysher off wownds seryn,
Superbia, he is the principall!
Pride, partely yn english stevyn,[h]
He is more bitter than venyn or gall,
To hym I haue had lechis a levyn,
And they haue geve medicyns all;
Butt, the soverayayst medicyn vndyr hevyn,
Hit groweth yn grownd nothe[i] yan wall;
Humilitas I hurd a lech hit call.
Had I hymm than I were att ese;
God send me thatt syke thrall,[k]
And geve vs lycence to lyve yn ese.

Ira, is the secund wownd I-
He ramagith sore both raw and rede;
All my cors[l] he doith confownd,
So sore he swellith yn hert and hede;
I know nonn herbe thatt growith yn grownd,
Nothir no corsiff[m] will qwench his quede;
Butt bonage wit yn a litill stownde
Will make hym dry, and wex all dedde;
God yeve me grace to sow sum lovage sede,
Thatt yn my gardyn may rote areyse;
And els as seker[n] as men etyth brede,
Shall we neuer haue lycence to lyve yn ese.

Inuidia, the third wownd is,
A gritter gnawer than ffelone or gowte!
A[o] is a wykkid wownd, I wis,
That is he hath pour to reyse and rote;
The kynde off the wownde for sort is this,
To brenne the brest wit yn and wit owt;
I askyd a leche how I myght me lys,[p]

[h] Sound or tongue. [i] neither. [k] such a slave.
[l] course. [m] corrosive. [n] certain.
[o] See Tyrwhitt's glossary to Chaucer's Canterbury Tales.
[p] abate.

He

He toke me *charitas* I knytt yn a clowte;
He bade me bawm [q] me ther wit all a bowte,
And than he wold begynne to wate [r] and wese;
And then sonn after, wit owt any dowte,
Thow shalt haue licence to lyue yn ese.

Auaricia, is an horribill sore!
He doth me dere [s] both nyght and day;
For evyr he covetith more and more,
Off plastris than I purvay [t] may;
I askid a mastir off ffysyke lore,
How I myght make hymm drye [u] and vanysh away;
Elemosma was a gentyll herbe ther for,
I wis one the best that evyr, he say,
Take and anoynte hym ther wit evyr when thou may,
And thinke how requiem [w] yn thy rent shall sese;
And then sone aftyr, wit yn a short day,
Thow shalt haue lycence to lyve yn ese.

Accidia, is a sowkyng blayne,
He bollith [x] and bladderith [y] wit yn my bowre;
And makith me ffaynt both flesh and vayne,
And kepith me yn cowche like a cowchoure; [z]
I hurde off an herbe thatt shold lyse [a] thatt payne
Men seith hitt berith a dowbyll flowre;
Vigilate and *orate*, vse well tho twayne,
And hitt shall be nymm [b] the thi dolowr,
As siker as bred is made off flowre;
Smytt ham yn seson wit thi nese,
And the swetnes off thatt swete savoure,
Shall geve the lycense to lyve yn ese.

Gula, is a grevys gall,
He rayvith my rest onn my bed;
And straynyth my stomake strayte wit all;
Wit many a fest, when I am full fed,

[q] Wrap. [r] know. [s] hurt. [t] foresight. [u] suffer.
[w] requiring. [x] swelleth. [y] bloweth.
[z] a setting-dog. [a] abate. [b] steal.

I walow

I walow and weyd as a worme yn a wall;
I may nott slepe tyll I haue shamely shed;
Now, mercy, lord! on the I call,
Thatt for vs lett his brest be bled;
A leche hath led his hed to wed,
Thatt he wyll make me a playster thatt shall me plese
Of *abstinentia*, and I hym hed,
Shold geve me license to lyve yn ese.
Luxuria is a lither[b] mormale;[d]
A mercy, lorde, full of pyte!
My brokytt body bryngith yn ball,
And ffrayeth my sowle yn frayalte.
Sum tyme a surgeryn told me a tale,
This was the lesson thatt he leride me;
The rote off an herbe I shold vpp hale,
That clerkis callith *castitas* fre;
Pownd hym and tempre hym, wit penitence;
When the rebaude will on the zese,
Drayne hym and drynke hym, wit confessiore,
Than shalt thou haue lycense to lyve yn ese.
And othir iij herbis ther beth also,
That shall save this sorys,[c] they shall neuer swell,
The first is *cordis contritio*,
That wasshith the wowndis as doith a well;
The secound is *oris confessio*,
That wyll nott suffyr no ded flessh dwell;
[And thyrd] *operis satisfactio*,
That soveray sanatyfe sothly to tell:
Now, Lord, as thow madyst hevyn, erth, and hell,
Geve vs grace hym to serue and plese,
And with yn his gloryus blysse that we all may dwell,
And geve vs there licence to lyve yn ese."

[c] Wicked. [d] gangrene. [b] sorrow.

Conduit street. J. H.

ART. XII. *The Ruminator. Containing a series of moral, sentimental, and critical Essays.*

No. XXXIV.

A familiar poetical Epistle to a Friend, expressive of private melancholy.

BY A CORRESPONDENT.

TO THE RUMINATOR.

SIR, May 10, 1808.

As you seem inclined to vary your papers by a mixture of poetry with your prose, I solicit admission for the following familiar Epistle, written literally currente calamo, by a very dear friend. As it contains some moral touches, I hope it will not dishonour your *ruminations*. To secure its insertion, I leave the name of the person, who is responsible for it, with your Printer. L. L. Z.

Familiar Epistle to the Rev. ——— ———.

April 13, 1808.

Dear ————, whose full-stor'd mind
Is with all varied wealth refin'd,
Permit me thus to scrawl at ease,
Without e'en the attempt to please!
Thy mighty intellect can spy
In rudest scrawls ability;
And can with kindest candour sigh
O'er casual imbecility!
Born of a race, whose mighty powers
O'er Europe's wide domains are known,
Thy judgments no vile envy sours,
Thy censure takes no petty tone—

Learning

Learning and taste alike combine
The fiat of thy thoughts to sign;
And genius, fairest of the three,
Is proud to own her strains in thee.
How oft with rapture do I hear
The enlighten'd words thy lips endear;
Oft on thy heart's decrees repose,
Whence goodness as from fountains flows!
To me in candour wilt thou listen,
Tho' in my strains no genius glisten?
Alas! thou know'st not, how distracted
The cares that on my brain have acted;
My spirits low, my body weak,
I scarce in languid tone can speak,
Unless with agonized eyes
Loud indignation's tones arise,
Then leave me once again to languor,
Forgot the very sighs of anger!
Ah! thy more placid bosom knows
Not the wild rage, in me that glows;
Nor aught of the untam'd emotions,
That agitate my ill-starr'd notions!
But thou the tumult wilt forgive,
In which by fate's decree I live!
When night's black shades invest the sky,
Doubtful of rest, tho' tir'd, I fly
To bed, where sleep my frame may bless
With transient forgetfulness!
But all the horrid thoughts of day
Come in a doubly-dark array;
And tear my bosom, and affright
My fancy with their glaring light!
O whence these tumults of my breast,
O why, when other bosoms rest,
Should thus my ease of mind be crost?
Should thus my life in cares be lost?

What special crimes have cast their stain,
Unworn by years of grief and pain?
I wander thro' the fields of morn,
I strive my temples to adorn
With all the simplest flowers, that grow
Beneath the spring's first genial glow;
I dress my humble mental powers
With learning's gems, and fancy's flowers;
I strive my heart to raise above
The selfish worldling's grovelling love,
And lift its bold affections high
On mighty views beyond the sky.
But traverst still, and still opprest,
I never know an hour of rest;
Some insult breaks my wise resolves;
Some new injustice, that involves
My tinder passions in a flame,
Rises my dying strength to claim.
There are, my friend, who still survey
My irritations as their prey;
Who see indignant bursts, with joy,
My vital energy destroy;
And laugh to view th' exhausting pains
I feel, in struggling with my chains.
" He, whom the world a prophet deem,
In his own land has small esteem:"
Ah! friend, I own it with a sigh,
Nor prophet nor yet bard am I!
But still if they, as well they may,
Refuse such praise as this to pay,
The good denied, they might as well
Leave me without the attendant ill!
I've often heard it said, there is
In the mind's own exertions bliss;
And bliss there is; for were there not,
The bard's would be a hapless lot.

God

God help him, how would he endure
The laugh of the conceited boor,
The coxcomb's sneer, the cynic's frown,
The giggle of the senseless town,
The treach'rous critic's cover'd guile,
And yellow Envy's pallid smile.

Bursting with undiminished fires,
To his own mind the bard retires—
Within himself the kingdom lies,
Which moves his heart and feasts his eyes—
Umbrageous groves around him spring,
Sweet birds within their coverts sing,
Streams murmur, meadows smile, fair maids
Dance or breathe love within the shades,
And harps from fairy castles sound,
Where feast and revelry abound.
Alas! too soon the vision flies;
In distant air the music dies,
And leaves him with exhausted frame
To mourn the void of phantom Fame!
E'en now I sit with aching head,
And limbs in listless languor spread,
While trembling hand can scarce impart
The dictates of a sinking heart:
Yet thus I cheat the weary hours,
While sable care incumbent lours;
And bring my life's o'erwhelming woes
A little nearer to the close.

The mark of calumny and wrong,
I stand Unkindness' sons among;
And they, who dare not insult show,
Where prosperous Fortune knits her brow,
Dare heap, as with impunity,
Their contumelious wrongs on me:

——— ——— ———
——— the ties of blood undone!
Paternal acres, lov'd, ador'd,
That could my infant days afford
Such pure delights, as rise again,
With rapture that amounts to pain;
Is there ———————————
——— ——— ———?
Full many a year of blackest grief
I still have nurs'd the fond belief,
The time at last would come, when I,
Repaid for all my agony,
In age's hour should sit at ease
Beneath hereditary trees,
And *calmly* should descend to death,
Where first I drew this hapless breath!
The stormy noon, when from the wave
I scarce the batter'd bark could save,
Thus by the contrast might diffuse
O'er my life's evening brighter hues.
O fond delusion! sabler spread
The shades that thicken round my head;
And, dark as was the storm of noon,
Still heavier may the tempest soon
The vessel's weaken'd powers assail,
And whelm me headlong in the gale:
Youth's vigour lost, Hope's anchor gone,
Then Fate itself must cry, " undone."
" There is a home," my friend will say,
" Shining beyond yon milky way,
Where, (if on earth no peace abound,)
Nor storms molest, nor cares surround;
There point thy hopes, and strive to win,
By that true monitor within,
Yon seat of rest, where seraphs blaze;
Encircled with perennial rays!"

'Tis

'Tis true, dear friend; then I must close
This lengthen'd dreaming, feverish prose,
And you'll believe me, &c. &c. 159

N°. XXXV.

A Second Familiar Epistle to another Friend.

BY THE SAME CORRESPONDENT.

To the Rev. ——— ———.

April 18, 1808.

" Complain; for ever still complain!
O cease, my friend, the doleful strain!
No ills beyond the common fate
The future years, thou dread'st, await!
Then let your fancy dwell no more
On joys you never can restore,
Or storms, that in your fancy's eye
Are gathering in the distant sky!"
Well dost thou say: perchance no good
It is, o'er coming glooms to brood:
Then let me strive to while away
In present good the careless day,
Walk, ride, dig, saunter in the shade,
Or stray, where bards before have stray'd,
Along the meads, whose emerald green
To glow with new-sprung tints is seen;
Or sit at ease, and pour along
My unpremeditated song,
While varied visions play about
My mind in strange and motley rout.
They all are cheats, these charms of life
For which we make such fretful strife;
Wealth, honours, fame, and gaudy show,
Empty as bubbles that we blow;

And he who can, the easiest way,
With innocence, beguile the day,
And soonest reach life's feverish close,
Where all our passions will repose,
Is after all, in reason's eyes,
The best, the happiest, and most wise.
  Why should I vex my morbid frame
With thoughts, that put me in a flame?
With anger, at the scoundrel's wiles,
Whose infamy my pen defiles?
With scorn, that breaks its just control,
At the poor insults of a fool?
With Treachery's trick, and Falsehood's vow,
And chang'd Affection's alter'd brow?
While Competence will yet bestow
The little that we want below,
The frugal meal, the simple vest,
The roof, tho' straw-built; what's the rest?
Superfluous luxury, that ne'er
Could lull to sleep a single care!
Fortune, that jade, may on us frown,
And think to keep our spirits down;
But can she bar the morning's gate,
When she comes dancing forth in state,
And throws her orient beams around,
With dew-drops spangling all the ground?
Can she suppress the gales that bring
Delightful odours on their wing?
Can she, when Evening sails along,
Led by the nightingale's sweet song,
And murmuring sounds, and dying wind,
Soothe to deep peace the pensive mind,
And the Muse whispers in the ear,
Notes, it is ecstasy to hear;
Can she affright the Nymph away;
Or rudely tear her mantle grey?

Ah! can she rob us of the lore,
That Genius treasures in her store?
The glowing thought, the golden forms,
Which into life rich Fancy warms?
The heart that trembles, or that fires,
With all that Love or Fame inspires?
The soul, above the ills of fate,
Within itself sublimely great?
  Avaunt then to these low-born cares,
Beneath whose power my manhood wears!
And different be the star, that guides
My tossing vessel o'er the tides!
To Ease and Mirth I'll give the sway;
And while my thoughtless life away,
Reckless of its concluding day;
Whether its sand be ebbing fast;
Or dim and distant be its last!
  Methinks, this beauteous orb can show
Much for pure Admiration's glow;
The laughing earth; the radiant bow
That shines above, what time the Morn
Begins this scene of things adorn;
Or when at Night the planets vie
With radiant blaze amid the sky:
And e'en the human tribe among,
Tho' much abounds for Satire's song,
Tho' vile Self-Interest far prevails,
And Scandal tells her poison'd tales;
Tho' Malice grins, and Cruelty
Inflicts her blood-stain'd agony;
Yet he, who looks with eye inclin'd
Pleasure and love alone to find,
Perchance may see, in most he meets,
Something, his better hope that greets!
To smile at wrong; but when we view
An honest heart, believe it true;

Cherish the treasure, and requite
Its kindling movements with delight;
Of Nature's ever-varying hues
Not beauty in a tint to lose;
Is that divine philosophy,
Which best becomes the wise to try!
  Sorrow may for a casual hour
The sinking spirits still o'erpower;
Disease may still the frame torment;
And Spleen her transient sourness vent;
Injustice may thy claims withhold,
And prosperous Wealth reign uncontroll'd;
And fiends, as Indignation boils,
Have a brief triumph in their wiles!
But Chearfulness will soon resume
Her light, the brow to re-illume,
And the calm sunshine of the breast
Will soothe uneasy cares to rest!
  Sure Nature never could design
This earthly frame, tho' sparks divine
Are with its grosser matter mix'd,
On constant thinking to be fix'd!
The mind, intensely thus employ'd,
By its own efforts is destroy'd;
And feebly sinks the body's power,
Which the brain's fevers soon devour.
Some mortal pleasure we require
Mingled with intellectual fire;
For here, alas! the embodied soul
Struggles in vain against control;
And best its happier weapons wields,
When to its fate it sometimes yields.
  Be mine then in my future days
Not to such heights my thoughts to raise;
Nor seek, since I must seek in vain,
Realms of such shadowy light to gain;

But

But play, like those of humbler aim,
And humour this imperfect frame;
And walk, and ride, and talk, and smile,
Like those whom no proud hopes beguile;
And, loit'ring in heaven's freshest air,
Its balmy bracing blessings share!
For shatter'd now is every nerve;
And my limbs from their duty swerve;
And aching head and trembling hand
Will soon refuse my mind's command.
Yet if like others I had sought
In fields and woods for health unbought,
Perchance this form, mid squires and boors,
In pastimes rude had shewn its powers;
And sinewy arm and ruddy mien
Had laugh'd to scorn Disease and Spleen.
If in my head, in varied maze,
With fire unquench'd ideas blaze;
If in my heart sad tenderness
Incessant rules to wild excess;
Can these the loss of health requite,
The careless day, the slumbrous night,
The body, thro' whose purple veins
Strength, freedom, ease, and pleasure reigns?
Then thoughts that breathe, and words that warm,
Which no pale agonies deform,
While voice of music plays its part,
Send their full raptures to the heart!
But ah! while pines this mould of clay
Discordant to the mental ray,
Upon the altar of the mind
Vain burns the inward fire enshrin'd.

N°. XXXVI.

On the Theological Writings of Grotius.

FOR THE RUMINATOR.

SIR,

You may, perhaps, remember to have heard, in your earlier days, the vulgar proverb, "give a dog an ill name and hang him." Like most other popular maxims it has its foundation in truth; and the qualities imputed to men as well as dogs do not, in general, so much depend upon realities, as upon casual report; or, according to the elegant expression of Horace, *arbitrio popularis auræ*. The converse also of this proposition is equally true, and it is usually found that when a man has acquired a great reputation the world is sufficiently disposed to acquiesce in it, and not only to allow him the merit which he really has, but to ascribe to him also that which he has not. The *magni nominis umbra*, (if I may so apply it) becomes a covering for ignorance and presumption, and sometimes even for folly; for the greater part of the world are not capable of distinguishing between false and true pretensions; and those who are, either are afraid of popular clamour, or think that error will at length be discovered without their assistance.

I am almost afraid to usher in by these observations the venerable name of Grotius. "Is Grotius," it will be said, "liable to these imputations; Grotius to whom all Europe is so indebted, to whom the cause of revealed religion owes so much; Grotius, the statesman, the soldier, the civilian, and the theologian?"

Had

Had he not been a theologian, there would have been no cause for this caution concerning him; but notwithstanding the depth of his learning, the excellency of his moral character, and the sincerity of his belief, of which I am firmly persuaded, I cannot help thinking that it will admit of a doubt whether he has not done more harm than good to the Christian religion. So great is the authority of his name, and so high his character, that even among divines there is scarcely allowed an appeal from his decision; and there is hardly to be found a single work, relating to scriptural subjects, in which Grotius is not quoted. One reason for this high opinion of his judgment is, that he was not of the clerical order; for, strange as it may seem, there exists a strong prejudice in the world in favour of lay writers on divinity. Yet would a commentary on the laws carry more weight with it because written by a clergyman, or a treatise on physic because written by a lawyer? If not, why should it be supposed that a layman can write, in a more instructive and convincing manner than a clergyman can do, upon the very subject which he has made the chief study of his life?

The principal, if not the only theological works of Grotius, are his voluminous commentaries on the Old and New Testaments, and a small treatise "On the Truth of the Christian Religion." Both these are written in good Latin, but the former is liable to many objections. One of the greatest of these arises from the too great regard which he pays to Talmudic fables and Talmudic interpretations, which may be productive of very bad consequences to the incautious. It was obviously the view of the later Jews to insert in their Talmuds such interpretations of the scriptures as might justify

justify their rejection of Jesus as the promised Messiah. For this reason they appropriated a great number of the most striking prophecies which were fulfilled by different circumstances of the life of Jesus, to David, Hezekiah, Zerubbabel, Judas Maccabæus, and others, rejecting, for the most part, all typical and secondary applications. And in this unfair and erroneous manner of interpreting prophecy, Grotius generally agrees with them, and quotes these writings as authority; although none of them were extant prior to the destruction of Jerusalem, and some of them even disagree with their oldest Targums, of which that of Jonathan, at least, was published before the coming of Christ.

Misled in this manner, even one of the clearest as well as most celebrated prophecies, contained in the fifty-second and fifty-third chapters of Isaiah, Grotius applies almost wholly to the prophet Jeremiah; nor does he ever mention the name of Christ in his notes on it, but in the first verse of the fifty-third chapter, when he says "Hæ notæ in Jeremiam congruunt prius, sed potius in Christum," and then proceeds to explain the whole chapter as relating to Jeremiah. And this is the more extraordinary, as in his book on the Truth of the Christian Religion, published afterwards, he expressly affirms that this prophecy can agree to no one but to Christ. *

But the limits of this paper will not admit of all the passages being pointed out in which this eminent scholar contradicts himself. His work on the Truth of the Christian Religion, which was written subsequent to

* Quis potest nominari aut regum, aut *prophetarum* in quem hæc congruunt? Nemo sane. De Veritat. Lib. V. 19.

his

his Commentaries, is much more valuable than they are. It has always been much and deservedly esteemed as an excellent manual, urging in a clear, forcible, easy, and popular style, the principal arguments which establish the certainty of the divine origin of the religion of Christ; and many of these are such as he does not allow in his Commentaries to relate to him. In the fifth book of this work he mentions a very remarkable anecdote which has puzzled all his various editors, as he quotes no authority for it. He says, in speaking of the time foretold by Daniel, for the appearance of the Messiah, that it agreed so exactly with the coming of Christ, that a Jewish doctor, named Nehumias, who lived about fifty years before the birth of our Lord, said that it was impossible that the coming of the Messiah could be delayed more than fifty years from that time. Leclerc observes, in a note, that Grotius ought to have mentioned from whence he had this story; but he thinks, that in one of his letters to his brother, he says, that he was told it by a Jew. Dr. Jenkins, however, in his book "On the Reasonableness and Certainty of the Christian Religion," fifth edition, says, that Grotius took it from the Talmud, and he also refers for it to "*Surrav. Epist.*" a work with which I am entirely unacquainted. If, however, it had been in either of the Talmuds, it would hardly have escaped the researches of the learned as well as industrious Dr. Lightfoot, who makes no allusion to it. Yet it is surprising that neither Leclerc, nor his translator, Dr. Clark, should know that this circumstance is to be found at length in Purchas's Pilgrimage, p. 144, first edition, who quotes for it the authority of Petrus Galatinus, a Franciscan monk, who wrote

wrote a book against the Jews in 1520, "De Arcanis Catholicæ veritatis." But Galatinus himself is said by Moreri to have been indebted for the substance of his work to Porchet, who also borrowed it from Raymond Martin.

I have never been able to meet with any of these three last mentioned works, and shall think myself much indebted to any of your learned readers who can tell me, through you, what authority any of them give for this curious and interesting anecdote. Your deep-read correspondent who writes under the signature of *S.* may, possibly, be able to afford me this satisfaction; which would be very gratifying to many others as well as to myself.

As a conclusion I send you Grotius's Epitaph, which I copied in 1791 from his tomb at Delft, and which, I believe, has never been in print.

"*Epitaph on Grotius, at Delft, in the New Church.*

"Prodigium Europæ, docti stupor unicus orbis,
Naturæ augustum se superantis opus,
Ingenii cœlestis apex, virtutis imago,
Cœlsius humanâ conditione decus;
Cui peperit Libani lectos de vertice cedros
Defensus veræ religionis honor;
Quem lauru Mavors, Pallas decoravit olivâ,
Quum bello et paci publica jura daret;
Quem Tamesis Batavæ miraclum & Sequana terræ
Vidit, & adscrivit Sueonis aula sibi,
Grotius hic situs est—tumulo discedite, quos non
Musarum & Patriæ fervidus urit amor."

P. M.

ART.

ART. XIII. *The purport of the Speech of the Rt. Hon. Lord Mansfield in the celebrated Douglas Cause.*

"I must own that this cause before us is the greatest and most important that occurs to me: it is no less than an attack upon the virtue and honour of a lady of the first quality, in order to dispossess a young gentleman of an eminent fortune, reduce him to beggary, strip him of his birthright, declare him an alien and a foundling. I have slept and waked upon the subject, considered it on my pillow, to the losing of my natural rest, and with all the judgment I was capable, have considered the various articles that make up this long and voluminous cause, upon which I am now to give my opinion before your Lordships.

"I apprehend that in the matter before us, three things are to be considered. The situation of Lady Jane before her delivery, at her delivery, and after it was over: to all which the Chancellor has spoken with great propriety. It is proved, beyond a possibility of doubt, that she became pregnant in Oct. 1747, at the age of forty-nine years, a thing far from being uncommon, as is attested by physicians of the first rank, and confirmed by daily experience: and that in the month of July she was delivered of twins, one of whom died, the other is still alive; he has been presented to the world by Sir John Stewart and Lady Jane Douglas, as their son; nor can he be wrested from the hands of his parents, unless some other had in their lifetime claimed him as their child in a legal and justifiable way.

"This action, my Lords, did not lie against the appellant as an impostor; for an impostor, in the sense of the law, is a person who wilfully and knowingly pretends to be a different one from what he really is in order to defraud another, and to impose under a fictitious name upon the public. If any be an impostor, it must have been Lady Jane, whom they ought to have prosecuted in her lifetime, and not at the distance of nine years after her death: the method of discovering an impostor, is to bring his accomplice to the court before which the impostor was arraigned; and if after a fair trial the accused person be found guilty, let him take the consequences thereof: but this the respondents have neglected: the appellant has been for five years, four months, and twelve days, the acknowledged son of Lady Jane Douglas; and for thirteen years and two months the son of Sir John Stewart, before any attempt was made to rob him of his parents, his birthright, and his all.

"As the Lord Chancellor has anticipated much of what I intended to speak upon this subject, so I shall only touch at the situation and character of the deceased, whom I remember in the year 1750 to have been in the most deplorable circumstances. She came to me (I being then Solicitor-General) in a very destitute condition, and yet her modesty would not suffer her to complain. The noblewoman was every way visible, even under all the pressure of want and poverty. Her visage and appearance were more powerful advocates than her voice; and yet I was afraid to offer her relief, for fear of being constructed to proffer her an indignity. In this manner she came twice to my house, before I knew her real necessities; to relieve which

was

was my aim. I spoke to Mr. Pelham in her favour; told him of her situation with regard to her brother the Duke of Douglas, and of her present straits and difficulties. Mr. Pelham, without delay, laid the matter before the King: the Duke of Newcastle then being at Hanover, was wrote to; he seconded the solicitation of his brother. His Majesty immediately granted her 300l. per annum out of his privy purse; and Mr. Pelham was so generous as to order 150l. of the money to be instantly paid. I can assure your Lordships, that I never did trouble his Majesty for any other. Lady Jane Douglas was the first and last who ever had a pension by my means. At that time I looked upon her to be a lady of the strictest honour and integrity, and to have the deepest sense of grandeur of the family from whence she was sprung; a family conspicuously great in Scotland for a thousand years past; a family whose numerous branches have spread over Europe; they have frequently intermarried with the blood royal; and she herself was descended from Hen. VII. I took care that his late Majesty should be more acquainted with her family and name, to the intent that, though she was married to Col. Stewart, a dissipated and licentious man, and who had been in the rebellion in 1715, yet he would pass it over, as she was of a race who had always been eminently loyal, her brother having charged as a volunteer at the head of the country in the year 1715, when his cousin, the Earl of Forfar, died like a hero in defence of the government; and that his Grace had in 1745 treated the rebels and their leader with contempt and ridicule; and indeed his Majesty, from his wonted magnanimity, spoke nothing of her husband, but treated her with all the respect due

to a noblewoman of the first rank and quality; one who carried all the appearance of a person habituated to devotion, and for a number of years trained up in the school of adversity and disappointment.

" Is it possible, my Lords, to imagine that a woman of such a family, of such high honour, and who had a real sense of her own dignity, could be so base as to impose false children upon the world? Would she have owned them on every occasion? Was ever mother more affected for the death of a child than she was for the death of Sholto, the younger of her sons? ' Will you (said she) indulge me to speak of my son?' and cried out, with vehemency, ' O Sholto! Sholto! my son Sholto!' And after speaking of his death, she said, ' She thanked God that her son Archy was alive. What (said she) would the enemies of me and my children say, if they saw me lying in the dust of death upon account of the death of my son Sholto? Would they have any stronger proof of their being my children than my dying for them?' She still insisted that the shock which she received by the death of Sholto, and other griefs she had met with, were so severe upon her, that she was perfectly persuaded she would never recover, but considered herself as a dying woman, and one who was soon to appear in the presence of Almighty God, and to whom she must answer. She declared that the children Archie and Sholto were born of her body, and that there was one blessing of which her enemies could not deprive her, which was her innocency, and that she could pray to Almighty God for the life of her other son; that she was not afraid for him, for that Almighty God would take care of him! And what is remarkable, the witness, Mary Macrabie, observed, that the grief for the loss of the

the child grew upon her. Would she, my Lords, have blessed her surviving child on her death bed? Would she have died with a lie in her mouth, and perjury in her right hand? Charity, that thinketh no evil, will not suffer me for a moment to harbour an opinion so cruel and preposterous: No—can we suppose that two people, who had not wherewith to support themselves, would be solicitous and shew all the tenderness of parents towards the children of creatures who, forgetting the first principles of instinct and humanity, had sold their children to people whom they did not so much as know by their names. The act of Joseph's brethren in selling him is represented as wicked and unnatural; but, indeed, the crime of Madam Mignon, and of Madam Sanry, is still more black and atrocious! To carry this a little further, suppose Lady Jane Douglas had acted this out of a principle of revenge toward the family of Hamilton, yet Sir John Stewart had no occasion to do so, much less continue the vindictive farce after her death, especially when married to another spouse. And here we may see Sir John as much a parent to the appellant as Lady Jane; he was every way fond of him; it is in evidence; I know it to be true: my sister and I have been frequently at Mr. Murray's with them, and were always delighted with the care we observed. No mortal harboured any thoughts of their being false children at that time, I mean in 1750 and 1751. Every person looked upon them as the children of Lady Jane Douglas, and of Colonel Stewart. The Countess of Eglington, Lord Lindores, and many others have, upon oath, declared the same thing.

"No sooner does the Colonel hear of the aspersions

raised at Douglas castle, and of Archibald Stewart's swearing that Count Douglas, a French nobleman, had informed the Duke of Douglas that they had been bought out of an hospital, than he returned an answer to Mr. Loch, who gave the intelligence in a letter to Mrs. Hewitt, and wrote him in all the terms of a man of spirit, cordially interested in the welfare and happiness of his son; but he and Lady Jane begged the favour of Chevalier Douglas, a French gentleman and officer, then at London, to acquaint his cousin, the Count, with what was said of him. This the Chevalier undertook, and fulfilled with the fidelity of a man of honour; and the Count, in consequence of the application, wrote a letter not only to Lady Jane, but to her brother the Duke, in all the language of politeness and humanity, disowning what was said of him. But, my Lords, the Duke of Douglas himself was fully satisfied of the appellant's being the real son of his sister Lady Jane; for on beginning to be known after his marriage, and to relish the pleasures of social life, he became very inquisitive 'about the size, shape, and complexion of the appellant, and if he appeared to be a smart boy.' He employed Sir William Douglas, and others, in whom he could confide, to inquire of Mrs. Hewitt, Lady Jones's companion, and of Euphemia Caw, and Isabel Walker, the two maid servants, who had lived with them, when abroad, and observed their conduct in the most unguarded moments, concerning the birth of the children: he even searched into the characters of these; and it appears from the depositions of clergymen and gentlemen of the first rank in that country, that they were women worthy to be believed. He even went in person to visit Mrs. Hewitt,

conversed

conversed with her in presence of his gentleman, Mr. Greenshils, concerning his sister's delivery; and the accounts given by these, like the radii of a circle, all pointing toward one and the same centre, confirming the reality of Lady Jane being the mother of the young gentleman, he was satisfied, acknowledged him for his nephew, and left him his heir.

"If the Duke of Douglas, after so serious an inquiry, was convinced, why should not we? It is true his Grace has sometimes expressed himself warmly against the surname of Hamilton, even in Lady Jane's life-time, but never so warmly as to prefer a suppositious child to the Duke of that name; for he only declares, 'that if he thought the children were Lady Jane's, he would never settle his estate on the family of Hamilton;' nor did he, till after detecting the frauds and conspiracies that had been so long and so industriously carried on against his sister and himself, make any alteration in his first settlement.

"After the Duke's death, the appellant was served heir to his uncle, according to the form prescribed by the law of Scotland, upon an uncontroverted evidence of his being the son of Lady Jane Douglas, takes possession of the estate, and is virtually acknowledged heir by the Earl of Selkirk, and by the Duke of Hamilton's guardians themselves; for these enter actions before the court of session, declaring their right to certain parts of the estates, upon some ancient claims which the judges there declared to be groundless; but in the whole action there was not the least intimation that Mr. Douglas was not the son of Lady Jane.

"It is needless to trouble your Lordships with the

conduct of the respondent's guardians at Paris, and elsewhere, upon the continent. Nothing has been discovered that could throw the least blemish upon the honour of Lady Jane Douglas, or Colonel Stewart; they have, indeed, proved their straits there, and his imprisonment here; but both these circumstances carry a further confirmation that the appellant is their son; for in every letter that passed between them the children are named with a tenderness scarce to be believed; whereas, had they been counterfeits, as pretended, they would have been apt to upbraid one another for an act so manifestly tending to involve them in their sufferings.

"Suppose, my Lords, that Mignon, the glass manufacturer's wife, the pretended mother of Mr. Douglas, had deposed the same things in Lady Jane's presence, as she has so long after her death? From her evidence, it appears that she had never seen Lady Jane; by her words, both in private and public, she seems to deserve no manner of credit: the oath of Mr. Murray, a principal witness, has destroyed every thing she has asserted. The same might be said of Sanry, the rope-dancer's spouse, whose child's rupture we were earnestly desired to keep in view, to prove him to have been the identical Sholto, the younger of the twins; and now evidence is offered that the child Sholto had no rupture, but was as sound as any within these walls. Your Lordships have been told, and I believe with great truth, that a gentleman, shocked at the assertion, had wrote to the council, that the influence arising from so false a suggestion might be prevented. I always rejoice to hear truth, which is the ornament of criticism, and the polished gem that decorates a bar.

"The

"The scrutiny in France, followed by an action in Scotland, produced two things never intended by them; it brought forth a striking acknowledgment of the appellant by his father John Stewart, as is manifest from the bond of provision, read at your Lordship's bar; Sir John openly acknowledged him, before the Court of Session, in the midst of a crowded multitude, and when labouring under a load of anguish and pain; nay, when by himself, he solemnly declared before God, in the presence of a justice of the peace, and two clergymen, that the young gentleman was his son. It likewise established the character of Lady Jane; for on examining the proof, obtained through the vigilance of the Duchess of Douglas, Lady Jane's reputation is unsullied and great; all who had the honour of being known to her declared that her behaviour attracted universal esteem, and Madam Marie Sophi Gillissen, a maiden lady, with whom she lodged several months, deposes that 'Lady Jane was very amiable, and gentle as an angel.' It is further proved that the elder child, the appellant, was the exact picture of his father; and the child Sholto, as like Lady Jane, as ever child was like a mother.

"I have always considered likeness as an argument of a child's being the son of a parent, and the rather as the distinction between individuals in the human species, is more discernible than in other animals; a man may survey ten thousand people before he sees two faces perfectly alike; and in an army of an hundred thousand men, every one may be known from another. If there should be a likeness of features, there may be a dissonancy of voice, a difference in the gesture, the smile, and various other things; whereas a family likeness

likeness runs generally through all these, for in every thing there is a resemblance, as of features, size, attitude, and action; and here it is a question whether the appellant most resembled his father, Sir John, or the younger Sholto resembled his mother, Lady Jane? Many witnesses have sworn to Mr. Douglas being of the same form and make of body as his father; he has been known to be the son of Col. Stewart, by persons who had never seen him before; and is so like his elder brother, the present Sir John Stewart, that, except by their age, it would be hard to distinguish the one from the other.

"If Sir John Stewart, the most artless of mankind, was actor in the enlevement of Mignon's and Sanry's children, he did in a few days what the acutest genius could not accomplish for years. He found two children; the one the finished model of himself; and the other, the exact picture, in miniature, of Lady Jane. It seems nature had implanted in the children what is not in the parents; for it appears in proof, that in size, complexion, stature, attitude, colour of the hair and eyes, nay, and in every other thing, Mignon and his wife, Sanry and his spouse, were toto cœlo, different from, and unlike to Sir John Stewart and Lady Jane Douglas. Among eleven black rabbits there will scarce be found one to produce a white one.

"The respondent's cause has been well supported by the ingenuity of its managers, and great stress has been laid upon the not finding out the house where Madam Le Brun lived, and where the delivery was effected; but this is no way striking, if we consider that houses are frequently pulled down to make way for streets, and houses are built upon the ground where

streets

streets ran before: of this there are daily examples in this metropolis. However, we need enter into no arguments of this kind, as there is a positive evidence before us; nor is it possible to credit the witnesses, some of them of a sacred character, when they speak of Lady Jane's virtues, provided we can believe her to have been a woman of such abandoned principles, as to make a mock of religion, a jest of the sacrament, a scoff of the most solemn oaths, and rush with a lie in her mouth, and perjury in her right hand, into the presence of the Judge of all, who at once sees the whole heart of man, and from whose all-discerning eye no secrecy can screen; before whom neither craft nor artifice can avail, nor yet the ingenuity and wit of lawyers can lessen or exculpate; on all which accounts, I am for finding the appellant to be the son of Lady Jane Douglas."

"*The Lord's Protest on the Douglas Cause. Die Lunæ, 27 Februarii, 1769.*

"DISSENTIENT.

"Because upon the whole of the evidence it appears to us that the appellant has not proved himself to be the son of Lady Jane Douglas, and, consequently, not entitled to the character of Heir of Tailzee and provision to Archibald Duke of Douglas.

"Because we are of opinion that it is proved that the appellant is not the son of Lady Jane Douglas."

BEDFORD. BRISTOL, C.P.S. SANDWICH.
DUNMORE. MILTON.

"*Letter*

"*Letter from Lady Jane Douglas to the Honourable Henry Pelham.*

"SIR,

"If I meant to importune you, I should ill deserve the generous compassion which I was informed some months ago you expressed upon being acquainted with my distress. I take this as the least troublesome way of thanking you, and desiring you to lay my application before the King in such a light as your own humanity will suggest. I cannot tell my story without seeming to complain of one, of whom I never will complain. I am persuaded my brother wishes me well; but, from a mistaken resentment, upon a creditor of mine demanding from him a trifling sum, he has stopt the annuity which he had always paid me. My father having left me, his younger child, in a manner, unprovided for, till the Duke of Douglas is set right, which I am confident he will be, I am destitute. Presumptive heiress of a great estate and family, with two children, I want bread. Your own nobleness of mind will make you feel how much it costs me to beg, though from the King. My birth, and the attachment of my family, I flatter myself, his Majesty is not unacquainted with; should he think me an object of his royal bounty, my heart won't suffer me to set any bounds to my gratitude; and give me leave to say, my spirit won't suffer me to be burdensome to his Majesty longer than my cruel necessity compels me.

"I little thought of ever being reduced to petition in this; your goodness will, therefore, excuse me, if I have mistaken the manner, or said any thing improper.

Though

Though personally unknown to you, I rely upon your intercession; the consciousness of your own mind, in having done so good and charitable a deed, will be a better return than the perpetual thanks of,

SIR,

Your most obliged,
most faithful, and
most obedient Servant,

JANE DOUGLAS STEWART."

St. James's Place,
May 15, 1750.

ART. XIV. *Supplement to former Lists of Literary Deaths, with brief Biographical Notices.*

[CONTINUED FROM VOL. VII. P. 431.]

1766.

Dr. Grainger, M.D. Poet, at Antigua.

1767.

Mar. 31. Jacob Tonson, Esq. Bookseller.

Mar. 31. Rev. Dr. Lisle, Rector of Burclere, Hants.

Aug. 21. Thomas Osborne, Bookseller of Gray's-Inn.

Sept. 11. Paul Spencer, Esq. near Londonderry, Ireland; a great antiquarian and traveller. In 1721 he made drawings of the Egyptian pyramids, obelisks, and other curious remains of antiquity there.

Sept. 13. Malachy Postlethwayte, Esq.

Sept. 26. Sir Martin Wright, Judge of the King's Bench.

Oct. 6. Rev. Francis Wise, Radcliffe Librarian, &c. Oxford.

Oct. 19. Rev. Dr. Watkinson, Rector of Little Chart, in Kent, author of *An Essay on Economy*, and several other tracts.

Dec.

Dec. 21. Dr. Leonard Howard, Rector of St George's, Southwark, Editor of a Collection of State Letters, &c.

Dec. 22. Mr. John Newbery, of St. Paul's Churchyard.

Dec. 22. Wm. Richardson, Esq. of Kensington, died in North America.

1769.

Jan. 4. Rev. James Meyrick, known to the world by his Translation of Tryphiodorus, and his elaborate notes on that ancient author, as well as by his Paraphrase of the Psalms, &c.

Jan. 6. Charles Sackville, Duke of Dorset, Poet.

Jan. 18. Peter Annet, well known for his Deistical writings.

Feb. 26. Wm. Duncombe, Esq. in Margaret Street, Cavendish Square, æt. 80, Translator of Horace, &c.

Feb. 26. Mr. Derrick.

April 3. Rev. Zachariah Mudge.

July 17. John Gray, Esq. F.R.S. well known to the learned world.

July 26. Mrs. Milton, a descendant from the brother of Milton, the Poet. She was housekeeper to Dr. Secker.

Aug. 29 Edmund Hoyle.

Sept. 22. Dr. Peter Templeman, Secretary to the Society for the Encouragement of Arts.

Oct. 22. Owen Ruffhead, Esq. well known for his literary talents; author of the Life of Pope; and lately appointed one of the Chief Secretaries to the Treasury.

1770.

Jan. 9. Mrs. Katherine Talbot.

Jan. 20. Rt. Hon. Charles Yorke, Lord High Chancellor.

Feb. 4. Rev. Mr. Harris, at Honiton, Devon, Historian and *Biographer*.

Mar. 9. Wm. Guthrie, Esq. Historian, &c.

Sept.

Sept. 5. Rev. Dr. Jortin, a learned Divine.

Oct. 1. At Newbury Port, New England, the Rev. Geo. Whitfield, the celebrated Methodist.

Oct. 19. Mungo Murray, author of a Treatise on *Ship-building*, and many other useful tracts for Navigators.

Nov. 1. Alexander Cruden, Compiler of the *Concordance*.

Dec. 4. John, Earl of Egmont.

Dec. 16. Rev. Roger Long, D.D. aged 91.

[*To be continued.*]

Art. XV. *Literary Obituary.*

1808. March 7. Died Mr. Macdiarmid, æt. 29, author of *The Lives of British Statesmen*, in one vol. 4to. 1807, and of *An Enquiry into the System of Military Defence in Great Britain*, 2 vols. 8vo. 1805, and of *An Enquiry into the Nature of Civil and Military Subordination*, in one vol. 8vo. He was born 1779, son of the minister of Weem in Perthshire, and was educated at the Universities of Edinburgh and St. Andrews; and was afterwards for some years tutor in a respectable family. In 1801 he came to London a literary adventurer, and soon obtained a competent income from periodical writing. He was Editor of the St. James's Chronicle; and wrote criticisms for one of the Reviews. His health, at all times bad, received in November last an irreparable blow by a paralytic stroke. A second stroke in February deprived him of the use of his limbs, and he died a few weeks afterwards.

March 29. At Bush-hill, Edmonton, æt. 91, Robert Kelham, Esq. the oldest Member of the two Societies of Lincoln's Inn, and Staple Inn. He was son of the Rev. Robt. Kelham, for fifty years Vicar of Billingborough, Threkingham, and Walcot, Lincolnshire, who died 1752, æt. 75. He was author of an *Index to Viner's Abridgment of Law and Equity*, 21 vols.—of a new edition of *Britton's Ancient Pleas*

Pleas of the Crown, 1762, 8vo.—of *Domesday's Book illustrated*, 8vo.—of *A Dictionary of the Norman or Old French Language*, 1779, 8vo.—and of *The Dissertation of John Selden, annexed to Fleta, translated, with notes*, 1781, 8vo.

April 1. Æt. 63, Rev. W. Wood, Minister of Mill-Hill Chapel, at Leeds.

April 15. James Paull, Esq. late M. P. and since Candidate for Westminster.

May 12. In the 53d year of his age, Charles Henry Wilson, Esq. late of the Middle Temple. Mr. Wilson was several years Editor of *The Gazetteer*, and there are few daily or periodical publications of any standing which have not been occasionally indebted to his contributions. He was the author of *The Wandering Islander, Polyanthea, Brookiana, Beauties of Burke*, and many more original productions, compilations, and translations, to none of which would he suffer his name to be prefixed. His attainments were universal. He was deeply versed in the antiquities and literature of the Gothic, Scandinavian, and Celtic nations. He was a native of the North of Ireland, and migrated to the metropolis upwards of twenty years ago. Born to no fortune, he ran his career of life without doing more than to provide for the day which was passing over him, a fate not uncommon to men entering the world under the same circumstances, and possessing similar endowments, joined to a strong relish for social enjoyment.

May 14. Of a violent inflammatory fever, aged 39 years, the Rev. Thomas Percy, LL.D. Fellow of St. John's College, Oxford, and nephew to the Bishop of Dromore. He edited the last editions of *The Ballads*.

To Correspondents.

The Report of Sales of Books for March and April 1808, is unavoidably postponed till the next Number.

T. Bensley, Printer,
Bolt Court, Fleet Street, London.

CENSURA LITERARIA.

NUMBER XXX.

[Being Number XVIII. of the New Series.]

ART. I. *A Small Specimen of the many Mistakes in Sir William Dugdale's Baronage, exhibited in some remarks on about half a page of that voluminous work. In a Letter, &c. London: Printed by J. Watson, the corner of Church Court, over against Hungerford Market in the Strand.* 1730. 8vo. *pp.* 66.

ART. II. *A Third Letter, containing some further remarks on a few more of the numberless errors and defects in Dugdale's Baronage: with occasional observations on some other Authors. Wherein also some occurrences of those Times are endeavoured to be set in a true light. London: Printed in the year* 1738. 8vo. Paged onward from the two former Letters to p. 250.

THESE are the Animadversions of "snarling Charles Hornby" of the Pipe Office. They only prove, what every intelligent and candid critic might previously have known, that such an extensive assemblage

of minute facts and dates was not compiled from obscure and recondite sources, without occasional errors, mistakes, omissions, and neglects; and that in the accounts of such numerous families Dugdale could not labour the memorials of all, with the same tiresome and superfluous exactness, as if his whole attention had been confined to one or two. It would seem as if these microscopic critics expected that the eye which was ranging abroad over expanded scenes, over villages, and towns, and cities, and a whole country, should at the same time confine all its attention to the accurate examination of the veins and fibres of a single flower. What Dugdale performed on the subject which he undertook appears, even at this day after so many succeeding labours, truly wonderful; and nothing in the same class has since arisen aut simile aut secundum. We hear some "*digging*" herald, without education or literature, who has been poring all his life over parish registers, dry tables of naked genealogy and old wills, turn up his strange nose at Dugdale, because forsooth he has discovered some blind marriage, or obscure younger brother, omitted by the historian; till at last it is probable the little fellow may imitate the frog in the fable, not only in his swelling, but in his fate! Such things are the natural fruits of such minds; and we feel the truth of a trite quotation, which every schoolboy has had given him for one of his earliest themes:

——— didicisse fideliter artes
Emollit mores, nec sinit esse *feros!*

The animadverter begins his letters with the following passages.

"Sir,

"SIR,

"By an advertisement lately published I find that one Arthur Collins, Esq. has proposed to undertake a new Peerage of England.*

"I am a stranger to the person and character of Arthur Collins, Esq. and know not how well enabled or assisted he may be to go through such an attempt; but I have long thought that a new work of that kind, supported by an accurate examination of ancient records and histories, without too much dependence on modern authors, may be very useful and acceptable.

"Dugdale is esteemed by much the best writer, who has yet made a general treatise on this subject, for which he seemed aptly qualified, being very laborious and industrious, and having been furnished with a vast number of excellent materials, and favoured with opportunities of access to public offices and libraries, from whence a structure truly noble and worthy of the subject, might have been raised; but having more regard to his profit than his honour, and the work being very large and tedious, he did not allow himself time to examine and compare his vouchers, nor the tasks of his several amanuenses.

"By this inaccuracy, and perhaps some want of capacity, his *Baronage* abounds with numberless errors and defects; many of which I have observed upon occasional inquiries relating to several persons and families of which he has treated. But having for my private satisfaction had more particular occasion to examine the accounts given by him and others of that

* He had published the earliest edition of such a work in 1709 in one vol. 8vo. *Editor.*

family, who were formerly Lords of Clare, and afterwards Earls of Gloucester and Hertford, I have made more observations on that part than the rest of his book.

"I shall at present go no further than what relates to the first of that family, who settled in England, and by whom it was transplanted out of Normandy, at the time of the Conquest."

The animadverter first denies the assertion of Dugdale that Richard, the first of this family, was the son of Gilbert Earl of Brion in Normandy; and that that Earl was surnamed *Crispin*; and also the addition *De Benefacta*. He then says that he confounds the time and story of his death with that of his grandson Richard Fitz-Gilbert by a wrong application of a passage in *Giraldus Cambrensis*, anno 1136. This is the principal object of the first letter.

He commences the second letter thus:

"I did not question, sir, but my last letter would sufficiently have tired you. Criticism and antiquities afford but dry entertainment unless to some peculiar palates. I assure you, I am weary of the business; it seems to me like travelling in an ill road, upon a fruitless errand, where a man goes through a great deal of pains and trouble to little purpose; and I am apt to reflect, that my hours spent in researches of this kind, which are of so little concern to me, might be more profitably employed. But on the other hand, it is not unpleasant, nor wholly useless to look into past ages by the help of those mirrors, which reflect the images of objects absent and past, and bring the dead in a manner out of their dark graves, again upon the stage of the world, to set them before our eyes either for

for example or caution; and it is but justice to those who cannot now vindicate themselves, to endeavour to set their actions and characters in a true light, where they are misrepresented.

"I shall therefore go on without more ceremony, and point out some other mistakes of the compiler of the Baronage; but shall confine myself to the family with which I begun, whereby I hope I shall avoid all suspicion of flattery, or hope of reward, from any new raised peer by pretending to deduce through a long series of ages the extraction of an atom of dust, which was picked out of the undistinguished heap but yesterday. Nor can I be thought ill natured when I do not go out of my way to look for faults; and to offer to go through the book would be launching into a boundless ocean, where I could never hope to see an end of my voyage."

The critic now proceeds to notice Dugdale's omission of a son of Richard, and of the husband of one of his daughters. He then detects another misapplication of history, as recorded by Ordericus Vitalis. "Pray, Sir," says he, "will this complicated blunder pass for an ordinary instance of human frailty? Or will you honour it with the character of a master-piece in stupidity?"

After prying out and exaggerating several similar inaccuracies, he thus concludes his second letter:

"Thus ended this most noble family of Clare, concerning which I have observed more mistakes and blunders of the writer of the Baronage than should have been committed in a book of that kind; but not near all that are to be found in that part of it, of which I have left the greater part wholly unexamined. If

any other persons have leisure or inclination to make a further inspection into his accounts of any other families, I dare assure them they will not want for matter, though I cannot think it will be worth the while, for this whole book is like a bell which is ill cast, and nothing will make it musical but being new melted down. What I have done is only to give such a caution that the author's great name may not continue to encourage the propagation of his mistakes; for whatever praise he may have had for his extraordinary industry in making collections relating to the antiquities of this nation, for which, perhaps, no person was ever favoured with so good opportunities, the use he has made of them cannot be justly commended.

"But to open myself to you as a friend I cannot think notwithstanding Wm. Lillie's (32) prediction on the accident of a hive of bees in his father's garden, at the time of his birth, that there is any parallel between him and that laudably industrious animal. He has gathered his matter indifferently from weeds and flowers, and his ill-mixed compound has nothing of the sweetness or wholesomeness of honey. He had a greedy appetite to antiquities, but, like the ostrich, he swallowed whatever came in his way unchewed, and it passed through him undigested. He seems to have had little judgment in collecting and less care and understanding in transcribing; and his manner of composing is still less excusable as it more affects other men. His avarice made him undertake burdens too heavy for his shoulders, and pushed him beyond his speed. His eye was so fixed on his chief end that he

(32) Fast. Oxon. A. D. 1642?

overlooked

overlooked the means of deserving either praise or profit. His works (I speak as to that before me) seem to have been patched up by the help of alphabets, and from whatever occurred, which either by himself or his illiterate amanuenses was thought to the present purpose; extracts were crudely huddled together, without any regard to truth or probability, or the consistence of one part with another, which is the reason that in any fact wherein any plurality of persons is concerned, whereby it comes to be related in several places, it is very rare if such relations are not materially different and sometimes none true. The margin of this book I own I have found useful, as it directs the nearest way to better information; but his authorities there are in general so erroneously vouched that they give no evidence to the purposes for which they are produced, so that there is no depending upon him without examining his witnesses. In fine, his disagreeing fragments of unhewed materials are so unartfully disposed and so coarsely laid together that the whole heap seems to me no better than rudis indigestaque moles: perhaps you may think I have dealt too freely with a book which has preserved a fair reputation almost sixty years, which some old maids have done only by not being attacked; whoever will try further, will find that credit and esteem it justly deserves."

ART. III. *All Ovid's Elegies: 3 bookes. By C[hristopher] M[arlow]. Epigrams by [Sir] J[ohn] D[avis] at Middlebourgh [printed about 1598] 8vo. 48 leaves.*

Marlow's translation of Ovid's Elegies was so strongly tainted with the licentious obscenity of the original, that the volume was condemned, and burnt at Stationer's Hall, by an order of the Archbishop of Canterbury and the Bishop of London, dated June 1, 1599. Of the last elegy of Book I. there is a second translation given by Ben Jonson. The similarity of language and rhime leaves it doubtful if it was more than a revisal of Marlow's copy. As the least exceptionable specimen, and forming no incurious context, they are selected on the present occasion.

"*Elegia* 15.

" Ad invidos, quod fama poetarum sit perennis.

" Envie, why carpest thou my time is spent so ill,
And term'st my workes fruits of an idle quill;
Or that unlike the line from whence I come,
Warres rustie honours are refus'd being young.
Nor that I study not the brawling lawes,
Nor set my voyce to sale in every cause.
Thy scope is mortall, mine eternall fame,
That all the world may ever chaunt my name.
Homer shall live while Tenedos stands and Ide,
Or into sea swift Simois doth slide:
Ascræus lives, while grapes with new wine swell,
Or men with crooked sickles corne downe fell.
The world shall of Callimachus ever speake,
His art excell'd, although his witte was weake.
For ever lasts high Sophocles proud vaine;
With sunne and moone Aratus shall remaine.
While bond-men cheat, fathers hoord, bawds whorish,
And strumpets flatter, shall Menander flourish.
Rude Ennius, and Plautus full of witt,
Are both in fame's eternall legend writt.

What

What age of Varroe's name shall not be tolde,
And Jason's Argos and the fleece of golde?
Lofty Lucretia shall live that howre,
That nature shall dissolve this earthly bower!
Æneas warre, and Tityrus shall be read
While Rome of all the conquered world is head.
Till Cupid's bowe and fiery shafts be broken,
Thy verses, sweet Tibullus, shall be spoken!
And Gallus shall be knowne from east to west,
So shall Licoris, whom he loved best.
Therefore when flint and iron weare away,
Verse is immortall, and shall nere decay.
To verse let kings give place, and kingly showes,
And bankes ore which gold-bearing Tagus flowes.
Let base conceited wits admire vilde things,
Faire Phœbus lead me to the Muses' springs;
About my head the quivering myrtle wound,
And in sad lover's heads let me be found.
The living, not the dead, can envie bite,
For after death all men receive their right.
Then though death rakes my bones in funerall fire,
I'le live, and as he puls me downe mount higher."

"*The same by B. I.*

"Envie, why twitst thou me, my time's spent ill?
And call'st my verse, fruites of an idle quill?
Or that (unlike the line from whence I sprong)
War's dustie honours I pursue not young?
Or that I study not the tedious lawes;
And prostitute my voyce in every cause?
Thy scope is mortall, mine eternall fame,
Which through the world shall ever chaunt my name.
Homer will live, whilst Tenedos stands, and Ide,
Or to the sea fleet Simois doth slide:
And so shall Hesiod too, while vines doe beare,
Or crooked sickles crop the ripened eare.

Callimachus,

Callimachus, though in invention lowe,
Shall still be sung, since hee in arte doth flowe.
No losse shall come to Sophocles proud vaine;
With sunne and moone Aratus shall remaine.
Whilst slaves be false, fathers hard, and bands be whorish,
Whilst harlots flatter, shall Menander florish.
Ennius, though rude, and Accius high-rear'd straine,
A fresh applause in every age shall gaine.
Of Varro's name, what care shall not be told?
Of Jason's Argo? and the fleece of golde?
Then, shall Lucretius loftie numbers die,
When earth and seas in fire and flames shall frie.
Titirus tillage, Æney shall be read,
Whilst Rome of all the conquer'd world is head.
Till Cupid's fires be out, and his bowe broken,
Thy verses (neate Tibullus) shall be spoken.
Our Gallus shall be knowne from east to west;
So shall Licoris whom he now loves best;
The suffering plough-share or the flint may weare;
But heavenly Poësie no death can feare.
Kings shall give place to it, and kingly showes,
The bankes ore which gold-bearing Tagus flowes.
Kneele hindes to trash; let me bright Phœbus swell,
With cups full flowing from the Muses' well;
The frost-drad myrtle shall impale my head,
And of sad louers Ile be often read.
'Envie the liuing, not the dead doth bite,
For after death all men receive their right.'
Then when this body falls in funerall fire,
My name shall live, and my best part aspire."

The Epigrams, attributed to Sir John Davis, are forty-eight in number. As a contemporary with Shakspeare, the locality of the satirist will be found amusing in the following selection.

"*Ad*

" *Ad Musam.* 1.

" Flie merry Muse vnto that merry towne,
Where thou maist playes, revels, and triumphes see,
The house of fame, and theatre of renowne,
Where all good wittes and spirits loue to be.
Fall in betweene their hands, that love and praise thee,
And be to them a laughter and a iest;
But as for them which scorning shall reprove thee,
Disdaine their wits and thinke thine one the best.
But if thou finde any so grose and dull,
That think I doe to private taxing leane;
Bid him go hang, for he is but a gull;
And knowes not what an Epigramme does meane;
Which taxeth vnder a peculiar name,
A generall vice, which merits publique blame."

" *Of a Gull.* 2.

" Oft in my laughing rimes I name a gull,
But this new terme will many questions breede,
Therefore at first I will expresse at full,
Who is a true and perfect Gull indeed.
A gull is he, who feares a veluet gowne,
And when a wench is brave, dares not speake to her:
A gull is he which traverseth the towne,
And is for marriage knowne a common woer.
A gull is he, which, while he proudly weares
A silver hilted rapier by his side,
Indures the lyes and knockes about the eares,
Whilst in his sheath his sleeping sword doth bide.
A gull is he which weares good hansome cloathes,
And stands in presence stroaking vp his hayre;
And filles vp his vnperfect speech with oathes,
But speakes not one wise word throughout the yeare.
But to define a gull in termes precise,
A gull is he which seemes, and is not wise."

" *In Rufum.* 3. [From 14 lines.]

" Rvfus the courtier, at the theater,
Leaving the best and most conspicuous place,
Doth either to the stage himselfe transferre,
Or through a grate doth shew his double face;
For that the clamorous fry of Innes of Court
Fills up the private roomes of greater price;
And such a place, where all may have resort,
He in his singularity doth despise."

" *In Faustum.* 7.

" Faustus not lord, nor knight, nor wise, nor old,
To every place about the towne doth ride;
He rides into the fields playes to behold;
He rides to take boate at the water side,
He rides to Paules, he rides to th' ordinary,
He rides unto the house of bawdery too,
Thither his horse doth him so often carry,
That shortly he will quite forget to goe."

" *In Ciprum.* 22.

" The fine youth Ciprius is more tierse and neate
Then the new garden of the old temple is;
And still the newest fashion he doth get,
And with the time doth change from that to this.
He weares a hat now of the flat-crowne-blocke,
The treble ruffes, long cloake, and doublet French;
He takes tobacco, and doth weare a locke,
And wastes more time in dressing then a wench.
Yet this new fangled youth, made for these times,
Doth, above all, praise old George Gascoine's* rimes."

" *In Gallum.* 24.

" Gallus hath bin this summer-time in Friesland,
And now return'd he speakes such warlike words,
As if I could their English vnderstand,
I feare me they would cut my throat like swords.

* A spirited and well-executed copy of the head of Gascoigne, from his works, has been lately made in block, as a fac-simile, for Mr. Stace.

He

He talkes of counterscarfes and casomates,
Of parapets, of curteneys and pallizadoes,
Of flankers, ravelings, gabions he prates,
And of false baits, and sallies and scaladoes.
But to requite such gulling tearmes as these,
With words of my profession * I reply;
I tell of fourching, vouchers, and counterpleas,
Of withermans, essoynes, and champarty.
So neither of vs vnderstanding one another,
We part as wise, as when we came together."

"*In Haywodum.* 29.

"Haywood that did in epigrams excell,
Is now put downe since my light Muse arose;
As buckets are put downe into a well,
Or as a school-boy putteth downe his hose."

"*In Dactum.* 30.

"Amongst the poets Dactus numbred is,
Yet could he never make an English rime,
But some prose pieces I have heard of his,
Which have bin spoken many a hundreth time.
The man that keeps the elephant hath one,
Wherein he tells the wonders of the beast;
Another Bankes pronounced long a-gon,
When he his curtailes qualities exprest.
He first taught him, that keepes the monuments
At Westminster, his formall tale to say;
And also him which puppets represents,
And also him which with the ape doth play:
Though all his poetrie be like to this,
Amongst the poets Dactus numbred is."

* This allusion to the profession of the law confirms the general appropriation of the Epigrams to Sir John Davis as author.

"*In*

" In Publium. 43.

" Publius, student at the common law,
Oft leaves his bookes, and for his recreation
To Paris-garden doth himselfe withdrawe,
Where he is ravisht with such delectation,
As downe amongst the beares and dogges he goes,
Where whilst he skipping cries, head to head,
His satten doublet and his veluet hose,
Are all with spittle from aboue be spread;
When he is like his father's country stall,
Stinking with dogges, and muted all with haukes;
And rightly too on him this filth doth fall,
Which for such filthy sports his bookes forsakes;
Leaving old Ployden, Dyer, and Brooke alone,
To see old Harry Hunkes, and Sacarson."

" Meditations of a Gull. 47.

" See yonder melancholie gentleman,
Which, hoode-winked with his hat, alone doth sit;
Think what he thinkes and tell me if you can,
What great affaires troubles his little wit.
He thinks not of the war twixt France and Spaine,
Whether it be for Europ's good or ill;
Nor whether the empire can it selfe maintaine
Against the Turkish power encroching still;
Nor what great towne in all the Netherlands
The states determine to besiege this spring;
Nor how the Scottish pollicy now stands,
Nor what becomes of the Irish mutining.
But he doth seriously bethinke him, whether
Of the gul'd people he bee more esteem'd
For his long cloake, or his great blacke feather,
By which each gull is now a gallant deem'd.
Or of a journey he deliberates,
To Paris-garden, cock-pit, or the play;
Or how to steale a dog he meditates,
Or what he shall unto his mistresse say;

Yet

Yet with those thoughts he thinkes himselfe most fit
To be of counsell with a king for wit."

" *Ad Musam.* 48.

" Peace, idle Muse! have done, for it is time,
Since lowsie Ponticus envies my fame,
And sweares the better sort are much to blame
To make so well known for my ill rime;
Yet Bankes his horse is better knowne then he;
So are the cammels and the westerne dog;
And so is Lepidus his printed dog;
Why doth not Ponticus their fames envie;
Besides this Muse of mine and the blacke feather
Grew both together in estimation,
And both, growne stale, were cast away together.
What fame is this that scarce lasts out a fashion?
Onely this last in credit doth remaine,
That from hence-forth, each bastard cast forth rime,
Which doth but savour of a libell vaine,
Shall call me father, and be thought my crime;
So dull and with so little sence endu'd,
Is my grose-headed judge the multitude. J. D."

Conduit-street. J. H.

ART. IV. *The Traveiler of Ierome Turler, devided into two bookes. The first conteining a notable discourse of the maner and order of traueiling ouersea, or into straunge and forrein countreys. The second comprehending an excellent description of the most delicious realme of Naples in Italy. A woorke very pleasaunt for all persons to reade and right profitable and necessarie vnto all such as are minded to traueyll. Imprinted at London by William*

Iohn How for Abraham Veale. 1575. pp. 192, besides introduction. Folded in eights.

Jerome Turler, from the term "our country," used at p. 34, appears to have been a native of Germany. Whether the work is a translation is not stated. That the author had visited England is apparent, in describing Henry the Seventh's tomb, and in other passages. He appears to have been an acute observer, and his precepts contain many judicious remarks, and reasonable suggestions, worthy the attention of a young traveller.

The preface is addressed "*to the Right Honourable and renowmed Barons, the Lord George, Hugh and Vitus, brethren of the auncient house of the Schomburges, Lordes of Glaucha and Waldenburge, Ierome Turler sendeth greeting.*

"Ryght Honorable and renoumed Barons, it is nobly written by Isocrates that children oughte too keepe their father's friends as diligẽtly, as they woulde their owne inheritance; and your father of worthie memorie loued my father deerely; and he liued together with your grandfather many yeeres in the courte of Duke George the noble Duke of Saxonie, and he was borne, in the dayes of your greatgrandfather, of Austine Turler his father, who was then consull of Lesnich, which towne is vnder your jurisdiction at this day, and whereof my vncle is nowe at this present consull, one whom yee knowe ryghtwell."

Then follows the table of contents, names of authors cited, and the singular inscription at Bononie upon Alia Lœlia Crispis.

In a chapter upon the effect of travel the writer says "the

"the commoditie and profit of traueling is dispersed throughout and in all things of the world, and there is no humane actions or trade to be founde but it may bee bettered and holpen by traueil. And y^t. I may say nothing of vile artes, are not all artes and trades according to the diuersitie of them, better exercised in one place then another?—In Germanie, Italie, Fraunce and Spayne, the art of printing is much vsed, but among the Getes it is not knowne, and not onely cuntreys far distant hence do practize other artes, but also those that be neere vnto vs, as the art of printing is as much frequented in England as in Germanie and Fraunce: in Ireland it is nothing so, and yet Ireland lyeth neere vnto England and vnder obedience to y^e. same Queene. The Englishmen ar excellent archers, but the Irishmen bee better, and more experte in swimming; excellinge all other nacions of Europe in running and diuing vnder water."

"The properties of the foure principal nations of Europe—that is to say, Germans, Frenchmen, Italians, and Spaniardes; these nacyons differ sundrye wayes one from another, as, in gesture, gate, voyce, singinge, talke, meanynge, humanytie, conuersation, loue, hatred, affaires, warfare, and other things. Wherefore briefly to set down the effect of the matter, and to come to the purpose, the Germane hath y^e. gesture of a cutter or ruffian, the gate of y^e. cock, a firce looke, a manly voyce, rude behauiour, variable apparell, and nothinge hansome. The Frenchman hath a soft gate, a moderate pace, a milde countenaunce, a pleasaunt voyce, a redy tongue, modest demeanure, immoderate apparell. The Italian hath a slow gate, a graue ges-

ture, an inconstance countenaunce, a lowe voyce, an hasty speache, magnificall behauiour, vndecent and vnseemlye apparell. The Spaniard a commendable gate, maners, and gesture, a proude looke, a flexible voyce, a fine speach, [and] exquisite apparel. The Germans howle in their singinge except the Dutchmen, who of them all doo singe indeede. The Frenchmen doo recorde, the Spaniardes grone, and the Italians bleat like sheep. [This parallel is continued through various particulars attached to the characters of each country. In describing the other sex he says] Spanish weemen are proud in theyr apparell and goyng, the Italian weemen graue and neate, the Frenchweemen lyght, the Germane weemen variable and foolish. And vnderstand that I speake heere of the higher Germanie, for the Dutche weemen are more ciuill, more graue in goyng, and more giuen to learne straunge tongues then of any other nation, by reason of the traficque of mercha'dize which much flourisheth among them, hauing England, Scotland, Fraunce, and the higher Germany, neare neighbors vnto them, and are gouerned by y^e. King of Spaine."

The first book is divided into nine chapters briefly describing various points commendable and necessary in the pursuits of a traveller. The second book has twenty chapters, each containing an account of some place of notoriety.

In the citie of Pozoló on the sea-shore are "to bee seene the bones of a man's bodyes of monstrous bygnesse, vppon which Pomponius Lœtus, a most diligent searcher out of antiquities, wrote this inscription:

"Who

" Who so thou art that heere amaz'd dost stand,
To see the hugie bones of giantes fell;
Come vnderstand why in Hetrurie lande
They do abide. This doth the storie tell,
When in this place Alcides once did dwell,
And from th' Iberi, conquerour came away,
His beasts he draue along these fields, they say.

Then from this hill that Dicarchëum hight,
With bended bow & weightie club in hand,
These typhons tall & giants maine of might
He draue away, and quite expulst the land;
This wicked broode could not the god withstand;
But part anon to Hydrus forth them sped,
And part for succour to the Tuskans fled.

Howbeit yet this cause of wofull dread,
That might vnto ech place by them ensue,
Was sone extinct when all these fends wer dead,
Whose blood the ground in ech place did imbrue.
Posteritie, to shew that this was true,
Their bodies keepe of mighty lim and bones,
To shew the world such men there liued ones."

At Naples " Sainct Marie churche de Carbona, is very mutch frequented for deuocion sake, whiche is a house of religion not farre from the merket place, by reason whereof it hath in it a number of vowed tables, and two chappels all of marble faste beeside the higher altare. Within the altare is a tumbe wherin reste the bodies of Robert Kinge of Naples and his wyfe, verye sumptuous, insomutch that the report goeth that there is neuer a peece of woorke to be found in all Europe of greater maiestie then that is. Howbeit if not faicrer then this, yet in my opinion, match vnto it is that, wherein lyeth the bodie of William Grouis and

his wife in Belgicum or Dutchlande, not farre from Louane at the castle of Heffria; likewise the tumbe of Mauritius of Saxonie, one of the Dukes Electours at Friburge in Hermonduris, and that also wherin his wyfe lieth at Vimaria, in Thuringe, and moreouer the same which is builded at Heidelburge, in the memorie of Duke Palatine, Duke Electour. Truly these 4 tumbes whiche I haue nowe named, are the most principall of all that euer I sawe either in Italye, or Fraunce, or Germanie, or in England; for, as for Spayne, I was neuer there. But amongst al that ar seene in any of these aboue named regions made of brasse, or copper, in my iudgement the tumbe of Kinge Henrie the Seuenth King of Englande surpasseth the residew, whiche standeth in the abbey of Westminster nigh to the citie of London, with an inscription in Latine verses, which may thus bee Englished.

" Kinge Henrie the Seuenth heere lieth in this place,
The glorie of all kinges that liued at his age,
In wit, and wealth and deedes of noble grace;
To whom befell the gifts of nature for vauntage;
A princelie countenaunce, a fauour graue and sage,
A comly personage, and bewtie heroicall;
And ech poinct of venustie ioyned therwithall.

Vnto him was coupled in wedlock's pleasant band
An amiable Spouse in beautie right diuine,
Bashfull and verteous and like a frutefull land,
Plentifull of children, sprong forth of princely line;
Right happie parentes their issue so doth shine.
To whom, o England these thanks thou owest of right,
That euer Henrie the 8. was borne into thy sight.

" All the whole toumbe is gilten ouer and it shineth faire, being round beset with precious stones; but

but of the meanest sorte, it hath in it also many turned and carued pillers, and very lyke vnto this are the monumentes of the kinges of Fraunce in Sainct Denise churche."

Conduit street. J. H.

ART. V. *The Second Part of Greenes neuer too late.*

[CONTINUED FROM P. 16.]

Francesco on the morrow was full of irresolution "to go home to his wife to faire Isabel, that was as hard a censure as the sentence of death; for shame of his follies made him ashamed to shew his face to a woman of so high deserts;" several days passed, his score increased till the hostess refused to trust. Having neither coin nor credit, and "his owne honour perswading him from making gaine by labor, as he had neuer bin brought vp to any mechanicall course of life;—he called to mind that hee was a scholler, and that although in these daies art wanted honor, and learning lackt his due, yet good letters were not brought to so low an ebbe, but that there might some profit arise by them to procure his maintenance. In this humor he fell in amongst a company of players, who persuaded him to try his wit, in writing of comedies, tragedies, or pastorals: and if he could performe any thing worth the stage, then they would largely reward him for his paines. Francesco glad of this motion, seeing a means to mitigate the extremity of his want, thought it no dishonor to make gaine of his wit, or to get profit by his pen; and therefore getting him home to his chamber, writ a comedy, which so

generally pleased all the audience, that happy were those actors in short time that could get any of his workes, he grew so exquisite in that facultie. By this meane his want was releiued, his credit in his host's house recouered, his apparell in greater brauerie then it was, and his purse well lined with crownes.

"At this discourse of Francesco, the gentleman tooke his guest by the hand, and broke off his tale thus. Now, gentle palmer, seeing we are fallen by course of prattle to parlee of plaies, if without offence, doe me that fauour to shew me your iudgement of playes, play-makers, and players. Although, (quoth the palmer) that some for being too lauish against that faculty, haue for their satyrical inuectiues bin wel canuased; yet seeing there is none but ourselues, and that I hope what you heare shall be trodden vnder foote, I will flatly say what I can, both euen by reading and experience."—This dissertation is confined to the Roman stage, concluding his "opinion briefly of plaies, that Menander deuised them for the suppressing of vanities, necessary in a common wealth, as long as they are vsed in their right kind; the play-makers worthy of honour for their art; and players, men deseruing both praise and profit, as long as they war neither couetous nor insolent."

The acquisition of money by Francesco induces Infida to make unavailing attempts for the recovery of his affections, and while he is committed to the making of some strange comedy, the assault is shewn of fortune upon Isabel, whom the lechery of a burgo-master and testimony of a suborned witness are the means of throwing into prison, which ends in the confusion of the accusers and herself: "reckoned more famous for her

her chastity through all Caerbrancke." This event is related at an ordinary in the presence of Francesco, where a gentleman brought in Isabel as "a mirrour of chastity, and added this more, that shee was married to a gentleman of ripe wit, good parentage, and well skild in the liberall sciences, but, quoth he, an vnthrift, and one that hath bin from his wife sixe yeeres. At this all the table condemned him as passing vnkinde, that could wrong so vertuous a wife with absence."

This conversation awakens repentance, and Francesco resolved to leave Troynouant. On the day of departure his friends made a banquet which is attended with a circumstance not to be omitted.

"One amongst the rest, who loued Francesco so tenderly, tooke a cup of wine in his hand, and with teares in his eies said thus: Francesco, I haue nothing to giue thee, being myself pinched with want, but some precepts of wit that I haue bought with much experience, those shalt thou haue at my hands, which if thou put in practice thinke I haue giuen much treasure.

"*The farewell of a friend.*

1. Let God's worship be thy morning's worke, and his wisedome the direction of thy daie's labour.

2. Rise not without thanks, nor sleep not without repentance.

3. Choose but a few friends, and try those; for the flatterer speakes fairest.

4. If thy wife be wise, make her thy secretary; else locke thy thoughts in thy heart, for women are seldome silent.

5. If she be faire, be not iealous; for suspition cures not women's follies.

6. If she be wise, wrong her not; for if thou louest others, she will loath thee.

7. Let thy children's nurture bee their richest portion: for wisedome is more precious then wealth.

8. Be not proud amongst thy poore neighbours; for a poore man's hate is perillous.

9. Nor too familiar with great men: for presumption winnes disdaine.

10. Neither bee too prodigall in thy fare, nor die not indebted to thy belly; enough is a feast.

11. Be not enuious, lest thou fall in thine owne thoughts.

12. Vse patience, mirth and quiet: for care is enemy to health."

After breakfast they brought him a mile out of the city, where they receive

"*Francescoe's Sonnet, called his parting blow.*

"Reason that long in prison of my will,
Hast wept thy mistris wants and losse of time,
Thy wonted siege of honour safely clime,
To thee I yeeld as guiltie of mine ill.

Loe (fettered in their teares) mine eyes are prest,
To pay due homage to their natiue guide:
My wretched heart wounded with bad betide,
To craue his peace, from reason is addrest.

My thoughts asham'd, since by themselues consum'd,
Haue done their duty to repentant wit:
Asham'd of all, sweet guide, I sorry sit,
To see in youth how I too farre presum'd:

That he whom loue and errour did betray,
Subscribes to thee, and takes the better way.
Sero sed serio."

Five

Five days ends the journey to Caerbranke. Francesco "at the first sight of his wife, considering the excellency of her beauty, her vertues, chastitie, and other perfections, and measwring her constancie with his disloyalty, stoode as a man metamorphosed; at last he begun thus. Ah Isabell, what shall I say to thy fortunes or my follies? What exordium shall I vse to shew my penance, or discouer my sorrowes, or expresse my present ioyes? For I tell thee I conceiue as great pleasure to see thee well, as grief in that I haue wronged thee with my absence. Might sighes (Isabel) teares, plaints, or any such exterior passions, pourtray out my inward repentance, I would shew thee the anatomy of a most distressed man; but amongst many sorrowing thoughts, there is such confusion, that superfluitie of griefes stops the source of my discontent. To figure out my follies, or the extremities of my fancies, were but to manifest the bad course of my life; and to rub the scar, by setting out mine owne scathe, and therefore let it suffice I repent hartily, I sorrow deeply, and meane to amend and continue in the same constantly. At this Francesco stood and wept, which Isabel seeing, conceiued by his outward griefe his secret passions, and therefore taking him about the neck, wetting his cheekes with the teares that fel from her eyes, she made him this womanly and wise answer. What, Francesco, commest thou home full of woes, or seekest thou at thy returne to make me weepe; hast thou been long absent, and now bringest thou mee a treatise of discontents? I see thou art penitent, and therefore I am like not to heare what follies are past. It sufficeth for Isabel, that henceforth thou wilt

wilt loue Isabel, and vpon that condition, without any more wordes, welcome to Isabel. With that she smiled and wept, and in doing both together, sealed vp all her contrarie passions in a kisse."

Then follows "the Host's tale" who made great cheer to welcome Francesco home. This tale, or episode, is very long, and appears to have been written for the purpose of extending the work. At the end "thus (quoth the Palmer) you haue heard the discouery of youth's follies, and a true discourse of a gentleman's fortunes. But now, courteous Palmer, (quoth the gentleman) it restes that we craue, by your owne promise, the reason of your pilgrimage to Venice. That (quoth the Palmer) is discourst in a word: for know, sir, that inioyning my selfe to penance for the follies of my youth's passions, hauing liued in loue, and therfore reape all my losse by loue: hearing that of all the cities in Europe Venice hath most semblance of Venus' vanities, I goe thither, not onely to see fashions, but to quip at follies, that I may draw others from that harme that hath brought me to this hazard.

"The gentlewomen of Venice, your neighbors, but vnknowne to me, haue more fauours in their faces, then vertue in their thoughts; and their beauties are more curious then their qualities be precious, caring more to be figured out with Helen, then to be famoused with Lucrece: they striue to make their faces gorgeous, but neuer seeke to fitte their minds to their God, and couet to haue more knowledge in loue then in religion; their eyes bewray their wantonnesse, not their modesty, and their lookes are lures that reclaime

claime not hawkes, but make them only baite at dead stales.. As the gentlewomen, so are the men, loose liuers, straight louers, such as hold their cõsciences in their purses and their thoughts in their eies, counting that houre ill spent that in fancy is not misspent. Because therfore this great city of Venice is holden loue's paradice, thither do I direct my pilgrimage, that seeing their passions I may, being a palmer, win them to penance by shewing the miseries that Venus mixeth with their momentary contents; if not, yet I shall carry home to my countrimen salues to cure their sores; I shall see much, heare little, and by the insight into other men's extremes, returne more wary, meaning then to visite you, and make you priuie to all.

" The heedful host hauing iudicially vnderstood the pittiful report of the Palmer, giuing truce to his passions, with the teares he shent, and resolued to requite that thankfully which he had attended heedfully, gaue this catastrophe to his sad and sorrowfull discourse. 'Palmer, thou hast with the ritrell foreshewed the storme ere it comes, painting out the shapes of loue, as liuely as the grapes in Zeuxis tables were pourtrayed cunningly; thou hast lent youth eagle's eyes to behold the sun: Achilles sword to cut and recure, leauing those medicines to salue others, that hath lost thyselfe, and hauing burnt thy wings with the flie by dallying too long with the fire; thou hast bequeathed others a lesson with the vnicorne, to preuent poyson by preserues before they taste with the lip.'

" The Palmer set forward towards Venice: what there he did, or how hee liued, when I am aduertised (good gentlemen) I will send you tidings. Meane while,

let

let euery one learne (by Francescoe's fall) to beware, lest at last (too late) they be inforced to bewaile. Finis."

Conduit street. J. H.

ART. VI. *Camden's Gifts of Arms. Extracted from Morgan's Sphere of Gentry.*

[CONTINUED FROM VOL. VII. P. 258.]

Durham. 139. *Housson*, Bishop of Durham. Quarterly Ar. & S. 4 roundels counterchanged.

Oxford. 140. *Sir Wm. Green*, 1605. Confirmation. Az. 3 bucks pass. O. a mullet for difference.

141. *Tho. Stalber*, D.D. 14 Mar. 1605. O. a fess entr. 3 lion's heads coupee, blood dropping from their mouths, Gu.

Glouc. 142. *Dan. Fowler* de Stonehouse. Quarterly O & B. in the first quarter a hawk's lure O.

Glouc. 143. *Rd. Wood* de Brockthorp. A. a chevr. engr. entr. 3 lis gu.

Glouc. 144. *Stephens* de Essington. Per chevr. B & A. 2 eagles volant in chief O.

Salop. 145. *Proud.* Or, chevron barry gu & S.

Norfolk. 146. *Kercher*, D.D. Apr. 1606. A 3 crosslets on chief B. 3 bezants.

Bucks. 147. *Wm. Brook*, of Buckingham. Confirm. 1605. A. on bend S. a lure with the line A. chief S.

148. *Souch.* Confirm. G. 10 besants, on canton O. a lozenge vert, charged with a lis A.

Glouc. 149. *Bowser* de Stone. Confirm. 1606. Erm. cross checquy entr. 4 bougets G.

Glouc.

Glouc. 150. *John Crane,* Clerk of the Kitchen to K. James, son of John, son of Wm. 1606. G. on fess O. 3. annulets B, entr. 3 cross for meés fitchy, O.

London. 151. *Sir Humphrey Weld,* Lord Mayor, Confirm. 1606. B. fess. nebulée Erm. entr. 3 crescents Erm.

152. *Tho. Bennet,* Mayor. G. besant entr. 3 demi lions.

153. *Sir Robert Hitcham,** Confirm. 1604. G. on chief O. 3 torteauxes.

154. *Sir Tho. Glover.* April 1604. S. chévron Erm. entr. 3 crescents A.

155. *Sir Wm. Herick.* A. fess vairée O. & G.

156. *Cawley.* A lion ramp. S. a border engrailed S. entoire mullets A.

157. *Coventry* of the Temple. S. fess Erm. entr. 3 crescents O.

Glouc. 158. *Codrington* de Codrington. Confirm. A fess battelle S. entr. 3 lions pass. G.

Lond. 159. *Richard Langley,* Town Clerk of Lond. A. fess S. in chief 3 Gunstones.

Chester. 160. *Folville,* commonly called Fowell. Confirm. 1599. G. cross arg. a cross moline O piercing the chief.

161. *Barnwell* de Cranesley, confirmed by Wm. Harvey, 1566 and by Wm. Camden. G. saltier ragulè A. entr. 4 crescents A.

* John Gibbon has the following tart MS. note on this: "Hitcham's Confirmation was a piece of armorial knavery. His father was a very poor man, and never pretended to arms:

"Fœtet Heraldorum fraus spurca per omnia secla."

Dorset. 162. *Sir Geo. Somers* of Boxolm. Mar. 1604. Vert, fess dauncee Erm.

London. 163. *Rd. Poyntell,* June 1611. Lozengy, Barry A. & G. on chief B. 3 etoils O.

164. *Tho. Waite.* 1611. A chevr. S. entr. 3 bugle horns with strings S.

165. *Sir Rd. Gray,* Secretary in Ireland, July 1612. A. 3 bars B. 3 annulets in chief G.

Hereford. 166. *Rd. Collins* of Upton, Confirm. 1612. V. griffin Segr. O. crescent O.

London. 167. *Tho. Cordall,* Mercer. Confirm. Jan. 1612. G. chevr. engr. Erm. entr. 3 griffins heads erased Erm.

Ebor. 168. *Skeres* de Ebor. 1612. Arg. on bend 3 escallops entr. lion ramp. in chief, and 3 leaves in bend in base.

169. *Do.* Neal of Westminster, 1612. Erm. lion ramp. G. entr. 3 right hands G.

170. *Tho. Seal,* Clerk of the Chequer, O. fess. B. entr. 3 wolves' heads erased S.

Norfolk. 171. *Rob. Shepherd* of Kirby Bedon 1599. A. on chief indented G. 3 pole axes O.

172. *Milner.* Erm. 3 wolves' heads couped proper.

Lond. 173. *Edw. Lister,* M. D. 20 April 1602. Erm. on fess betw. 2 cotises S. 3 mullets O.

174. *Sir John Prettiman.* G. lion pass. betw. 3 mullets O.

Kent. 175. *Rt. Walthew* de Dartford, Serjeant of the Confectionary, 10 Jan. 1611. S. lion ramp. entr. 3 mural crowns O.

London. 176. *Hill, G.* 2 bars Erm in chief lion pass. O.

Stafford.

Stafford. 177. *Wightwick.* B. on chevr. A. 3 pheons G entre 3 lions pass O.

178. *John Dix*, D.D. Confirm. 1612. B. on bend O. 3 martlets G. on chief A. a crescent entr. 2 bucks heads couped S.

179. *Brent* of Oxford. Jan. 1613. G. a wyvern A. the crest a demy wyvern Erm. wings A.

Lond. 180. *Bruges*, 1612.* A. on plain cross Ermines, a leopard's face O.

Midd.

* It may be a good opportunity to give a pedigree of the family to whom this grant of arms was made, as it has caused some confusion with the pedigree of the Chandos family, by the half-learned in genealogy, or by wilful mistakers. John Bridges, alias Bruges of London, merchant, son of John Bridges of Lovet-Wood, Co. Glouc. son of John Bridges of Neend, Co. Glouc. was the person to whom this grant was made. He was grandfather of Thomas Bridges of Colesborne Parva, Co. Glouc. living 1682. John Bridges, the grantee, had a brother Robert Bridges, or Bruges, of Woodchester, Co. Glouc. who died about 1647, having had issue by Eliz. daughter of —— Bridges of *Cirencester*, Co. Glouc. *(of whom presently.)*

1. Richard Bridges of Cromwell, Co. Glouc. who died about 1658 leaving by Eleanor daughter of —— Laurence of Sherington, Co. Glouc. a daughter Eliz. wife 1. of Poole, and 2dly of Bromwich; and Richard Bridges of Titherington, Co. Glouc. who died about 1677 leaving by Anne daughter of Geo. Hanger of Driffield, Co. Glouc. (who died about 1676) George Bridges æt. 8, 1682; and Anne, æt. 6, 1682.

2. Humphry Bridges of Woodchester, Co. Glouc. who died about 1660, æt. circ. 40, (besides John who died a lunatic unmarried; and Margaret who married Evan Seise, Serjt. at Law.) Humphry Bridges of Woodchester married Jane daughter of Edward Thurston of Thornbury, Co. Glouc. and had two sons and four daughters. Edward, 2d son, was single in 1682, and then æt. 24. Eliz. married Stephen Browning of Cole, Co. Glouc. and Judith married Tho. Webb of Kingswood Co. Wilts: the others were Jane and Anne. Robert Bridges eldest son was of Woodchester, Co. Glouc. and aged about 30, in 1682. *Visitation of Glouc. K. 5. in Her. Coll.*—This family remained at Woodchester till about 70 years ago when the male line failed; as may be seen by the epitaphs in that church. They bore an *Anchor* for their crest; and not the *Saracen's Head*, like the Chandos family.

The

Midd. 181. *Draper.* Feb. 1613. G. 4 bends O. on chief parted per fess A. & Erm. 3 lis G. in the chief.

Suff.

The same arms were used by the wife of Speaker Onslow; and are now used by General Bridges of the East India Company's Service.

Cirencester family.

There is a handsome monument in Cirencester church for Humfry Bridges, who died April 17, 1598; and Elisabeth his wife, who died July 6, 1620. He had many children, among whom was a son Anthony of the Middle Temple, who died in 1617, having been baptised at Cirencester in 1593. It has not been, I believe, ascertained whence this family sprung: but they intermarried with, and were probably of the same origin with those of Woodchester. As they had many Christian, as well as surnames, in common with the Chandos family, and one or two of whom were buried at Cirencester, they furnished materials to the opponents of the Chandos claim, with which to puzzle the pedigree, in spite of the better knowledge of some of those, who made use of them. They furnished an Anthony, a Robert, and a John Bridges, all of which standing by themselves, and separated from other documents, which completely disposed of them, might well raise doubts in those who were not complete masters of the pedigree.

Family of Tiberton, Herefordshire.

For the sake of juxta-position, and while I am on this subject, I will briefly and gently correct a strangely erroneous note, which crept into the last edition of Collins's Peerage. "Marshall Brydges of Tyberton in Herefordshire," living 1683, is there stated on some odd authority to have been son of Charles Bridges, a younger son of the first Lord Chandos. It appears by Gregory King's Visitation of Herefordshire, 1683, that he was grandson of "William Brydges of Up-leaden in the parish of Bosbury, Co. Heref. who by Margaret daughter of John Vaughan of Court Field Co. Monm. had five sons; of whom the four younger were settled at Prior's Court, Hereford, Old Colwall, and in London. William Brydges of Up-leaden, the eldest son, died May 25, 1668, æt. 67, having been sometime High Sheriff of Herefordshire. He left issue by Anne daughter and coheir of Edmund Marshall of Essex, and of Blewbery in Herefordshire, three sons, and eight daughters. His eldest son was the above Marshall Brydges of Tyberton, Co. Heref. Esq. who was a Justice of Peace for the said County, and æt. 49, in 1683. He had several sons—William, a younger son was a Serjeant at Law,

Suff. 182. *Brond* of Erwanston, 10 Mar. 1610. V. griffin pass. & chief O.

Midd. 183. *William Hall* of Hogsden, April 1613. B. on chief Erm. a lion pass. guard. O.

Lond. 184. *John Cary* of Lond. Confirm. Feb. 1612. S. on chevr. O. 3 etoils G. entr. 3 griffins heads erased O.

Stafford. 185. *Wightwick* of Wightwick, altered April 16, 1613. B. on chevron A. 3 crosses formè G. entr. 3 pheons O.

London. 186. *Westrow*, Grocer. 24 Mar. 1613. O. a chevron B. 3 crescents in chief B.

Northam. 187. *Knight* of Charwelton, May 1613. A. 3 bends G. on canton B. a spur with leathers O.

Kent. 188. *Walter*, May, 1613. B. fess dancie entr. 3 mural crowns O.

Essex. 189. *Arthur Gervis*, Master of the Pipe Office, Confirm. 1610. S. on fess A. flowers de lis B. entre 3 lapwings A.

190. *George Mountain*, Bishop of London, June 1613. Lozengy Barry O. & B. on chief G. 3 crosslets O.

Norfolk. 191. *Tho. Outlaw* of Wicihngham, June 1613. A. saltier G. entr. 4 wolves heads proper.

192. *Roger Holbeck* of Wichingham, Confirm. June 1613. A. on saltier V. 7 escallops A.

Norfolk. 193. *Randol Cranfield & Lionel Cranfield*,

Law, and born about 1663—Francis Brydges of Tiberton, Esq. his eldest son was also of the Middle Temple, and born about 1660. *From G. King's Visitation Co. Heref. K. 6. in Her. Coll.* For the lower part of the pedigree, see *Stemmata Chicheleana.*— This family bore at this time *a Wing* for a crest, and not *a Saracen's Head.*

Kent. 218. *Short.* Nov. 1614. B. griffin pass O. entr. 3 etoils A.

Cantab. 219. *Welles* of Caius College. Nov. 1614. O. on a plain cross S. the sun O. entr. 3 lions ramp. double quevè S.

Stafford. 220. *Hugh Hamersley* de London, son of Hugh, son of Richd. Co. Staff. Nov. 1614. G. 3 rams heads couped O.

London. 221. *Sir John Leman,* Alderman B. fess entr. 3 dolphins A.

222. *Justinian Povey.* Nov. 1614. S. on bend. engr. O. an annulet S. entr. 6 cinquefoils.

Cornw. 223. *Rd. Roberts** of Truro. 2 Jan. 1614. B. on chevr. A. 3 mullets pierced S.

Kent. 224. *Sare,* Inner Temple. 11 Feb. 1614. G. 2 bars Erm. 3 martlets in chief O.

Devon. 225. *Atwill,* 9 Feb. 1614. A chevron S. over all a pile counterchanged.

Somers. 226. *Wm. Young* of Trent, Confirm. April 1615. O. 3 roses G. a canton G.

Sussex. 227. *John Couper* of Ditcham. 9 Feb. 1614. Quarterly A. & G. in 2d & 3d quarter, a pheon A.

Suffolk. 228. *Tho. Bright,* Bury St. Edmunds, May 10, 1615. S. fess A. entr. 3 escallops O.

Kent. 229. *Tho. Deal* of Feversham. G. 3 bars A. on a canton A. a castle S.

Sussex. 230. *Tho. Baker* of Battle. 1615. A. a castle between 3 keys B.

231. *Malbourn,* D.D. & Bishop. Confirm. June 1615. B. 3 escallops A. within a border engr. A. charged with 11 crosslets fitchy G.

* Afterwards Earls of Radnor—the arms were afterwards altered, because too like Roberts of Kent.

Kent.

Kent. 232. *Coulf* of Canterbury, 30 June 1615. O. a fess S. entr. 3 horses current S.

Sussex. 233. *Henry Panton* of Lewis, M.D. 4 July 1615. G. 2 bars A. on canton B. a dolphin. O.

234. *John Alden* of the Temple, Sept. 8, 1607. G. 3 crescents Erm. within a border engr. Er.

London. 235. *William Tirry*, Draper. Confirm. 1615. A. on pile G. a leopard's face swallowing a flower de lis O.

Kent. 236. *Christopher Sacker* de Feversham. Confirm. 1615. G. a bend engr. O. entr. 2 bulls heads erased O.

237. *Robt. Hill*, D.D. Nov. 1615. Per chevr. battalè S. & A. 3 cinquefoils counterchanged.

238. *Hayes* of the Wardrobe, Dec. 1615. S. on chevr. A. a crescent G. entr. 3 leopard's faces O.

Northam. 239. *Watts* of Blakesley. Feb. 1615. Erm. on chief G. a besant entr. 2 billets O.

[*To be continued.*]

ART. VII. *The Mahumetane or Turkish Historye,* &c. &c. Translated from the French and Italian tongues by R. Carr, of the Middle Temple, in London, Gentleman. London: Printed by Thomas Este, dwelling in Aldersgate street.* 1600. 4*to.*

"*I. S. to his kind friend R. C.*

"The well-fed paunch, sound sleepes, and proud attire,
From face of men hath banisht virtue quite;
Whereby the course of Nature's free desire
Is cleane corrupt by Custome's foule despite.

* See Herbert's Typographical Antiquities, Vol. II. p. 1031.

So every light is spent which gratious Heaven
Assign'd this life our staggering steppes to stay.
That now a worthie wonder it shall seeme,
If any one shall glorious actes assay.

The lawrell wittes reward, the mirtle eloquent,
Drown'd in contempt with faire Philosophie,
The gayning people hould for time mispent,
And few folkes feete the strayter path doe trie:
Yet, gentle friend, let mee of you require," &c.

"*C. S. to his louing Cosin and good friend R. C.*

" I speake no prayse to thee, my Cosen kinde,
(For well of aught I know you seeke no prayse)
But joy to see that these our better dayes
Shall be adornd with beauties of thy minde.

O how I feard thy modest thoughts inclinde
To sit in silence, musing mourning layse,
In scorne of fame and all that honour rayse,
Would drown the parts which Heaven to thee assign'd.

I know thy worth, & so shall many moe,
(Unlesse thyself and many moe thou wrong)
And since begoone to sit thyselfe in shoe,
Bring out thy store, in darknesse hid too long;
Nor doubt not aught, for if (as earst) I see,
That pleasith others which once pleaseth mee."

"*R. M. to his friend R. C.*

" No little glorie gaine they, I confesse,
Who fitlie forreine tongues our language teach;
Yet he far more deserves without impeach
His owne braines birth, who well dyd e'er express.

Then, gentle friend, make you yourselfe not lesse
To post us french and latin in our speach,
But broach those quieres of rare conceit and reach,
Which I have seen most worthie of the presse.

Those

Those love sick sonets, those pleasing comedies,
Which oft with much attention I have heard:
That riche discowrse where loue in louing dies,
And, of all wittes, those paradoxs preferd.
O let this age but some of these behold,
And prayse thy pen writ in a veyne of gold."

" *The answer to his friend R. M.*

" My dearest friend, I willingly confesse
That I whose life should lead and teach,
And not devoide of blame and foule impeach,
Which O, I would no tongue could ere expresse!

Now, for I have myselfe in worth made lesse,
Too stale a fable to the public speach,
Is't not enough; but that I further reach
To blaze my follies in a printing-presse?

No padone, no, both songes and comedies,
And what besides pleasing applause hath heard
Without remorse in their creation, dies:
To byrth and buriall rites at once preferrd.
To much of these dyd men in me behold,
O would time past c^t. be regaind with gold!"

R. C.

ART. VIII. *Extracts from the Paradise of Dainty Devises. 1576.*

" 13. *Of the instabilitie of youth.*

" When I look back and in myself behold
The wandering ways that youth could not descry:
And mark'd the fearful course that youth did hold,
And melt in mind, each step youth strayed awry;
My knees I bow, and from my heart I call,
O Lord, forget these faults and follies all.

For now I see how void youth is of skill,
  I see also his prime time and his end:
I do confess my faults and all my ill;
  And sorrow sore, for that I did offend:
And with a mind repentant of all crimes
Pardon I ask for youth ten thousand times.

The humble heart hath daunted the proud mind;
  Eke wisdom hath given ignorance a fall:
And wit hath taught, that folly could not find,
  And age hath youth her subject and her thrall.
Therefore I pray, O Lord of life and truth,
Pardon the faults committed in my youth.

Thou that didst grant the wise king his request:
  Thou that in whale thy prophet didst preserve:
Thou that forgavest the woundings of thy breast,
  Thou that didst save the thief in state to starve:
Thou only God, the giver of all grace,
Wipe out of mind the path of youth's vaine race.

Thou that by power to life didst raise the dead:
  Thou that of grace restorest the blind to sight:
Thou that for love thy life and love outbled:
  Thou that of favour madest the lame go right:
Thou that canst heal, and help in all assays,
Forgive the guilt, that grew in youth's vaine ways,

And now since I, with faith and doubtless mind,
  Do fly to thee by prayer to appease thy ire;
And since that thee I only seek to find,
  And hope by faith to attain my just desire;
Lord, mind no more youth's error and unskill,
And able age to do thy holy will.

Finis. Lord Vaux.

"30. *A friendly admonition.*

" Ye stately wights, that live in quiet rest,
Through worldly wealth, which God hath given to you,
Lament with tears and sighs from dolefull breast,
The shame and power that vice obtaineth now.
Behold how God doth daily profer grace,
Yet we disdain repentance to embrace.

The suds of sin do suck into the mind,
And cancred vice doth virtue quite expel;
No change to good alas can resting find;
Our wicked hearts so stoutly do rebell.
Not one there is that hasteth to amend,
Though God from heaven his daily threats do send.

We are so slow to change our blamefull life,
We are so pressed to snatch alluring vice:
Such greedy hearts on every side be rife;
So few that guide their will by counsell wise,
To let our tears lament the wretched case,
And call to God for undeserved grace.

Yon worldly wights, that have your fancies first
On slipper joy of terrene pleasure here;
Let some remorse in all your deedes be mixt,
Whiles you have time let some redress appear.
Of sudden death the hour you shall not know,
And look for death although it seemeth slow.

Oh be no judge in other men's offence,
But purge thyself and seek to make thee free,
Let every one apply his diligence,
A change to good within himself to see:
O God direct our feet in such a stay,
From cancred vice to shame the hatefull way.
Finis. R. Hill."

" *Being*

" Being in love he complaineth.

" If care or skill could conquer vain desire,
Or reason's reins my strong affection stay;
Then should my sighs to quiet breast retire,
And shun such signs, as secret thoughts bewray.
Uncomely love, which now lurks in my breast,
Should cease my grief, through wisdom's power oppress.

But who can leave to look on Venus face?
Or yieldeth not to Juno's high estate?
What wit so wise, as gives not Pallas place,
These virtues rare each goddess did yield amate,
Save her alone who yet on earth doth reign,
Whose beauty's string no gods can well distrain.

What worldly wight can hope for heavenly hire,
When only sighs must make his secret moan:
A silent suit dost seld to grace aspire,
My hapless hap doth roll to restless stone,
Yet Phœbe fair, disdain'd the heavens above,
To joy on earth her poor Endimion's love.

Rare is reward where none can justly crave,
For chance is choice where reason makes no claim:
Yet luck sometimes despairing souls doth save;
A happy star made Giges joy attain.
A slavish smith, of rude and rascall race,
Found means in time to gain a goddess' grace.

Then loftie love, thy sacred sails advance,
My sighing seas shall flow with streams of tears:
Amidst disdaine, drive forth my dolefull chance;
A valiant mind no deadly danger fears.
Who loves aloft, and sets his hart on high,
Deserves no pain, though he do pine and die.
Finis. M. B."

" 19. *He*

"19. *He persuadeth his friend from the fond effects of love.*

" Why art thou bound, and mayst go free?
Shall reason yield to raging will?
Is thraldom like to liberty?
Wilt thou exchange thy good for ill?
Then shalt thou learn a childish play,
And of each part to taste and prove;
The lookers-on shall judge and say,
Lo this is he that lives by love.

Thy wits with thoughts shall stand at stay,
Thy head shall have but heavy rest:
Thy eyes shall watch for wanton prey,
Thy tongue shall shew thy heart's request.
Thy ears shall hear a thousand noise,
Thy hand shall put thy pen to pain:
And in the end thou shalt disgrace
Thy life so spent, for such small gain.

If love and list might never cope,
Nor youth to run from reason's race;
Nor if strong suit might win sure hope,
I would less blame a lover's case.
For love is hot, with great desire,
And sweet delight makes youth so fond,
That little sparks will prove great fire,
And bring free hearts to endless bond.
Finis."

"7. *For Whitsunday.*

" Come Holy Ghost, eternal God, and ease the wofull grief,
That through the heaps of heavy sin can nowhere find [relief:]
Doe thou, O Lord, redress
The great distress
Of sinfull heaviness.

Come

Come comfort the afflicted thoughts of my consumed heart:
O rid the piercing pricking pains of my tormenting smart.
O Holy Ghost, grant me
That I by thee
From sin may purged be.

Thou art my God, to thee alone
I will commend my cause:
Not glittering gold nor precious stone
Shall make me leave thy laws.
O teache me then the way
Whereby I may
Make thee my only stay.

My lips, my tongue, my heart, and all,
Shall spread thy mighty name:
My voice shall never cease to sound
The praises of the same.
Yea, every living thing
Shall sweetly sing
To Thee, O heavenly King.

Finis. M. Kindlemarsh."

"10. *Promise is debt.*

"In my accompt, the promise that is vowed
Among the good is holden such a debt,
As he is thought, no whit to be allowed,
That setteth light his promise to forget.
And for my part, I will not link in love,
With fickle folk, whose fancies oft remove.

My happy gain I do esteem for such,
As few have found in these our doubtfull days.
To find a friend I think it be as much,
As t' win a fort full fraught of noble praise.
Of all the goods that there may be possest,
A faithfull friend I judge to be the best.

O friendly

O friendly league, although too late begun,
Yet time shall try our troth, is well employed:
And that we both shall see, that we have won
Such fastened faith, as cannot be destroyed
By envious rage, or slander's bitter blow,
That seeks the good to overthrow.
Finis. R. Hill."

" Being in love he complaineth.

" What doom is this, I fain would know,
That deemeth by all contraries:
What god, or whether height or lowe,
Now would I learn some warrantise:
Some say the blinded god above,
Is he that worketh all by love:
But he that stirreth strife, the truth to tell,
I always feel, but know not well.

Some say Alecto with her mates,
Are they which breedeth all anoye:
Who sits like hags in hellish gates,
And seeks still whom they may destroy.
Some say again 'tis destiny;
But how it comes, or what it is,
I let it pass, before I miss.

Despite doth always work my woe,
And hap as yet holds hardly still:
For fear I set my friendship so,
And think again to reap good will.
I do but strive against the wind,
For more I seek, the less I find:
And where I seek most for to please,
There find I always my disease.

And thus I love, and do reap still,
Nothing but hate for my good will.
Finis. L. Vaux.

ART.

compelled to coin other money out of their own precious effects to send to Barcochebas. Diversity then again is no proof either way.

If any coins of Johannes Hyrcanus have been preserved, this will ascertain whether he did in reality preserve the name of Simon and similar types on his own coins or not, just as the successors of Alexander of Greece preserved his head upon their coins after his death. But I have already mentioned that no coins of Johannes are known to me as having been hitherto discovered, unless some of those with the name of Simon rather belong to Johannes in reality. Barthelemy also in his letter seems to me to confirm, that no coins of Johannes Hyrcanus have ever been discovered; but those who have access to the book of Bayer can still better ascertain this fact. For at present I can only observe, that when Barthelemy mentioned some coins with Βασιλεως Αλεξανδρου on one side and *Jonathan* high priest on the other, he adds that Bayer doubted whether the name was not rather *Johannes*, "for, says Bayer, we have coins absolutely like them in regard to the *metal*, *model* and *types*, with the name of Johannes on them:" but he does not add whether they had also both the same Greek *name* and *legend* or not as those of Barthelemy; *type* will scarcely include *name* also.

Who then did either Bayer or Barthelemy suppose the *Johannes* in question to be? They could not suppose it to mean Johannes Hyrcanus, because Barthelemy couples it with the name of *Alexander king* in Greek capitals, and the title of *king* had not been assumed until after the death of Johannes Hyrcanus. It must then have been some later high priest of the

name

name of Johannes, which has hitherto laid hid under the Greek names of these *kings*, and possibly either Alexander Jannæus, grandson to Simon, or else a later Alexander, 150 years after Simon: as both of them then are quite silent concerning Johannes Hyrcanus, this *seems* to imply, though not indeed with absolute certainty, that neither of them knew of any coins of that Johannes surnamed Hyrcanus the son of Simon; and Barthelemy proceeds moreover to prove by other coins, that he had rightly read the name *Jonathan* and not *Johannes* as Bayer suspected.

If however the coins referred to by Bayer with Johannes on them did nevertheless refer to Johannes Hyrcanus in his own mind, yet this at least follows thence, that in this very next succession to Simon under his son, Jewish sacred utensils were no longer in use on Jewish coins, but an *anchor* and *wheel*: hence again the *diversity* found on those coins in the forms of the utensils could not have arisen from their being the work of different artists in a *long succession* of different reigns; but are more probably to be accounted for by their being coined by different bodies of Jews in different nations during the insurrection of Barchochebas.

As then this circumstance of *diversity* makes *every way* rather in favour of Barcochebas than of Simon, so there is still another circumstance, which makes it still more strongly in favour of the impostor; which is, that the title of *high priest* has never yet been discovered among the other legends on those coins, and this is very extraordinary if any of them were in reality the coins of Simon: for we find him in the book of Maccabees always called *high priest* as well as *Prince*

of the Jews; it was indeed the former which gave him claim to the latter, and it was by the Jews considered as a situation of so much dignity and importance, that one could never expect to find it altogether sunk and forgot by himself under the title of *Prince of Israel* only on any coins or contracts relative to his own subjects.

In 1 Maccab. xiii. 42, we read "In the 170th year the people of Israel *began* to write in their instruments and contracts—In the first year of Simon the *high priest*, the governor and leader of the Jews—again in xiv. 27—in the 172d year being the third year of Simon the *high priest*, *&c.*"—In xv. 1. likewise "Antiochus sent letters to Simon the priest and prince *of the Jews*, beginning with *Antiochus the king to Simon the high priest and prince of his nation*, *&c.* and repeatedly in other places down to the last verse, where it is said that Johannes was made *high priest* after his father. Now that this title should not be found on coins of Barcochebas is no wonder, for he never was high priest although the Jews had made him *prince of Israel*; and in the above quotations it is observable also that the years are numbered from the *accession* of Simon to be high priest, not from his obtaining a grant to coin money, which is not mentioned until some time afterward in xv. 6. "I give thee leave also to coin money for thy country with thy own stamp:" so that there is no proof that the date of 4th year on the coins can mean from the time of obtaining the *right* of coinage; which leaves an important question to be still answered, why no later dates have been discovered, in case these coins were struck by Simon and reckoned from his *accession*; but with respect to Barcochebas that question

is

is easily answered, because he might reign no longer than four years from the time of his being acknowledged as *prince of Israel.*

It does not however appear to be quite certain, that the dates of 1st 2d 3d and 4th years are actually to be found on those coins ascribed to Simon; for though Ottius reads them so, yet Reland does not: and in fact there are so many other circumstances left in doubt by the writers on this subject as renders any conclusions very uncertain; such doubts however are no more unfavourable to Barcochebas than to Simon Maccabee.

But with respect to the title of *high-priest* being never found inscribed, Barthelemy himself could not help noticing this fact, although he afterwards forgets too much its importance in balancing the evidence "on doit l'etre d'avantage *surpris* de n'y pas voir le titre de *grand pretre*, qui lui attiroit tant de respect, et qui suivant les passages, que je viens de citer [*de* 1 *Maccab.*] paroissoit dans *tous les actes* émanés de lui *(Simon)*." *p.* 829, *du Journal.* To which we may add further, that Barthelemy himself has shewn above that this title is found also on the real coins of the kings Alexander and Antigonus at even 150 years after Simon and in Samaritan letters on the reverses, notwithstanding that the more important title of *king* is found on the obverses and in Greek capitals. The fact then that Barcochebas was not high-priest, although made prince of Israel, can alone account for the omission of the former when the latter title occurs on those coins, this being the only instance in which these two titles did not belong to the same person, for the Herods never adopted either of them.

It was urged still further against Henrion as an ob-

jection to these being the coins of Barcochebas, that as they are chiefly found in the ruins of Jerusalem, they must then have been deposited there *before* the destruction of that city in the seventieth year of Christ by Titus; but the insurrection under Barcochebas did not happen it is said until the eighteenth of Adrian, nearly sixty years afterwards. Now in answer to this objection it must be remembered, that a new city was built by Adrian and inhabited by Greeks and other colonies sent there, which has since been all destroyed in its turn as well as the Jewish city: who then can determine at present, even if they were inclined to distinguish between the two ruins, whether the coins are found among the ruins of the old city or the later one of Adrian; probably there is not a single house now standing, which was erected in the reign of Adrian, and that the two ruins are so intermixed as to be no longer distinguishable, without which this objection amounts to nothing. An addition therefore has been made to it, that it does not appear by any ancient author that Barcochebas was ever in possession of Jerusalem. So far may be true, but no objection follows from it, for it is certainly related that he fixed his residence and army at *Bither*; now although it may not be quite certain where this town was situated in Palestine, yet Eusebius says, that it was not *very far distant from Jerusalem* [των Ιεροσολυμων ου σφοδρα πορρω διεστωσα] (4. 6.) which is quite enough for our purpose; for the money of a large army will always chiefly find its way to the chief city; and it is the same thing whether it was dropt by the soldiers themselves or by those who had received it from them for necessaries. Eusebius confirms that the Romans slew

slew μυριαδας of these rebels, which means strictly several multiples of 10,000, but it is often used indefinitely to signify *an infinite number:* it appears also by him, that *Bither* was a strong position, for he calls it ἐχυρωτατη, whereas all the defences of Jerusalem had been levelled with the ground by Titus; which was a sufficient reason for his choosing to fix himself in a stronger place, yet it does not follow hence that he was never in possession of Jerusalem by himself or by some part of his army.

These are the chief objections against the coinage of Barcochebas, none of which have much force; while there are three facts strongly in his favour: 1st that the ancient Jews well knew of his having coined money either by himself or his friends, to which they gave his name of *Cuziba,* and of which Basnage may possibly have given some further information: 2dly, that four of those coins are now proved to have been struck since the accession of Trajan, which are therefore probably four of those very coins called *Cuziba* by the ancient Jews, and having the name on them apparently of *Schemoun,* but more certainly the *liberation of Jerusalem* on the reverses: 3dly, that many others have either the same name *Schemoun* or else the *liberation of Jerusalem* on both legends, which must therefore be reasonably deemed of the same coinage as those other four, and consequently belong to Barcochebas; this affords a presumption of all the others, although having not those legends, yet that they are of the very same species, if they have as *types* a representation of any of the same objects relative to the Jews, as what are found on those with the above *legends* on them. Thus *all* the coins in question seem to belong to

Barcochebas, but one class of them at least almost certainly so, i. e. the second class.

There are indeed some difficulties concerning these coins, not yet sufficiently cleared up by Reland, Ottius and others; but possibly Bayer may have removed some of them at least; and if not, yet they equally affect either of the two opinions concerning the *age* of coinage, therefore make no more in favour of one than the other. Such as the difficulty of determining with absolute certainty the powers of the letters, and also what words are to be formed out of them. Hence it is not sufficiently proved, whether the dates of 1, 2, 3 and 4 are on any of them together with other such doubts relative to the legends.

But such doubts seldom occur, as tend to prove a coin to belong rather to Simon than to Barcochebas, therefore are of no importance to our present inquiry whether settled one way or another; in some few cases however they possibly may affect this inquiry, of which I can at present recollect only one example, where Reland reads *liberation from the Greeks*, and Ottius with others *liberation of Zion*, the words denoting *Greeks* and *Zion* differing in the Syriac very little from one another. If *Greeks* be the real word it would afford a good proof of that coin belonging to Simon the Maccabee: but in the present uncertain reading of that legend it can procure nothing. Hence it appears, that wherever such doubts as these occur no proofs either way can be founded upon them and they are totally foreign from the subject: as are also all disagreements between writers concerning what sacred utensils are thought to be represented on the coins, and arising from the defaced condition of these coins,

which

which different persons may wish to supply in different modes; for if they be all really Jewish utensils it is of no moment whether they be cups of thanksgiving or pots of manna; and either way they no more prove any thing in favour of the age of Simon than of Barcochebas.

But there are other doubts also subsisting concerning some articles, which are of more importance to our inquiry by being relative to the size, weight, value and *fabric* of the coins; for we have seen, that this has been the *only* evidence, upon which Barthelemy attempts to adjudge *some* of the coins to Simon rather than to Barcochebas; but he has not pointed out any one coin in *particular* of this kind, which he thinks to have a *similar fabric* to those of the Syrian kings in the second century before Christ; which too general assertion then leaves us still totally in the dark either how to confirm or how to oppose this pretended proof of antiquity in *some* of the coins.

All or almost all of those coins which have *Simon* or *liberation of Jerusalem* on them are of bronse, and are very different from those shekels mentioned by Prideaux, which are of silver, and larger, being almost of the size and value of half a crown with *Jerusalem the holy* on them; but which legend by being equally suitable to every age can prove nothing either way concerning the time of their coinage, and most of these are also now esteemed to be forgeries by Jews of later ages. Reland himself says in his third letter to Ottius, " Gaudeo eatenus inter nos convenire, quod nec hi nec ulli veterum ' Hebræorum nummi' *ante* Maccabæorum tempora sint percussi, quodque *sicli isti* et alii nummi literis Hebræis quadratis insigniti,

qui magno numero circum ferentur omnes pro adulterinis sint habendi," *p.* 95. Here *isti* must refer to the *sicli* mentioned by Ottius in his own letter, whose words are "omnes nummi Samaritani (exceptis siclis argenteis, *si modo veri dentur*) ad Maccabæorum tempora referri possunt," *p.* 82.

Now except the four coins in silver superstruck on Trajan's coins, all the rest which are mentioned by the above authors are in bronse, unless it be one of Ludolf's, the legend on which is read by these authors so differently, that it proves nothing; it is possible however that Bayer may have since produced some others of silver with *Simon* on them; which if they be of the size of shekels, like that of Ludolf, let us attend to what Ottius likewise says concerning these "Argentei, qui Siclorum nomine veniunt, dubiam hactenus apud me fidem invenerunt, ex duodecim, quos oculis manibusque tractavi, vix *unus* est, quem originalem indubié agnoscere possim," *p.* 53. We have no concern then with any but those in bronse, which are of a much smaller kind.

Reland has engraven four or five, and all apparently of the same *size*, which coins he declares that he considers as genuine, if any are so. But Ottius produces other four, having similar legends and types with those of Reland, and these he describes as being of very different *weights*, and to so great a degree, that some are but half the weight of others; can they then be all of the same size? or could those of Reland be so? when Ottius declares that his own resembled those of Reland so much that "in nummo minore, qui mihi secundus est, ei in Relandina dissertatione tres nummi priores respondent," *p.* 65. And again "In tertio meo, qui vestro,

vestro, ut opinor, quarto respondet, &c." *p.* 75. Or could those of Reland be all of the same weight or value? Notwithstanding that Ottius declares of his own bronze ones that " Cum appendissem N°. 1, observavi Semiunciam una cum quarta parte pendere: Alterum N°. 2 non plane quartam unciæ: N°. 3 minus."—Colligemus ergo majorem N°. 1 esse *Semigera* (Judaiça) et 40 talibus æneis ad conficiendum Sidum fuisse opus—et N°. 2, qui *tribus tuis* respondet non plus valverit quam *as minutus*, vel assarim—qua comparatione facta pro *uno licto* tales 120 postulentur: N°. 3 arbitramur esse *quadrantem* de quo servator dicit, *non exibis donec reddideris* εσχατον κοδραντην." *p.* 86.

Such then being the different *weights* and *value* and consequently different *sizes* of the four examined by Reland, and the four by Ottius, what marks are there on these, by which Barthelemy can discover that they are of a *fabric* more conformable to the Syrian coins in the age of the Maccabees 140 years before Christ, than to that of Barcochebas 1000 years after Christ? Might not the same Jewish weights long remain alike?

Similar differences doubtless subsist between all those other bronze coins, which have the types and legends of *Simon* and *liberation of* Jerusalem on them, so far as respects the constituent parts of their *fabric*; so that it seems not possible to judge of the age of their coinage by their present fabric in their present worn and debased condition, in which it is as difficult to determine exactly what their types are, as what their legends are; and still more difficult to judge of their age by comparing the *fabric* of these Jewish coins with Greek ones. We must therefore conclude that

Barthelemy

Barthelemy had no good coins distinct from the *third* class of them, which includes all those of an uncertain age; they being all equally uncertain except the *four* in his *second* class, coined indisputably later than the accession of Trajan 100 years after Christ.

But although their *fabric* can contain no evidence whatever of their age, yet I have pointed out that there are other articles in their legends and types, which appear to be more favourable to the age and circumstances of Barcochebas than of Simon the Maccabee; especially since all the others resemble in so many particulars to those four now known with certainty not to be coined before the reign of Trajan, and also since written evidence, as quoted by Scaliger, has preserved an account, that Barcochebas both did coin money, and also that it was well known to be his by some ancient Jews, of which coins however no knowledge now subsists unless these, erroneously ascribed to Simon Maccabee, be the coins in question, called by those ancient Jews, *Coziba*, after the name of that impostor.

I may add that the legends are not always expressed by the same Syriac word signifying *liberation*, but sometimes by two other Syrian words of nearly the same sense, such as *vindication of Zion*, *redemption of Zion*; now this is another circumstance in favour of the age of Barcochebas; for beside so many *diversities* in the *types* what motive could Simon the Maccabee have in the short space of four years to employ also such different *words* in the *legends*, and all of them nearly synonimous? But this variety is more easily accounted for, if the coins were struck by different bodies of Jews in different cities of the Roman empire;

empire; for every one knows that it is scarcely possible to get different bodies of men to agree exactly in the same things, when it depends altogether on their own will and pleasure, even supposing them to have had perfect knowledge of one another's inclinations and opinions.

As a further confirmation that the sacred Jewish utensils and the bunch of grapes were quite proper symbols of the advent of the Messiah, I may quote what Buxtorf relates on this subject, namely, that there were ten signs of that advent generally current among the Jews; of which the sixth was "quod tum Messias regem romanorum bello persequetur et *sacra vasa*, quæ tanquam thesaurus in Imperatoris *Œliani* [the name of Adrian was Œlius] ædibus reservantur, Hierosolumam referet." *c.* 40 *Synag. Judaic.*—Then also the Messiah was to give a *grand feast* to all Jews whatever, and that beside provisions of every kind of animals the generosissimum et præstantissimum *vinum* bibetur, quod in Paradiso crevit, ibidemque adhuc in Adami cellâ vinaria reservatur." *Ibid.* This last opinion they founded upon those words of Psalm 75, "In the hand of the Lord there is a cup, and the wine is red, and he poureth out of the same;" so that the type of the *cup* on some coins may refer to the same expectation as the bunch of grapes on others. To the same expectation also may the palm tree be referred, agreeably to the 92d Psalm, "The just one shall flourish as a palm tree."

The above traditionary sign of the advent of the Messiah, by *the recovery of the Jewish sacred utensils* preserved in the treasure house of the Emperor Œlianus, seems as if it had been founded at first upon the expectation

expectation of the Jews in their insurrection under Barcochebas, of their being able to recover those *sacred articles* at that time under that Emperor of the name of *Œlius*; and points out a weighty reason why such sacred utensils might be adopted on their coins as types suitable to the occasion. It was likewise to the above *grand feast* by the Messiah expected by the Jews when he arrived, that Christ referred, by the words quoted before from St. Mark, and of this the *marriage*-feast in Cana, at which water was made wine, might appear to the Jews as a precursive type and symbol, to shadow out and ascertain to them the fact of the Messiah being actually come in the person of Christ to hold the *grand feast* expected by them in the above tradition. To the same tradition and expectation of the Jews were those words of the governor of the feast accommodated when he said to the bridegroom *thou hast kept the best wine until now*, agreeably to the tradition that in the feast of the Messiah the wine would be *præstantissimum*.

This general extensiveness of these traditions among the Jews confirms the propriety of the bunch of grapes on the coins of Barcochebas as a sign of his being the Messiah; which could not indeed be doubted by any when Rabbi Akiba, who had 24,000 scholars, said to him *en ipsum regem Messiam!* and also applied to him the prophecy concerning the Messiah in *Numbers*, "a star shall arise out of Jacob and a sceptre out of Israel," for which reason he assumed the name of Bar-cochebas, *son of the star*, as abovementioned by Scaliger.

To the same purport might tend that type of the coins in question, which so frequently occurs of

Aaron's

Aaron's rod budding, as affording a representation of the *sceptre* predicted. All these circumstances seem to unite together in ascertaining these coins to have been *all* struck during the rebellion under that impostor, by all the types as well as legends being so suitable to that occasion, although varied in so many different modes; a fact, which they at least prove much more securely, than the Samaritan letters found employed there can prove the use of Samaritan letters by the Jews above 1000 years before, as the examiner of Mr. Hurwitz pretends.

Where we cannot obtain demonstrations, we must be content with probabilities; and we have found Barthelemy himself judging it to be *probable*, "that all the coins related to the *same* event, those, which have not the name of Simon, as well as those which have:" if this then be probable in case that event happened under the Maccabees, it must be equally probable, in case the *omission* of the title of high-priest and several other circumstances rather preponderate in adjudging that event to be the insurrection under Barcochebas. S.

ERRATA.

P. 41, *for* firmo *r.* fimo. 58, reclaimed *r.* reckoned. 59, lin. pen. only *r.* any. 63, be to indicate *r.* be thought to, &c.

ART. X. *On a passage in Galatinus De Arcanis Catholicæ Veritatis.*

TO THE EDITOR OF CENSURA LITERARIA.

SIR,

Your correspondent P. M. is informed, that I cannot find the passage, concerning which he makes inquiry

quiry in Raymond Martin's *Pugio Fidei*; but in Galatinus *de arcanis Catholicæ veritatis* it occurs in his book, 1st. cap 3, the title to which is as follows "De authenticis Judæorum scriptoribus, qui Christi antecesserunt adventum, ex quorum potissimum scriptis compactus est Talmud." In the middle of which chapter is the following passage: "Rabbenu Haccados librum scripsit, quem *Gale razeya* i. e. *revelatorem secretorum* nuncupavit, qui certé non ab re Doctor sanctus est, cum spiritu sancto aflatus, ita plane eo in libro cuncta Domini nostri Jesu Christi mysteria aperuerit, ut non futura prædixisse sed res gestas tanquam Evangelista narrasse, videatur. Quem paulo post Rabbi Nehumias Haccanæ filius secutus, non ex tantum quæ a prophetes de Messia occultè tradita fuerant, lympidissime patefecit, verum etiam se ab ejus adventu per *quinquagenta tantum annos* procul esse asseruit. Unde Haccanæ filio suo, quem Messiam ipsum visum visurum et sperabat et gaudebat, ut eum de Messiæ mysteriis certiorem faceret, epistolam scripsit, quam *Iggereth hassodoth* i. e. epistolam secretorum appellari voluit. Per idem fere tempus (anno ante Christi natalem circiter secundo et quadragesimo) Jonathas Usielis filius totum vetus testamentum in Chaldæam vertit linquam." The book is in dialogue between Capnio and Galatinus; these words are by the latter; Capnio makes a short answer and objection relative to the Chaldee paraphrase of Jonathan, but says not a syllable on the subject of the prediction. However Galatinus resumes it in his subsequent ch. iv. in the following words. "In actibus apostolicis scribitur, *Maxima pars sacerdotum obtemperabat fidei*; et horum nonnulli multa de Christo miranda scripserunt; quorum *opuscula aliqua* adhuc exstant

exstant apud Judæos, quamvis ea ne *ad manus nostras* perveniant, pro viribus occulere nitantur: et *inter cætera* sunt ea, quæ literis mandavit Rabbi ille Haccanas Nehumiæ filius, qui cum omnia Redemtoris nostri gesta et miracula proutoculis viderat, scripsisset, sic denique dixit. *Ego Haccanas sum unus ex illis, qui credunt in eum, et ablui me aquis sanctis, in ejusque viis rectis incedo*; to which translation he prefixes the original Hebrew words of Haccanas.

Now the words *ad manus nostras* and *inter cætera* seem to render it doubtful, that although he quotes the Hebrew words themselves, yet that he had never himself seen the written *opusculum* of Haccanas the son, but set them down from the report only of others: and the words *opuscula aliqua* may be equally thought to imply, that likewise he had never seen the epistle of Nehumiah, called *epistola secretorum* in the preceding chapter; at least in neither chapter does he affirm, that he had seen and read either of them. This doubt is strengthened by Capnio in his answers not taking the least notice of such a remarkable prediction and information by the father and son: whereas in his answer to another article there Capnio thus clearly expresses himself as having *read* concerning the Talmud "Ego verò in *Hebraicis reperi litteris*, Talmud a pluribus doctoribus fuisse collectum." Moreover, in ch. 6 and 7 when he quotes any sentence in Hebrew, he expressly adds the chapters and book, in which it is to be found, not only with respect to Hosea, Ezekiel, and Genesis, but also in the book *Zoar*, and the express title of the chapter *Sata* in the Talmud, whence he quotes a passage against the purity of Jesus Christ; yet omits all such minute references in the above-

mentioned

mentioned remarkable testimonies in his favour, which indicate again that he wrote these rather from hearsay.

In the same 4th chapter he peremptorily affirms, that the book of Wisdom was writ by Philo, and the 12th and 13th verses of ch. 2 were meant of Chris in particular, he being there called υιος θεου, the Son of God, an interpretation exploded even in the English translation; and he adds, "In sequentibus capitibus multa de martyrum victoria et ecclesiæ Christi statu deque universali Judicio prædicit." Here he just as readily makes Philo a prophet as he did Nehumiah in the preceding chapter; and expressly affirms, that the Nicene council received the book *tanquam sancti spiritus dictamine scriptum*; yet afterwards he owns it to be doubtful whether Philo was actually a Christian. I think that the prediction deserves but little credit.

S.

Art. XI. *On Vaccination.*

TO THE EDITOR OF CENSURA LITERARIA.

SIR,

The subject of vaccination being now under consideration in Parliament, and it being the opinion there, that it was very expedient to collect together all facts relative to the certainty of its security against the small-pox, I will mention one fact, which in part came under my own knowledge, but which has never yet been mentioned by any writer on the subject, and which is, that it seems expedient to inquire, whether

if

if a person be inoculated with the small pox after the cow pock had taken effect, the inoculated arm may not nevertheless be so much affected with the small-pox as to communicate it to others, although no fever or eruption affected the rest of the body. A case happened to a husbandman last summer, which seems to render this doubtful. A farmer had a child inoculated with the cow pock a twelvemonth before very successfully, but the small pox being last summer much in a neighbouring village, to which he often sent his servants, he got his child inoculated with the small pox, lest his servants should bring the infection home in their clothes, and for greater security to his child, but did not confine the child within doors; a small inflammation took place round the incision, and he went into the barn as usual, where a young man was threshing, who took hold of the inoculated hand, as frequently before; and within ten days after was taken with small pox and died. He had been very careful to avoid any of the servants, who went near the infected village and was himself persuaded that he caught it of the child. Now the child's arm afterwards grew worse, and so stiff, that he could scarcely lift it to his mouth; so that they sent for a physician, who thought the inflammation would go away, but could find no signs, that the body had been any way affected with eruptions. I saw the arm soon after the young man was taken ill, and there were then yellow protuberances all round the place of incision, as if they were filled with the matter of small pox pimples when at the height before they flatten; in time they dispersed but then looked very angry like whitlows on fingers just before they break. Is it not then possible, that although the

cow pock had prevented fever and eruptions on the body, yet that the small pox might have a partial and local effect upon the arm and place of incision; sufficient to raise contagion enough to communicate the small pox by contact to another person? If it be possible, this ought to be generally known and guarded against, when a person is inoculated with small pox after cow pock. May we not also hence infer, when a person is susceptible of the small pox afterwards, it arises from the cow pock before having had a similar partial effect on the arm only, like the small pox in the above case, without sufficiently affecting the whole body? Those then only ought perhaps to think themselves safe by the cow pock, who find themselves made ill for a day or two. S.

Art. XII. *Old Poetry.*

[From a MS. temp. Eliz.]

Vpon the Receaving the Quene made to the Erle of Leycester.

"I sawe the strayning hande receave the welcoomde geast,
Whose trembling blood, in frindly face, his inward joy exprest;
Yea sure the shamefast smiles, that mantle redd did shrowde,
Made sundry thinke ther sate, by happ, a goddesse in a clowde;
And therewithall me thought the yelding lookes did speake,
As thoughe fond flames of fixed faith shuld out of furnas breake,
To showe the hidden heat, that hart did harbour still,
For lack of calmy quiet thoughts and want of wished will;
The people stoode and markte what ende wold comm of this,
And commen bruite * said, these good signes, will breed a further bliss!
But envy thought not so, his bristles vpp he raste,
As doth the angry chased beare, when hunters blow the blaste

* Common report.

That

That makes the begles bite. Oh, blessed lord! q. I,
Though foes do frowne and thinke a chainge may turn the clowde in sky,
Yet God is where he was, and frends shall never faill
To pray and wishe the tossed shipp may safely hoise vpp saill.
Let malice worke his worst, like monster muse he shall
With skowling browes and wrinkled cheeke, and haply miste the ball.
When true deserte shall shine, amonge the Godds aboove,
And labour, longe as reason is, shall reape the fruite of Love.
Churchyarde."

["*Unentitled stanzas on friendship from the same. Anon.*]

"The thoughts of men do daily chaunge,
As fansie breeds within their brest;
And nowe their natures are so straunge
That fewe cann finde where frendshipp rest;
For dooble dealing beares suche swaie,
That honest meaning doth decaie.

The stedfast fayth with frends profest,
Is fledd from men or litle vsed;
Who hath a perfect frend possest,
By whom he never was abused?
Where one is founde a frend in deed,
A score there be that faile at need.

A frende in worde where deeds be dead,
Is like a springe that water wantes;
And those, that with fair words are fedd,
Doe hope for fruite on withered plantes;
For who cann iudge by view of eye
Where deeds be dead or trueth doth lye.

The surest way that I cann finde,
Is first to trie and then to trust;
Wherein affeccion is not blinde,
For proofs will soone trie out the iust;
And triall knowes who meanes deceipt,
And bidds the blinde beware the baite.

For barren trees will blossomes beare,
As faire as they that fruite doo yelde;
Whose barke, and brainches, seemes as faire
As any trees within the fielde;
As simplie lookes the suttle man,
As he that of no falshood cann.

Without good proof be not to bolde,
If thow my councell list to take;
In painted wordes there is no holde;
They be but leaves that winde doth shake;
But where that wordes and deedes agree,
Accept that frinde and credite me. Finis."

Conduit street. J. H.

ART. XIII. *The Ruminator. Containing a series of moral, sentimental, and critical Essays.*

No. XXXVII.

Story of an eccentric Character.

TO THE RUMINATOR.

SIR,

As you love to ruminate on the energies and varieties of the human character, you will not perhaps dislike the account of a very extraordinary one, that came within my observation a few years ago, of which I shall be glad if this communication draws forth any further intelligence.

In the skirts of one of our few remaining ancient forests, near which however were several venerable mansions still inhabited by respectable families, stands in

in a recluse dingle a solitary cottage, which yet exhibits marks of neatness and elegance superior to its rank. I never pass this cottage without many mingled emotions of anxiety and respect. I think ten years have elapsed this very spring, since I was in the habits of meeting almost daily in its environs a young man of most interesting but neglected appearance, whose air had every appearance of education and high birth. He seemed reserved, and desirous to avoid notice; but my curiosity was awakened, and I traced him, without being seen, to this cottage, where I soon learned that he had taken up his abode.

I gradually insinuated myself into his acquaintance; and in some degree won his confidence, though there were many parts of his story, which I never could penetrate. The name he assumed was Longford; but that undoubtedly was not his real name. His countenance was uncommonly handsome, except that it was somewhat severe and

"Sicklied o'er with the pale cast of thought."

His eyes, though generally gloomy, reflected at times every variation of the soul. He was dark, tall, muscular, but rather thin; and, if his mien was too often languid, it occasionally displayed vigour and activity.

For what purpose he had sought this retreat, and whence he had immediately come, I never could entirely satisfy myself. He discovered at times the strongest marks of pride and ambition of any man with whom I have ever conversed. Indeed the fragments of mysterious story, which I gradually extracted from him, would, if true, account for these strong traits of character.

He appeared to be labouring under some vehement disappointment; and struggling with terrific difficulties. His melancholy, though interesting, was generally painful; and seemed to depress his faculties. I have met him day after day, when he scarce spoke. Then all at once the vein of eloquence would seem to flow upon him; and he would pour forth the treasures of a mind full of sentiment and imagery with such a felicity of expression and sweetness of voice as seemed to be little short of inspiration.

It was on one of these occasions that by good luck a friend was with me, whose prejudices had hitherto resisted all belief in my account of this wonderful young man. He was absolutely overpowered with astonishment; but, before we parted, invited him to his house with such a mixture of awe and kindness in his manner, as won its way at once to Longford's proud but grateful heart, and induced him to embrace an offer of hospitality, which in common cases he would sullenly have rejected.

At the table of this friend I first saw him in mixed society. He did not then equal the expectations which had been formed of him: he was silent, shy, nervous, and almost awkward: in answering questions he was confused and deficient in language; and my friend almost relapsed into his former scepticism. Even his eyes lost their fire; and he looked mortified and unlike himself. Towards the close of the evening however he recovered a little; and one or two flashes restored him to my friend's good opinion.

We knew not how he employed himself in his cottage; it was probable that he read; but there were no signs of any great number of books about him. Somewhere

where he had certainly had an opportunity of reading; for his memory was most richly stored, particularly with history. If he had not much opportunity of reading, he certainly wrote a great deal; and I suspect was occupied in digesting some mighty plan of which his head seemed full. The common people called him "the crazy man;" and after a little while took very slight notice of his peculiarities. A villager and his wife lived under the same roof; and these appeared to be his only attendants. He was indifferent to show and luxury, and so engrossed by the internal operations of the mind, that all trivial outward circumstances were utterly unheeded by him.

But yet he was not inattentive to objects of beauty and sublimity. I never saw an eye which glowed with more fire and admiration at the scenery of Nature. His heart and fancy seemed as tremulous as the strings of the Æolian harp; and to vibrate with responsive harmony. His tongue indeed often died away in murmurs, but his countenance spoke the intenseness of his pleasure. It was generally of a solemn tone, but it now and then relaxed into a heavenly smile. He has leaned against an old tree or thrown himself on the grass for an hour together with such a radiation of face as I have no language to describe.

Though his powers seemed better adapted to a speculative than an active life, there was reason to believe that he had been engaged in enterprises which required not a little practical exertion. He sometimes let drop expressions which implied that he had been a soldier in services of adventure and hazard. The minutiæ of the profession he despised; but he talked with fire of its greater movements; and seemed to have some project of this kind frequently floating in his head. When

he talked of leading armies, and regaining kingdoms, the dark flashes of his countenance were almost frightful.

There happened to be present at one of the visits to my friend's house, a neighbour who loved to tell wonders; and who soon raised the curiosity of several of the families within his reach. By degrees most of their tables became open to Longford; but it was extremely difficult to induce him to accept invitations; and no one could ever rely on his attendance. There were people, whom no one could prevail on him to meet, and from whom, if he accidentally encountered them in a room, he instantly retired. As long as it was the fashion to have him of a party, all this was endured. He still continued, next to myself, most attached to my friend, who had an amiable family of daughters, in whose presence his frequent returns of cloudiness and depression seemed in some degree to give way.

Yet it was seldom that he spoke to them; nor would a common observer have perceived that they had any effect on his manners or his thoughts. I, who had watched him incessantly, knew better the changes of his looks, and the tones of his voice. I have seen occasionally what animation their company gave to his conversation, even in arguments and on subjects which appeared entirely addressed to their father; and when they left the room, he has become languid; his attention lost, and his manner confused.

He had not been long known in our neighbourhood before many stories were circulated to his prejudice. He was called an adventurer; an impostor; a low fellow; a beggar; a madman, &c. Some of these things reached his ears; the words "low fellow," raised his indignation

indignation most. "I suppose," said he, "I am called low fellow by some East-Indian cut-throat, or some mongrel nobleman, whose pedigree has been sewed together from shreds of parchment by a little tailor, turned herald; who however would have got a more honest, if not a more productive livelihood by never quitting his board! I scorn to tell what I am, in opposition to such despicable insults as these!" Sometimes however I expected that these provocations would have drawn out his real history; but they never extorted more than broken and imperfect hints. Yet I gathered that he considered himself of Blood-Royal; and that there was something very romantic in the history of his descent.

There were moments when his temper had the appearance of great harshness, and even ferocity: his resentments were strong; and his indignation was too much alive. But, after long and studious investigation, I was convinced that the excessive tenderness of his feelings was his main defect; and the source of ebullitions of temper which had the very contrary hue. Had he exercised a more constant and severe control over himself, he might have been happier; he might have been better; but all the striking traits of his character would have been deadened.

It was almost a misfortune, that he could not at all coalesce with common minds. Animal spirits, and the liveliness of ordinary conversation overcame him so as to close his mouth, and even damp his faculties. In ordinary society indeed he seemed so far from being superior, that he rather appeared like a cypher. Smart men, jesters, and bucks of infinite humour, asked, "What dull foolish fellow is that?" When they withdrew,

withdrew, he seemed to rise as from an oppressive weight; his powers expanded, and he often poured forth the golden torrents of his impetuous mind.

Then it was that I observed the eyes of the gentle Ellen M———, my friend's second daughter, first fixed with an inexpressible kind of attention on Longford. She said nothing; she did not interrupt him by a remark, or a word; but I perceived she was intensely drinking poison to her future peace. I was alarmed; but knew not what to do. Had I had more firmness, I should instantly have communicated my observation to her father.

I endeavoured to withdraw Longford as much as possible from the house; but he had now contracted a fondness for the society of Mr. M———, who was equally fond of him; and I had not resolution to break this mutual enjoyment. I had formed a warm friendship for him; and as I feared the solitude of his own cottage was too much calculated to foster his alarming melancholy, I could not bring my heart to shut him out from a hospitality, which seemed to give him such keen pleasure.

The autumn was now at its most delightful point. The forest displayed all that variety of tints from pale green to the brightest gold, which renders this the most picturesque of all the seasons. There is something in the softened gleams of the sun; and the commencing decay of vegetation peculiarly suited to a pensive turn of disposition. It added to the disease of Ellen's heart; and it was dangerous to the violent sensibility of Longford. I saw that he was now more thoughtful than usual, and loved to wander alone in the woods more than ever. He talked less; and his

sentiments

sentiments betrayed less fire and energy. He sighed more; and his spirit of adventure seemed softened.

But it is become necessary to close this letter, and continue my story in another.

N°. XXXVIII.

The same Story continued.

TO THE RUMINATOR.

SIR,

I am not sure that Longford was a poet; but I strongly suspect that he was. He often communicated to me small poetical pieces, which, though he would not own them, I have little doubt were written by himself. They were more remarkable for a certain natural wildness of sentiment and fancy than, for correctness. The introduction of those moral touches, which, springing from the fulness of a simple and unsophisticated heart raise instantaneous sympathy, gave most of them very attractive charms.

Though Longford was at this time more than commonly affected by tenderness and anxiety, I do not think he was equally unhappy as I had seen him. His melancholy was softer and more composed. The books he borrowed of me were of a different cast, and he was more contented with his cottage, and his humble station. "I have seen the four parts of the world," said he, "and been in the most lively and bustling scenes; but I am most content with my present humble station!" "Are you, indeed," I answered, "satisfied with this obscure seclusion?" "It is the whim," he

he replied, "of a mind tired of show and restless action; and that prefers solitary quiet to anxious ambition and greatness!"

I am a single man; and live in a moderate-sized retreat with all the conveniences of a competent fortune. My lodge stands on a most romantic knoll of the forest; encircled by a mixture of deep foliage, and opening glades. A little lawn spreads before my windows; and through one of the vistas dimly peeps a branch of the blue sea. As the rapid decline of the year brought longer evenings, and more uncertain days, I had the happiness of Longford's company more frequently by my fire-side, and found him more continual occupation in my library. I had a tolerable collection of black-letter books; and more particularly a copy of Lord Berners's Froissart. This was his favourite volume, over which he hung day after day, completely absorbed, and forgetful of all around him. His next favourite was Philip De Commines. All the minutiæ of the court of the Plantagenets from the time of Edward III. to their extinction in Richard III. he seemed to study with enthusiastic attention.

At other times he would sit for hours at the window contemplating with apparent earnestness the golden views around him; or watching the wild deer at a distance, who grazed calmly within his sight, or darted in picturesque forms through the trees. But the coming on of twilight appeared to be his favourite hour: as evening drew its shades over the forest-scenery, the landscape inspired him with a rapturous kind of melancholy, such as I have never seen exhibited by any other human being. At the close of one of these fits of abstraction, I heard a deep sigh, and saw a tear

a tear streaming down his cheek. "Had I never," said he, "been deluded by the false fire of ambition; had I never admitted those grovelling desires of worldly distinction, I might have been happy; my mind might have been pure enough to foster these raptures without reproach or alloy! Alas! it is far otherwise now. I have been hurried into pursuits ——" Here he paused, as if he recollected himself, and after two or three efforts dropped the conversation. My curiosity was inflamed! but delicacy restrained me from urging him further.

I will confess that, as his story was obscure, these accidental hints did not leave me at entire ease. But there was something altogether so ingenuous in his manner, and so pure in his sentiments, that I could not finally withhold my confidence from him. Yet there were moments when it was impossible to prevent the intrusion of an idea, that I might perhaps be cherishing a man stained with some great crime, who had fled from justice, and whose conscience sometimes goaded him into these involuntary exclamations. Then I said to myself, "he is afraid of nobody; and his opinions are too upright and bold, and his countenance too full of sensibility and virtue for such base suspicions;" and I loved him the more for the injury I had done him.

But whatever uneasiness occasionally arose from the remarks I made at my own house, I found cause for much more at many little occurrences at the house of my friend M——. My friend was fatally blind to the thousand nameless looks and tones of voice between Longford and his daughter. It is true they never appeared to engage in regular conversation; nor were

were their addresses to each other as direct or as frequent even as to the rest of the company. This very circumstance, which set the caution of my friend asleep, rendered the matter in my judgment more serious.

Ellen M——— was then eighteen, with a beautiful person, and most intelligent and thoughtful countenance. She had always been remarkable for a grave turn, and great softness of disposition. Her love for reading had been quietly cultivated, and was much more ardent than any of her family were aware of. She was silent almost to a fault; and her diffidence entirely concealed the delightful powers of her mind. I had often suspected that beneath those pensive looks, and that unbroken reserve, there were treasures of no ordinary kind. I drew these inferences from the wonderful varieties of expression in her face; from the fixed attention with which I observed her listen to rational and interesting conversation, and from certain silent and unassuming acts of sweetness to those whom she had an opportunity of obliging. But two of her more talkative sisters, who were yet good girls, had hitherto run away with all the credit from her.

Her cheeks had yet been adorned with a most beautiful colour; I observed that she now grew pale, and still more thoughtful than usual. Her voice, which had always been plaintive, became even tremulously low; and the tears were often rising in her eyes. She had often a book in her hand; but I saw that her thoughts were generally wandering, and that she was inattentive to the page before her. Whenever I came to the house, I had not been long arrived before Ellen entered the room; but if Longford was not with me, she

she soon retired; and I saw evident disappointment in her looks.

I discovered equal impatience in Longford when she was absent, and many little contrivances in the direction of his walks, of which perhaps he almost disguised the source from himself, did not escape my notice. I do not think they ever met each other by themselves; for Ellen was too delicate and fearful; she did not appear to have even hinted her attachment to Longford: but

> She "let concealment, like a worm i'the bud,
> Prey on her damask cheek,"———

A little incident however took place soon afterwards, which seemed to give a more explicit turn to this affair. One evening, towards the end of October, when we had both dined at M———'s, something or other called us all out of the room except Ellen and Longford. By some singular luck they were left together nearly half an hour. When I returned, I found her in tears; and she instantly quitted us, and ran up stairs. I endeavoured to rally Longford a little; but found him gloomy and irritable.

Cards were called for in the evening; and Ellen, who was now at the tea-table, seemed to have recovered her composure. She excused herself however from cards, and placed herself at a little table in the corner of the room. After some time I observed her deeply engaged in a book, over which she hung as if anxious to conceal its title. My curiosity was awakened; and making some pretence to speak to her, I discovered it to be *Walpole's Historic Doubts*. I believe she did not know that I had seen it; but it was a book I was

so well acquainted with, that the fragment of a page betrayed it to me. I frequently saw her afterwards with this book, and could not have a doubt that her curiosity regarding it rose out of her conversation with Longford.

Ellen now for the first time began to open to me the stores of her rich mind. I found her astonishingly well read in the English history, as well as in books of taste and fancy; but more particularly inquisitive about that period, to which the *Historic Doubts* relate. The quarrels of the Houses of York and Lancaster, with their various pretensions and connections, she was accurately skilled in; and talked with an indignation totally unlike her gentle temper against Henry the Seventh:—she loaded him with the names of Usurper, and even murderer; but would not go as far as Walpole in exculpation of Richard the Third.

Longford meanwhile seemed to sink almost uniformly into a tender melancholy; and his spirits to be softened into a sort of languor very inconsistent with the natural energy of his mind. His pride was not lessened; but it took a new turn; it made him rather waste his time in unavailing regrets at his fallen fortune, than in indignant resolutions to counteract it, and restore himself to his due place in society. He sometimes even wept, and seemed melted into feminine tenderness.

He never owned his attachment to me, but it was now so obvious that he could no longer flatter himself that I was ignorant of it. I endeavoured to discover the nature of his fortune, and expectations; but on this subject, to me at least, he preserved impenetrable secrecy. I found that at one time he had fought

fought in the Austrian army; and was well acquainted with the military tactics of that nation; and that he seemed to have a familiar local knowledge both of North and South America, particularly the former. Indeed I still suspect that the former was the place of his nativity. I think, if he had himself been born in England, as there is every reason to believe his ancestors were of high birth in this country, I should by some means have discovered it. I once saw in his hands the outside of a MS. history of his family, which I give him full credit for being genuine; and which he assured me, if the time ever arrived for its being laid open, would astonish both me, and the world.—Some particulars, of which he gave hints, I shall have occasion to tell, before I close this story.

N° XXXIX.

The same Story continued.

TO THE RUMINATOR.

SIR,

When we see a man whose talents are fitted to adorn and enlighten society, pining in solitude, obscurity and grief, we cannot, if we are capable of feeling or reflection, but be touched with poignant regret.

I saw during the following winter the brilliant faculties of Longford clouded with a hopeless affection, which, if it sometimes gave a grace to his melancholy, rendered him altogether languid, indolent, and almost useless. Day after day he hung immoveably

over my fire immersed in thought which was only interrupted by his sighs.

When a girl is in love, and especially if she have fancy and sentiment, any thing romantic in the history of her lover, adds food to her flame. The mysteries regarding Longford seemed to heighten Ellen's attachment: and when these were added to qualities in themselves very striking and attractive, the excess of her passion can be more easily conceived than described. Mr. M——— at length took the alarm; but the affair had now gone too far to be violently broken off. It became the painful task of a parent to inquire more minutely into the circumstances of a man who aspired to his daughter. That man was his friend; his delight as a companion; his admiration as a genius. But these were qualities which did not necessarily secure his consent to him as the husband of his child.

Longford could not bear to be questioned, or even suspected as to his story. On this subject he was so proud and indignant that it did not seem to bend even to his attachment. It often drew tears from Ellen; and he was infected with her grief, and shed tears in return. But his spirit soon rose again, and he scorned to have his tale extorted from him. "If," said he, "you can suspect me of imposition, or that I am unworthy of you, painful as it is to withdraw myself from your house, let me go! Scruples and hesitations insult me, and are unmanly in you! You may guess that the fortune of myself, and my immediate ancestors, has been under some cloud; but there is no one whom our alliance would disgrace." At this his eyes flashed fire; and he muttered in half-suppressed sentences allusions

allusions to the blood in his veins, and the cruel fate which had obscured his rights.

"My ancestors," said he, "disdaining to use their real name without being admitted to the distinctions attached to it, have long concealed their lustre under that of Longford, by which you at present know me. But I am not without hope that the time may yet arrive, when I may win my way nearer to the station that belongs to me!" Here he burst into tears; and there was something so ingenuous and so much beyond the power of disguise in his manner, as rendered it impossible for M——— to doubt him, however strange his reserve might appear.

Of the following hasty lines I received the copy from one of Ellen's sisters. They of course speak for themselves as the production of Longford.

"*Song.*

1.

"When cross the Atlantic's roaring wave
I pass from Ellen far away,
How shall this beating bosom brave
The memory of a softer day,
As in these lovely shades I sigh,
And watch the tear of Ellen's eye?

2.

My sterner heart could once delight
In scenes of danger and of storm;
And in my country's cause to fight
Could all my proudest wishes warm;
But now no charm can joy supply,
Save the sweet smile of Ellen's eye.

3.

As fades dear Albion's chalky shore
  Before my sorrow-clouded view,
What magic spell can e'er restore
  Hours that with dove-wing'd motion flew?
Breezes, that into music die,
Can ne'er with Ellen's whispers vie.

4.

By Sesquehana's distant stream,
  Or wild Ohio's waters lone,
How sad to waken from the dream
  Of tender pleasures that are flown.
Then 'twill unman my soul to spy
Thro' fancy's beams fair Ellen's eye.

5.

In absence be the lovely maid
  True to her Edmund's plighted vow,
And in the forest's peaceful shade
  On him a daily thought bestow,
Till on his distant obsequy
Fall the blest tear from Ellen's eye!

6.

Alas! and shall on shores remote
  This sad yet kindling breast expire,
With none, to pour the funeral note,
  Of those that rais'd its former fire;
In savage lands his bones must lie,
Far from his long-lov'd Ellen's eye!"

I am sorry, Mr. Ruminator, after having gone thus far, to be necessitated to defer to another month the conclusion

conclusion of my story; but the truth is that I have been most unexpectedly interrupted.

I remain, SIR,

Your constant Reader,

H. St. F.

June 22, 1808.

ART. XIV. *Extracts from Mrs. Carter's Letters, just published.*

I embrace with eagerness the opportunity of giving some detached extracts, containing the opinions of Mrs. Carter on celebrated cotemporary authors and their works. The judgments of this most excellent woman appear to have been at once original, candid, and sound. They are expressed in language perspicuous, strong, and elegant; and are the result of a mind acting on the most mature deliberation, and enlightened by the nicest powers of distinction.

Miss Talbot's thoughts were more quick; and I think it cannot be denied that her feelings were more acute; indeed morbidly acute, had they not been controlled by her angelic goodness of principle and of heart. The contrast adds strikingly to the interest of the correspondence. A mind more clear, more extensive, and better regulated than Mrs. Carter's does not occur in the annals of genius and learning. And I feel confident that every one who has any sense of religion, or a gleam of taste or fancy, will agree with me that the amiable Editor could not have answered it to his conscience to have withheld from the public letters so eminently calculated to mend the heart and

exalt the understanding. The scruples he once felt must have long since subsided; and left, in their stead, a conviction that by giving them to the world he is greatly aiding the cause of virtue and piety, and increasing the fame of the admirable relative, for whom his affection and his pride are so deeply interested.

I have on the present occasion selected nothing but what relates to the characters of books and authors. The passages of sentiment and description are still more beautiful, and equally just. But I have to regret that ill health, low spirits, and an excess of private business have consumed so much of my time in this month, as to render me utterly incapable of doing justice on the present occasion either to Mrs. Carter, or to the public. But it is said that complaint only exposes one to the contempt of the hard-hearted; and I have nothing to do therefore but to "steer right onward," in defiance of obloquy and injustice. I have, as my enemies have experienced, a dauntless spirit; and the good time perhaps will yet come!

June 23, 1808.

Pope and Warburton.

"Our present after-supper author is Mr. Pope, in Mr. Warburton's edition. Is it because one's strongest partialities, when in any point deceived, turn to the strongest prejudice of dislike, that I read those admirable poems and letters with a considerable mixture of pain and indignation? At some uncharitable moments one can scarce help looking upon all those eloquent expressions of benevolence and affection as too much

much parade, while one sees them overbalanced by such bitterness and cutting severity. I wish I knew the true history of Patty.* Till I do I cannot read the letters of friendship to her father with any satisfaction. I am afraid you will be angry with me for all this, but while every reading makes me more admire his genius, every one makes me more doubt his heart. One thing I am extremely offended at in his poems, and of which I never took so much notice before, his frequent quotations of scripture phrases in much too ludicrous a way. The notes are worth any body's running over; some very wild, some very ingenious, some full of amusing anecdotes, some bitterly but not wittily satirical, but merely rough, unjust, and angry, and the greatest number, true commentator like, explaining what needs no explanation, and wire-drawing for meanings that the author never thought of." †

Tom Jones and Clarissa.

FROM A LETTER TO MISS TALBOT.

"I am sorrry to find you so outrageous about poor Tom Jones; he is no doubt an imperfect, but not a detestable character, with all that honesty, goodnature, and generosity of temper. Though nobody can admire Clarissa more than I do; yet with all our partiality, I

* "Mrs. Martha Blount, to whom Pope left great part of his fortune. A more just piece of criticism, both upon the author and his commentator, has not often occurred, or been conveyed in fewer words." *Pennington.*

† Vol. I. p 277.

am afraid, it must be confessed, that Fielding's book is the most natural representation of what passes in the world, and of the bizarreries, which arise from the mixture of good and bad, which makes up the composition of most folks. Richardson has no doubt a very good hand at painting excellence, but there is a strange awkwardness and extravagance in his vicious characters. To be sure, poor man, he had read in a book, or heard some one say, there was such a thing in the world as wickedness, but being totally ignorant in what manner the said wickedness operates upon the human heart, and what checks and restraints it meets with to prevent its ever being perfectly uniform and consistent in any one character, he has drawn such a monster, as I hope never existed in mortal shape; for to the honour of human nature, and the gracious author of it be it spoken, Clarissa is an infinitely more imitable character, than Lovelace or the Harlowes." *

Young's Night Thoughts.

FROM MISS TALBOT.

1744.

"Dr. Young has now, I suppose, done with his *Night Thoughts:* he has given us one for every night in the week. I do not know whether you critics and fine folks will allow them to be poems; but this I am certain of, that they are excellent in their kind, though they may be of a kind peculiar to themselves. He shews us the muse in her ancient dignity, when she

* Vol. I. p. 207.

inhabited

inhabited temples and spoke an immortal language,* long before sing-song came into being." †

From Mrs. Carter in reply.

"I think I am next to proceed upon Dr. Young, who well deserves the beautiful encomiums you give him: I really regret there are no more than seven nights in a week, instead of exclaiming, as I heard a lady when she was told of a fifth, 'What will that man never have done complaining?'

"But as greatly as I admire this book, and as trifling as most of the criticisms on it appear, I cannot help making one objection: that the author has given too gloomy a picture of life, and too bad a character of mankind; who, upon the whole, I am much inclined to believe, are a much better set of beings than some moralists, from a partial view, think proper to represent them. Indeed this melancholy turn of thought runs through all Dr. Young's writings, but in no where so much as in what he calls his *True Estimate of Life*, one of the most sombre pieces surely that ever a splenetic imagination drew." ‡

* "With respect to Dr. Young's poetry, Mrs. Carter, as will be seen, agreed with Miss Talbot; but the editor has heard Mrs. Carter say, that she was much disappointed in his conversation. It appeared to her light, trifling, and full of puns. The last part of this character might have been expected. The quaint expressions, and tendency to wit, even in his most serious and affecting compositions, would naturally lead to playing upon words in cheerful and easy discourse." *Pennington.*

† Vol. i. p. 45. ‡ Ibid. p. 49.

Lord

Lord Lyttelton's Monody.

FROM MISS TALBOT.

1747.

"Have you seen the Monody? To see it, and admire it, will, I imagine, be, with you, the same thing; if sentiment the most affectionate, images the most natural, expressions elegant and poetical, and all the soft varied harmony of numbers, have charms enough to make you overlook some inequalities. I never saw any thing that seemed to flow more from the heart —though whether the heart would be apt to print and publish I cannot determine; people's ways of thinking are so very different, that in those sorts of things there is no judging of others by oneself. For myself, wherever I feel the most, I am incapable of saying any thing." *

Montfaucon.

FROM MISS TALBOT.

1751.

"I am sick of all human greatness and activity, and so would you be if you had been turning over with me five great folios of Montfaucon's French Antiquities, where warriors, tyrants, queens and favourites have passed before my eyes in a quick succession, of whose pomp, power, and bustle, nothing now remains but quiet gothic monuments, vile prints, and the records of still viler actions. Here and there shines out

* Vol. I. p. 156.

a cha-

a character remarkably good or great; but in general I have been forced to take refuge from the absolute detestation of human nature that was coming upon me, in the hope that the unillustrious in every age, the knitters, the triflers, the domestic folks, had quietly kept all that goodness and happiness among themselves of which history preserves so few traces."*

Horace Walpole, late Earl of Orford.

1768.

"I fancy you were not greatly edified by the study of Mr. Walpole's book. There is always some degree of entertainment in what he writes; but less I think in this than usual; and it is rather more peevish and flippant.† It is great pity, that he should ever write any thing but Castles of Otranto, in which species of composition he is so remarkably happy. He would, I think, succeed much better as an historian, if he could feel as strong an interest in living excellence as in the characters of his own creation: and this would make him represent a Sydney or a Falkland, as beautifully as he has done a Theodore and Hippolyta. Would it be too refined or uncharitable to attempt to solve this inconsistency, by the supposition that ideal perfection may seem to leave an entire liberty to people not disposed to regard it; while really-existing virtues are such awakening and painful calls to imitation, as strongly incline some minds too lively not to feel their force, and too little inclined to yield to it, to make use

* Vol. i. p. 286.

† Probably the Royal and Noble Authors.

of

of every art to stifle and obscure them? You will think me out of humour with Mr. W——, and so I am. His going out of his way to indulge a sneering contempt of subjects, which, whatever may be his own unhappy opinion of them, he knows to be held sacred by the greater part of his readers, is (to say no worse of it) such violation of decency, as gives very just cause of offence."*

Lord Chesterfield's Letters.

1774.

"Lord Chesterfield's Letters are, I think, the most complete system of French morality that ever disgraced the English language. A system founded neither on principles of virtue, nor sentiments of heart, but upon those selfish motives, which aim at nothing higher than mere bienseance, and which never yet through the general course of life, procured to any character confidence or esteem or love. It is in vain that Lord Chesterfield would disguise the intrinsic imperfections and deformities of the composition which his instructions would produce, by so strongly recommending the graces. The world is always quick-sighted enough to distinguish between the mere rouge and enamel of artificial good breeding, and those genuine graces which naturally spring from principles and dispositions, of which unhappily his Lordship seems to have been totally ignorant. All this may I think be fairly said on many of the most specious and plausible parts of the collection: others are more openly detestable. That

* Vol. II. p. 164.

a father

a father should seriously, and earnestly counsel a son to endeavour to make his fortune, by betraying the families into which he is admitted, destroying domestic connections, and violating the most sacred rights of society, is a degree of profligacy which it is to be hoped, even in this bad world, is not to be found."*

Bryant's Mythology.

1774.

"I do not recollect any late productions in the literary way, except a little volume of very pretty essays by Miss Aikin, and Mr. Bryant's Analysis of Ancient Mythology, of which I have read one volume in quarto. It is a work of immense learning, and very great ingenuity, but has to me the fault of almost all the mythological systems I ever read, the want of sufficient proof. When one is professedly invited into the regions of fiction, the further one travels the better. Imagination has a natural right to take the lead, and reason very quietly falls asleep, and never interferes in the progress. But whenever an address is made to the understanding, and fancies and conjectures take the place of proofs, I know few kinds of reading so unprofitable and teazing, however ingenious the writer may be. Mr. Bryant is a man of excellent character and acknowledged abilities, and the tendency of his studies to the highest degree respectable: all this I have a pleasure in mentioning; and perhaps the fault is in myself that I do not feel more convinced of the truth

* Vol. II. p. 274.

of

of his system. I am told the second volume is much more satisfactory than the first. I find it is a fashionable book, from which one would infer that this is an age of most profound literature; and from the very nature of his subject it is scarcely possible to discover what he means but by the assistance of Greek and Hebrew."*

Voltaire.

"I am not surprised at any blunder in Voltaire's arguments. Wit is a squint of the understanding, which is mighty apt to set things in a wrong place. I have not seen any of his writings, nor from the character of them do I ever design it. I should as soon think of playing with a toad or a viper, as of reading such blasphemy and impiety, as I am told are contained in some of his works." †

Hume and Rousseau.

1766.

"Have you heard of a strange quarrel between David Hume and J. J. Rousseau? Poor Rousseau to be sure was undone by the unmolested repose, to which he has been doomed in England;‡ and it was very fit

* Vol. II. p. 272. † Ibid. p. 272.

‡ Mrs. Carter seems to have formed a very just idea of Rosseau's character, though she always refused to read his, Voltaire's, or any other works of a similar tendency; which might, she said, do her hurt, and could do her no good. Perhaps it might be well, if other persons whose faith and practice were not established upon so firm a foundation as hers, had formed a similar resolution. Rousseau indeed has done much more harm to society

fit he should relieve himself by making some bustle, as nobody was charitable enough to disturb him. Hume is extremely angry, and wants to print the correspondence, but is advised to forbear. When they were together, he humoured Rousseau like a peevish child, to which certainly he had no right, unless he could have pleaded the understanding of a child in excuse for its humours. Natural infirmities of temper are to be treated with tenderness and compassion; but when people work up perverseness into a philosophical system, and contrive to make themselves as troublesome as they possibly can, they forfeit all claim to indulgence, and every encouragement to their unreasonable humours is an injury to society."*

Sterne.

1768.

"I thought the tone of one paragraph in your letter did not seem your own, even before you gave an intimation that it belonged to the Sentimental Traveller, whom I neither have read, nor probably ever shall; for indeed there is something shocking in whatever I have heard either of the author, or of his writings. It is the fashion, I find, to extol him for his benevolence,

ciety than either Hume or Voltaire have done. They attacked Christianity, which, even without the very able defenders it has had, can defend itself; but Rousseau endeavoured to destroy the boundary between good and evil, vice and virtue; and by allowing the freest scope to the passions, without the imputation of any guilt to the indulgence of them, he has confounded the right and wrong of moral actions, and done incalculable mischief." *Pennington.*

* Vol. II. p. 146.

a word

a word so wretchedly misapplied, and so often put as a substitute for virtue, that one is quite sick of hearing it repeated either by those who have no ideas at all, or by those who have none but such as confound all differences of right and wrong. Merely to be struck by a sudden impulse of compassion at the view of an object of distress, is no more benevolence than it is a fit of the gout, and indeed has a nearer relation to the last than to the first. Real benevolence would never suffer a husband and a father to neglect and injure those whom the ties of nature, the order of providence, and the general sense of mankind have entitled to his first regards. Yet this unhappy man by his carelessness and extravagance has left a wife and child to starve, * or to subsist on the precarious bounty of others. Nor would real benevolence lead a clergyman to ramble about the world after objects with whom he has no particular connection, when he might exercise the noblest duties of a benevolent heart in a regular discharge of his proper function, instead of neglecting and disgracing it by indecent and buffoon writings.†"

* "Sterne had died in the beginning of this year 1768. It were to be wished that these observations of Mrs. Carter were bound up with every edition of his works as a proper antidote to their poison. Few writers have done so much mischief to the world: for by setting up feeling in opposition to principle, and casual benevolence as an excuse for the neglect or the breach of positive duty, he has done more towards confounding the limits of right and wrong, than perhaps any other author except Rousseau. His descriptions of the power and the effects of benevolence are beautiful; but a more ancient writer has described it at least as well. See St. Paul's first Epist. to the Corinthians, chap. xiii." *Pennington.*

† Vol. II. p. 166.

Vicar

Vicar of Wakefield, by Goldsmith.

1766.

"Be so good to tell Mrs. Handcock that I do like the *Vicar of Wakefield*; and likewise that I do not: by which means in any case I hope I am secure of being of her opinion. Indeed it has admirable things in it, though mixt with provoking absurdities; * at which one should not be provoked if the book in general had not great merit. A small alteration in the author's plan might have furnished I think a very useful lesson. The character of Burchell as it now stands is entirely out of nature, whether we suppose him to be guided by good principles or bad. If the author had strongly marked him as acting by no principles at all, every instance of his behaviour would have been natural: for every contradiction and every absurdity is natural to a humourist; and the satirizing a character of all others perhaps the most destructive to the peace of human society, would have been a very instructive performance." †

Swift.

1766.

"I have never read Swift's last published letters; but am glad to find that they help to justify me in always having had a more favourable idea of his character than most people seemed to think he deserved.

* "Is not that also the exact character of its author?" *Pennington.*

† Vol. II. p. 143.

of every art to stifle and obscure them? You will think me out of humour with Mr. W——, and so I am. His going out of his way to indulge a sneering contempt of subjects, which, whatever may be his own unhappy opinion of them, he knows to be held sacred by the greater part of his readers, is (to say no worse of it) such violation of decency, as gives very just cause of offence." *

Lord Chesterfield's Letters.

1774.

"Lord Chesterfield's Letters are, I think, the most complete system of French morality that ever disgraced the English language. A system founded neither on principles of virtue, nor sentiments of heart, but upon those selfish motives, which aim at nothing higher than mere bienseance, and which never yet through the general course of life, procured to any character confidence or esteem or love. It is in vain that Lord Chesterfield would disguise the intrinsic imperfections and deformities of the composition which his instructions would produce, by so strongly recommending the graces. The world is always quick-sighted enough to distinguish between the mere rouge and enamel of artificial good breeding, and those genuine graces which naturally spring from principles and dispositions, of which unhappily his Lordship seems to have been totally ignorant. All this may I think be fairly said on many of the most specious and plausible parts of the collection: others are more openly detestable. That

* Vol. II. p. 164.

a father

ART. XVI. *A Character of Charles Yorke, Lord High Chancellor, by way of epitaph.*

" Sacred to the memory
of the Rt. Hon^ble Charles Yorke,
late Lord High Chancellor
of Great Britain.
Formed to deserve
He was qualified to adorn
The highest departments
in law and equity.
His studies and industry
Fitted him for the former;
His probity and discernment
for the latter;
And the largeness of his capacity, for both;
Meanwhile the goodness of his heart,
The sublimity of his principles,
And the dignity of his conduct,
Heightened his pretensions,
And widen'd the great, the uncommon worth,
From whence he sprung.
As a man,
His every feeling did honour to humanity.
As a gentleman,
The liberality of his sentiments,
The politeness of his address,
And the chastity of his manners,
Added charms to conversation;
At the same time that cheerfulness and ease
(The authorized attendants
Of unaffected virtue)
Engaged the attention, and enlivened the affections
Of every unprejudiced beholder.
As a scholar,
His reading was extensive,

of every art to stifle and obscure them? You will think me out of humour with Mr. W——, and so I am. His going out of his way to indulge a sneering contempt of subjects, which, whatever may be his own unhappy opinion of them, he knows to be held sacred by the greater part of his readers, is (to say no worse of it) such violation of decency, as gives very just cause of offence." *

Lord Chesterfield's Letters.

1774.

"Lord Chesterfield's Letters are, I think, the most complete system of French morality that ever disgraced the English language. A system founded neither on principles of virtue, nor sentiments of heart, but upon those selfish motives, which aim at nothing higher than mere bienseance, and which never yet through the general course of life, procured to any character confidence or esteem or love. It is in vain that Lord Chesterfield would disguise the intrinsic imperfections and deformities of the composition which his instructions would produce, by so strongly recommending the graces. The world is always quick-sighted enough to distinguish between the mere rouge and enamel of artificial good breeding, and those genuine graces which naturally spring from principles and dispositions, of which unhappily his Lordship seems to have been totally ignorant. All this may I think be fairly said on many of the most specious and plausible parts of the collection: others are more openly detestable. That

* Vol. II. p. 164.

a father

Library of a Nobleman deceased (the late Marquis Townshend) by Messrs. King and Lochée; five days, March 7-11; lots 1287, vols. 2840.

Library of Sir James Winter Lake, Bart. F.A.S. &c. by Mr. Stewart; fifteen days, March 7-23; lots 3123, vols. 6600.

Library of Daniel Mumford, Esq. of Greville-street, Hatton Garden, Member of the New Musical Fund, by Messrs. Leigh and Sotheby; four days, March 14-17; lots 856, vols. 1280.

Miscellaneous collection by Messrs. King and Lochée; three days, March 31-April 2; lots 802, vols. 1540.

Miscellaneous collection by Mr. King, Jun.; three days, March 31-April 2; lots 615, vols. 1440.

Bijoux Italien et Francois. Portion of the singularly elegant library late the property of a very distinguished amateur, (Robert Heathcote, Esq.) and a few duplicates belonging to the present possessor (John Dent, Esq. M.P.) by Messrs. Leigh and Sotheby; six days, April 4-9; lots 862, vols. 1540.

Library of the late Rev. Thomas Taylor, LL.D. Archdeacon of Chichester, Rector of Wotton and Abinger in Surrey, Prebendary of Beckford, one of his Majesty's Chaplains, and Gresham Professor of Civil Laws, with a portion of another Library, by Messrs. Leigh and Sotheby; four days, April 12-16; lots 891, vols. 1820.

Rare old medical books printed in the fifteenth and early in the sixteenth centuries, by Messrs. Leigh and Sotheby; two days, April 25, 6; lots 449, vols. 510.

Library of the late Lord Raymond, Chief Justice of the Court of King's Bench, by Messrs. King and Lochée; two days, April 29, 30; lots 409, vols. 1020.

In the above enumerated sales only 18,756 volumes have been disposed of. The Persian and Arabic Manuscripts contained several articles translated into the English language. They were outrivalled as curious or valuable by a Greek manuscript sold by Messrs. King and Locheé, on April 28. It was the property of R. Cripps, Esq. a gentleman whose pursuits, in a continental tour, obtained a considerable number of vases and fragments from Magna Græcia, of singular curiosity, with specimens of minerals from Egypt, Germany, &c. and an extensive collection of plants, the whole forming an assemblage for antiquity, rareness, and value, seldom to be equalled by the possession of an individual. The manuscript was in the highest preservation, and the performance of no ordinary scribe. In the following article is preserved a minute description of the contents of the volume from the pen of Dr. Raine, of the Charter-House. It was purchased by Mr. Nicol, of Pall Mall, at 355 guineas.

Conduit street. J. H.

The Codex Crippsianus.

The Codex Crippsianus is a MS. fairly written upon vellum (quarto size) and seems to be of the twelfth or, at the latest, of the thirteenth century. It contains nearly the same Orations which are printed in the second part of the second volume of the works of the Greek Orators by Aldus, Venetiis, MDXIII. but it is very different in its readings from the MS. which Aldus printed from; and is, in all respects, of a very superior order. The contents are as follows:—

Four Orations of Andocides, viz.

1. περι των μυστηριων
2. περι της εαυτου καθοδου
3. περι της προς λακεδαιμονιους ειρηνης
4. και κατα αλκιβιαδου.

Eleven

Eleven Orations of Isæus, viz.

1. περι κλεωνυμε κληρε
2. περι τε μενεκλεες κληρε
3. περι τε πυρρε κληρε
4. περι τε νικοστρατε κληρε
5. προς λεωχαριν και διογειτην
6. περι τε φιλοκτημονος κληρε
7. περι τε απολλοδωρε κληρε
8. περι τε κιρωνος κληρε
9. περι τε αστυφιλε κληρε
10. προς ξεναινετον περι τε αριστα ρχε κληρε
11. περι τε αγνιε κληρε sic semper MS.

Upon the argument of the first of these Orations, as found page 1 of the 7th volume of Reiske's edition of the Greek Orators, Dr. Taylor has the following remark:—Pherenicus, Simon, quinam? Credibile est τον υποθετην (the author of the argument) in integram Orationem incidisse, quam nos non nisi dimidiam habemus. vide versus finem. The Codex Crippsianus verifies this remark: for after the word βεβαιοτεραν, page 13, l. 4, ed. Reiske, there are two asterisks, denoting a lacuna, and this lacuna is supplied by no less than four pages of the MS. making more than one half of the Oration, which is complete, and the names of Pherenicus and Simon occur as stated in the argument.

The next Oration, περι μενεκλεες κληρε, is not in any edition of Isæus. It was printed by Mr. Tyrwhitt in the year 1785 from a transcript made of it from a MS. in the Medicean library; but the Codex Crippsianus furnishes some important various readings. The Peroratio of this Oration stands in the editions of Aldus and Stephens as the conclusion of the foregoing, to which it does not belong; nor is so acknowledged by the Codex Cripps.; in which it is found in its proper place.

Three Orations of Dinarchus.

1. κατα δημοσθενης
2. κατα αριστογειτονος
3. κατα φιλοκλεης

The first of these Orations I have collated, and can certify its containing a great number of important various readings, as well as supplying a lacuna.

Fifteen Orations of Antipho.

1. φαρμακεια κατα της μητρυας. sic MS.
2. κατηγορια φονυ απαρασημος.
3. απολογια εις το αυτο.
4. εκκατηγοριας ο υστερος
5. εξ απολογιας ο υστερος sic.
6. κατηγορια φονυ εκουσιυ
7. απολογια εις το αυτο.
8. εκκατηγοριας ο υστερος.
9. εξ απολογιας ο υστερος.
10. κατηγορια φονυ τυ λεμοντος αγυνασθαι. sic MS.
11. απολογια φονυ ον ως αμυνομενος αφεικευσεν.
12. εκκατηγοριας ο υστερος.
13. εξ απολογιας ο υστερος.
14. υπερ τυ ηρωδυ φονυ.
15. περι τυ χορευτυ.

One Oration of Lycurgus: the only one known to be extant.

κατα λεωκρατους.

I have collated this Oration, and can speak strongly to the importance of the various readings which the MS. furnishes, as well as to its supplying whole passages not found in any known edition.

Two Orations of Gorgias.

1. ελενης εγκωμιον
2. υπερ παλαμηδους απολογια.

The

The former of these Orations is found in the first volume of Aldus's Greek Orators, after the Orations of Isocrates, and one attributed by the title to Alcidamas, and in the next page to Gorgias.

The latter Oration is published by Aldus in the latter portion of his second volume, and follows Lycurgus.

One Oration of Alcidamas.

οδυσσευς κατα τ παλαμηδες προδοσίας.

Printed in the former part of Aldus's second volume, p. 177, and by Stephens, p. 184.

Three Orations of Lesbonax.

1. πολιτικος περι τ πολεμ των χοριγθιων
2. προτρεπτικος τ αυτ
3. ετι τ αυτ περι των αυτων.

Published as above in Aldus, where however the 2 and 3 make one Oration under the title προτρεπτικος.

One Oration of Herodes.

περι πολιτειας.

Found also at the conclusion of the latter part of Aldus's second volume.

εισι των παντων οι λογοι

μα.

That is, the whole number of Orations of the different Orators is forty-one.

Such are the contents of this precious volume, precious I say, because I believe it stands alone as to its contents as a MS. in this country. What may be still lurking in the libraries of Italy, or to be found among the literary spoliations of Paris, it is not possible to say: but it is worthy of remark, that the Mediccan MS. written on paper, seems of inferior note compared with this. A Dutch scholar of the name of Janus Otto Sluiter has lately published (i. e. 1804) at

at Leyden, an octavo volume, entitled LECTIONES ALDOCIDEÆ, interspersed with conjectural emendations from the papers of Valkenaer, and readings gathered from a MS. collation on the margin of a copy of Aldus. These readings are mostly corroborated by the Codex Crippsianus, as well as the greater part of the conjectures of the great Valkenaer.

M. R.

ART. XVIII. *Bibliographical Catalogue.*

Art. 1. *La tres elegante delicieuse Melliflue et tres plaisante hystoire du tres noble victorieux & excellentissime Roy Perceforest Roy de la grant Bretaigne fundateur du franc palais et du Temple du Souverain dieu. Avecque les merveilleuses enterprinsis faitz a advẽtures du tres belliqueulx Gadiffer roy Descosse. Lesquelz Lẽpereur Alexandre le grant couronna Roys soubz son obeissance. En laquelle histoire le lecteur pourra veoir la source & decoration de toute Chevalerie, culture de vraye Noblesse, prouesses & cõquestes infinies acõplies des le tẽps de Jullius Cesar. Avecq̃s plusieurs propheties Comptes Damaz̃s a leurs diverses fortunes.*

Nouvellement Imprime a Paris Mil. v. cẽs xxxi. (1531.) *Egidius Gormontius.*

[Black-letter, six volumes, bound in three, fol. engraved title-page, partly in red ink.]

This scarce and curious romance begins with a *Prologue*, by way of dedication, "Aux tres excellentz, belliqueulx, invictissimes & insuperables Heroes Fraꝯcoys. Salut, honneur, prouesse victoire & triumphe;" in which the work is asserted to be a translation. In the beginning of the work itself, after the general description of the Britannic Isles, the following account is given of the finding of this valuable history. At the marriage of Edward II. of England with Isabel

Isabel of France in 1286,* William Count of Haynault accompanied the bride to England, and in his travels there, came to the abbey of Burtimer, so called from King Burtimericus, upon the banks of the Humber. Here the Abbot gave him these chronicles, which he had found, written in Greek, in a vaulted space in the middle of the wall of an old adjoining tower, with a royal crown upon them. A Greek student who had come to England to learn philosophy had then translated them into Latin; and the Count employed a French Monk to translate them into French. And certainly they were well worth all this trouble, if it were only to correct divers historical and chronological errors, by which the world was then and appears still to be misled. They begin with the foundation of Troy, which they affirm to have been in the third age of the world, and that it was taken while Abdou was judge over Israel. The travels of Brutus and his wars in Great Britain and Aquitaine follow, which took place while Saul reigned in Judea and Aristeus in Lacedemon. His grandson Rududribas, father of the celebrated Bladud, founded the ancient city of Canterbury, which occurred during the time in which Haggai, Amos, and Joel, prophesied. These curious circumstances are succeeded by the story of Lear (son to Bladud) and his three daughters, which was in the time of Isaiah and Hosea, at which period also the city of Rome was founded.

Four hundred and twenty-five years, as these authentic chronicles relate, after this great event, Alexander the Great was born; and after this monarch had subdued Persia and the East, he returned towards Babylon which had refused to submit to his arms. However, before he arrived there, he embarked with his suite on board a powerful ship to sail to the city of Glodofar; † but being driven from his route by a violent tempest, he arrived in the island of Great Britain.

* This may serve to correct a chronological error in all our histories which place this event in 1308.

† By some unaccountable neglect or omission the name of this famous city is neither to be found in the best maps, nor in Brookes's Gazetter.

It

It happened that at this time there was a want of a king both in England and Scotland, and Alexander, who was a well known king-maker, was able to supply them both. Bethis and Gadiffer, two knights brothers, whom he had brought with him from the east, were joyfully received by these two countries as their sovereigns; and Bethis, to whose share England fell, was afterwards better known by the name of Perceforest, after he had slain a famous necromancer, and *pierced* through his enchanted *forest*.

It is needless probably to give any further account of this voluminous romance, which few persons will now have the patience to peruse. It is filled with adventures of magic and chivalry, strangely blended with history. Before the death of Perceforest there is an account of the murder of Julius Cæsar, and a long narrative of our Saviour's arraignment and crucifixion, together with the contents of Pilate's letters to Claudius Cæsar concerning that event. It ought not to be omitted, however, that Perceforest died a good Christian.

Art. 2. *Histoire de Lovys XI. Roy de France et des choses memorables advenues de son regne, depuis l'an* 1460 *jusques a'* 1483. *Autrement dicte la Chronique Scandaleuse. Escrite par un Greffier de l'Hostel de Ville de Paris. Imprimee sur le vray original, M. DC. XX. Small* 4*to.* 338 *pages.*

These scarce and singular annals of the reign of Louis XI. the worst as well as the wisest of all the kings of France, were written by Jean de Troyes, Secretary of the Hotel de Ville (i. e. Town-clerk) of Paris, and first printed in black-letter towards the end of the fifteenth century. They are also added to some editions of the Memoirs of Philip de Comines. Brantome speaks of it as a sharp and severe history; in which, says his last editor, he only follows the vulgar prejudice. It is not indeed easy to say why it is termed a *Scandalous Chronicle*, for it is merely a harsh and

dry

dry narrative of facts chronologically arranged, neither interspersed with reflections, nor enlivened by anecdotes. It contains, however, many curious circumstances related with great simplicity, and every internal mark of truth. As a specimen I subjoin part of the description of the king's triumphal entry into Paris after his coronation in August 1461. "Et un peu avant dedens ladicte ville estoient a la fontaine du Ponceau hommes et femmes sauvaiges, qui se combatoient & faisoient plusieurs contenances: et si y avoit encore trois belles filles faisans personnaiges de Seraines *(Sirens)* toutes nues, et leur veoit on le beau tetin droit separé, rond & dur, qui etoit chose bien plaisant, & disoient de petits motets & bergerettes."

P. M.

ART. XIX. *Supplement to former Lists of Literary Deaths, with brief Biographical Notices.*

[CONTINUED FROM P. 111.]

1763.

Feb. 10. Wm Shenstone, Esq. the Poet.

April 22. Dr. Hillary, well known for his many ingenious treatises on physic.

May 3. The celebrated Psalmanazar, aged 84.

May 19. Dr. Theophilus Lobb, æt. 85, well known for his many treatises on fevers, and other diseases.

July 14. Mrs. Martha Blount, Pope's friend.

July 19. Nath. Hooke, well known in the literary world.

Nov. 7. Sir Michael Forster, Kt. Judge of the King's Bench.

Nov. 25. Dr. Bolton, Dean of Carlisle, and of St. Mary's, Reading.

1764.

Mar. 6. Aged 73, Philip Yorke, Earl of Hardwicke, late Lord High Chancellor, which office he resigned in 1756.

Mar.

Mar. 15. Mr. Daniel England, a well known mathematician.

Mar. 27. Joseph Grove, Esq. author of the Life of Cardinal Wolsey, &c.

April 22. Rev. Dr. Cobden, Rector of Acton, Middlesex, &c.

June 3. Mr. Schorer, a great Antiquarian, near Bishopsgate-street.

July 8. William Pulteney, Earl of Bath.

Sept. 25. Robt. Dodsley, Poet.

Nov. 5. Charles Churchill, Poet.

Dec. 15. Robt. Loyd, Poet.

1765.

Jan. 21. Lord Willoughby of Parham, President of the Society of Antiquarians, and F.R.S.

Mar. 4. Rev. Dr. Stukeley, F.A.S. aged 77.

April 5. Rev. Dr. Edward Young, Poet.

April 21. David Mallet, Poet.

Sept. 25. Dr. Richard Pocock, Bishop of Meath.

1766.

Jan. 7. Rev. Dr. Birch, F.R.S. Biographer.

Jan. 21. Rev. Dr. Leland, in Ireland.

May 7. Dr. Squire, Bishop of St. David's.

Nov. 29. Rev. Dr. Zachary Grey, aged 79.

1768.

Feb. 2. Rev. and learned Dr. Smith, Master of Trinity College, Cambridge.

Feb. 4. Dr. Martin at Streatham, a learned Botanist.

Feb. 6. Thomas Brereton, Esq. author of several tracts.

Feb. 6. Dr. Mitchell, who made the new Map of America.

Feb. 6. Rev. Laurence Sterne, author of *Tristam Shandy*, &c.

Feb.

Feb. 6. Richard Mounteney, Esq. one of the Barons of the Exchequer in Ireland, an eminent Greek scholar.

Feb. 6. Mrs. Sarah Fielding, sister to the author of *Tom Jones*.

May . Bonnel Thornton, Esq.

May . Rev. Dr. Delany, aged 83.

June 8. Andrew Millar, an eminent Bookseller.

July 7. Rev. Dr. Atwell, Prebendary of Gloucester, eminent for learning and piety.

July 18. The learned Dr. Nathaniel Lardner, author of *The Credibility of Gospel History*, &c.

Aug. 3. Dr. Thomas Secker, Archbishop of Canterbury.

Aug. 10. Dr. John Huxham of Plymouth, whose medical works are well known.

Aug. 11. Peter Collinson, Esq. F.A.S. æt. 75.

Aug. 20. Rev. Mr. Spence, author of *Polymetis*.

Oct. 2. Rev. Dr. Ferdinando Warner.

Dec. 22. Dr. Charles Lyttelton, Bishop of Carlisle.

[*To be continued.*]

Art. XX. *Literary Obituary.*

1806. May 28, died, at Hartlebury Castle, aged 88, the Right Rev. Richard Hurd, D.D. Lord Bishop of Worcester. He was educated under the care of the Rev. Wm. Budworth, M.A. and Master of the Grammar-school in Brewood, of whom he makes grateful mention in the dedication of his Horace to Sir E. Littleton. He was Fellow of Emanuel College, Cambridge, and became Rector of Thurcaston, in Leicestershire. He succeeded Bishop Warburton, as Preacher of Lincoln's Inn, for which office, however, he would not solicit. He declined the offer of the Mastership of the Temple. By his merit, and the recommendation of the Earl of Mansfield, he became Bishop of Litchfield. The King

King putting his hands one day upon his Dialogues, said, "These made a Hurd a Bishop, and I never saw him till he came to kiss hands." As the noble Earl was generally known to have recommended the late Archbishop of York, as Preceptor to the Prince of Wales, so it is evident, that when Lord Holdernesse and he resigned, Dr. Hurd was recommended from the same quarter. The good opinion of Bishop Warburton contributed not a little to that of Lord Mansfield. In the year 1781, Dr. Hurd was translated from Lichfield to Worcester, and declined the Primacy offered a year or a two after. His Horace, his Dialogues, and three volumes of Sermons, with a Life of Bishop Warburton, are the principal works he left behind him, for as to the Delicacy of Friendship, it has been dragged into notice without his consent, and in all probability contrary to his wishes. His merit as a writer has been variously estimated, and literary men have gone into opposite extremes. It must be acknowledged that his veneration for the author of the Divine Legation seduced him into excessive panegyric, both of the work itself and the author, and caused him to depreciate the merits and labours of all who had the fortune to differ in their opinions. With much ingenuity in criticism, there will be discovered some unnecessary refinement, and, in this instance, the character of the two prelates will descend to posterity as perfectly congenial.

To Correspondents.

The Editor is flattered by the communication of the account of the Funeral of Sir Thomas Egerton; and would have printed it, had it not been already inserted in the first vol. of *The Topographer*, from a copy made from the same original in the Harl. MSS. If his Correspondent wishes to have it returned, it shall be left at the Printer's.

The favours of J. H. M. and T. J. shall have a place next month.

T. Bensley, Printer,
Bolt Court, Fleet Street, London.

CENSURA LITERARIA.

NUMBER XXXI.

[Being Number XIX. of the New Series.]

ART. I. *The Essex Champion; or the famous history of Sir Billy of Billerecay, and his Squire Ricardo.*

Chap. 1. The birth of Sir Billy of Billerecay, his bringing up at school, and resolution to pursue knightly adventures.

2. How Sir Billy and his Squire went forth to seek adventures, their encounter with a scare-crow, and how he came to a castle to be dubbed knight.

3. Sir Billy watcheth his armor and is made knight by the lord of the castle; his ill success in running at the Quinten; with other things which happened.

4. Sir Billy being dubbed knight, marcheth forth to seek adventures; his encounter with Poppet-gyants: his imprisonment in a wooden inchanted castle, and entertainment by the sage Freston.

5. Ricardo is sent with a letter to Dulcina, in the mean time Sir Billy encountereth with a monstrous gyant in defence of the Tantabilan Princess, whom he manfully overthrows.

6. How Ricardo in his journey towards Billerecay, met with an aged palmer, who gave him an invisible ring with which he cheats an Innkeeper, as also what a trick he served a Bedlam and a Tinker.

7. How Ricardo delivered his letter to Jone Grumball, with her answer to it; and several exploits performed by Ricardo with his invisible ring.

8. How Ricardo delivered his message to his master and of the challenge made by Sir Billy against all comers, in honour of his mistress Dulcina.
9. How Sir Billy was forced to run from his challenge. The mirth Ricardo had at a wedding, what a trick he served an old fornicator, and how he went in pursuit of his master.
10. Sir Billy's encounter with a Dancer on the ropes, how he was carried before a Justice of the Peace, and set free by Ricardo by the help of his Invisible ring.
11. Ricardo going to recover his master's horse and armor acteth a very pleasant adventure in an Inn, with other things which happened.
12. Sir Billy's ill success in his adventure against the pedlars; how he was rescued by Ricardo by the help of his invisible ring; with other things that happened.
13. The woful story of a Taylor and his Sweetheart, how they were hanged in a barn; and how the murtherers were taken by the means of Sir Billy and a Constable.
14. Sir Billy's entertainment at the Justice's house, his oration in praise of the golden age, with his challenging the Coroner to fight in defence of knight-errantry.
15. Sir Billy's encounter with the Coroner; how he was relieved by Ricardo; his admirable description of his mistress, with Ricardo's counterbuff thereto.

[Wood-cut of two knights armed cap-a-pee, mounted on their chargers, going forth.] *London: Printed for J. Blare at the Looking-glass on London-bridge. n. d.* 4to. pp. 72.*

THIS is a feeble attempt, in imitation of Cervantes, to ridicule the romances of general circulation in England. The hero Sir Billy is a shepherd, son of an ignorant farmer; the squire Ricardo a thresher; the enemy a constable, and the enchanted castle the stocks. The adventures are sufficiently analysed in the title.

* Upon the authority of Dr. Farmer's Catalogue (No. 3220) there appears to have been an edition dated 1690.

Ricardo's

Ricardo's possession of a ring rendering him occasionally invisible seems created to relieve the author, whose imagination was in greater distress than the hero, and unequal to the task of repeatedly extricating him with a feasible exploit when thrust into difficulty or maimed in an untoward encounter. Where reason or wit is to overturn the extravagance of fiction, the auxiliary aid of enchantment taking precedence of truth is certainly out of time and place. Thus the squire being invisible while a sword in his hand appears brandishing in the air to the multitude, is a preposterous incident, and sufficiently absurd to have been engrafted from the modern stock of charnel-house conceits, sprung from the German school. The work appears altogether composed for the multitude that never halt to consider defects in imagery, want of unity or improbability of fable, conceiving it sufficient in the search for amusement when the author proclaims himself ludicrous, and the events, like Bacon's brazen head, assume a voice of the marvellous.

Notwithstanding a late eminent literary character found his curiosity sufficiently excited to obtain and peruse those works so expressly condemned by Cervantes, and thereby became nearly as much infatuated as that writer's hero; yet a selection of parallel passages from the present work is ventured on without expectation of similar consequences.

The errantry of the hero is founded on his early perusal of the ballads of Fair Rosamond, The Blind Beggar of Bednal Green, King Edward the Fourth, and the Tanner; "but amongst them all, none of them pleased Billy so well as the song of that arch-pyrate Sir Andrew Barton, and that heroick poem of Chevy Chase,

of which last the worthy Sir Philip Sidney used to say, that the hearing thereof (though sung no better than by a country crowd) stirred up his heart more than a trumpet; well therefore might it be a great motive to Billy to undertake such high adventures." After two years instructions by the parish clerk the hero obtains an addition to his library of the History of Tom Thumb; Robin Good-fellow; the Fryer and the boy; the Three Merry Wives of Green-goose fair; the Sack full of News and a hundred Merry tales. Education advances, and the hero is placed under the tuition of the vicar, upon whose suggestion more books are to be purchased. The father buys at the next fair, at a pedlar's stall, the following renowned performances, many of them yet in high estimation, and continually sought for by the erudite mumpers in that grand emporium of mendicant literature, Long-lane.

"The Garland of Good-will; the Garland of Princely Delights; Pasquill's Jests; Scoggin; Long Meg of Westminster; Doctor Faustus; Fryer Bacon; the Seven Wise Masters; the Gentle-craft; Jack of Newbery; Reynard the Fox; Diogenes; History of Fortunatus; George a Green; Bevis of Southampton; Guy of Warwick; Palmerin of England; Huon of Bordeaux; Valentine and Orson; Don Belianis of Greece; Parismus and Parismenes; the seven Champions of Christendom; Destruction of Troy; History of King Arthur; Amadis De Gaule; Tom a Lincoln the red rose knight; Pheander the maiden knight; the Knight of the Sun; the Mirror of Knighthood; Hero and Leander; Children in the Wood; Tom Stitch the taylor; Knight of the burning sword; Argalus and Parthenia;

Parthenia; King and the Cobler; Nine penniworth of wit for a penny; the Man of Kent."

In the fourth chapter a brief judgment, as a critical one, is held on the records of chivalry, the fiery ordeal introduced, and pile of destruction heapingly supplied. The enumeration traces many lesser stars, as well as those of superior magnitude, that may be described to irradiate the fanciful and amusing hemisphere of romance.

Thomasio (the father) "curses the time that ever he put his son to school, but more, that ever he bought him any books of knight-errantry, saying, 'they were all composed of meer witchcraft, and therefore not fit to be suffered in a well-governed common-wealth.' And now seeing he could not come at his son, he resolved to be revenged on his books; but being ignorant in all sorts of learning, he associated to him Sir John, the curate of the parish, to peruse them, and what he condemned for faulty to be cast into the fire.

"Billy had locked up all his library in a very large chest, of which he carried the key always about him, and therefore old Thomasio caused it to be broke open. The first book they laid hands on was Sir Bevis of Southampton; 'This (said the curate) is the father of our English romances, made upon a knight who lived in the time of William the Conqueror, but hath in it an ell of lying to an inch of truth.' 'And by my fay (said Thomasio) a lyar they say is as bad as a thief, and therefore to the fire he shall go, although he were a killer of gyants and dragons.' The next that came to hand was the first and second part of Amadis de Gaule in English. 'The original of this (said the curate) is French, of which there is above thirty parts, but we

in English have but six of them.' 'And by ploughshare (said Thomasio) that is too much by above five of them, and therefore he shall accompany his fellow Sir Bevis in the fire!' 'Next, (said the curate) here is Palmerin D'Oliva in three parts, Primaleon of Greece in three parts, Palmerin of England in three parts, and Palmendas in one; all these are one continued history of an Emperor of Constantinople, called Palmerin D'Oliva, his son Primaleon and grandson Palmerin of England, and others.' 'By my fay, (said Thomasio) these Palmerins and Amadisses were notable cutting and slashing blades, which made a great disturbance in the world, but we shall reconcile them all in one fire together, notwithstanding they were such big fellows in their time.' 'The next (said the curate) is Don Belianis of Greece, one who could cut two or three gyants in two by the middle at a stroke.' 'Were he Achilles of Greece (said Thomasio) he should go to the fire, and if I had the author of his history he should likewise accompany him for his abominable lying.' 'The next (said the curate) is Paladine of England, one also of French extraction, but more modest in his expressions than Don Bellianis.' 'His modesty (said Thomasio) shall not excuse him, but he shall to the fire were he as big a Frenchman as Charlemain. But what, Sir John, is that book which hath a curtain drawn over the letters at the beginning of it?' 'This (said the curate) is worthy to be preserved, it being the history of Argalus and Parthenia, written by the divine poet Mr. Francis Quarles.' 'Why (said Thomasio) was not that Argalus a knight-errant?' 'O no (quoth the curate) but one who was premised for the pattern of virtue, and example of true love and magnanimity.'

magnanimity.' These words gave the noble Argalus a reprieve from the fire, but the next they laid hands on felt a worser fate, which was the Mirror of Knighthood, in nine parts, for which Thomasio would hear no excuse, but said, that the fire would purge it from all its lies, wherewith that and other books of knight-errantry do abound; whereupon it was cast into the fire; as also the foure Sons of Amon, Arthur of Great Britain, Arthur of Little Britain, Valentine and Orson, Parismus and Parismenus, Montelion Knight of the Oracle, Ornatus and Artesia, the Seven Champions of Christendom, Guy of Warwick, Cleoctrean and Cloryana, Chinon of England, Galien of France, Aratos Prince of Greece, Tom a Lincoln the red rose knight, Huon of Burdeaux, Pheander the maiden knight, and all other books of that nature, of which he would spare none; and indeed he had none of the more refined sort, such as the Countess of Pembrook's Arcadia, Bentevolio and Vrania, the Illustrious Bassa, Grand Cyrus, Astreo, Palexander, Eremena, the Banished Virgin, Coralbo, Ariana, Clelia, Cassandra, Cleopatra, Pharamond, Iphigenis, Grand Scipio, and some others. These I conceive either were not written in his time, or too dear for him to purchase. Some books of poetry he had likewise amongst them, but all Thomasio's spight being against knight-errantry, he let the books of poetry escape the fire, yet judged them not good for any thing, unless to be put under mutton pasties or apple pies."

The inconsistency of the attacks and subsequent discomfitures of the hero; the extravagance of his passion for Joan Grumball; saturnine manners; for "Sir Billy used every evening to walk in the garden, with

his hands indented one with another, as melancholy as a gyb'd cat,* his thoughts of chevalry being made so habitual to him as it was now become part of his nature," are evidently borrowed from the knight of La Mancha. In the adventure of the Quinten, that machine is fully described, and as a Shaksperian article † is worth transcribing.

"Sir Billy and his squire made the gentlemen to laugh heartily, who now consulted together upon what attempt to put this new-made knight: at last they agreed to set up a Quinten, which is a cross-bar turning upon a pole, having a broad board at the one end, and a bag full of sand hanging at the other. Now he that ran at it with his launce, if he hit not the board was laughed to scorn, and if he hit it full and rid not the faster, would have such a blow with the sand bagg on his back, as would sometimes beat them off their horses." [Exception is taken to the attack by the hero as not being within the pale of errantry, but the squire is permitted to try his fortune.] "The gentleman which encountred Sir Billy was the first that ran at the Quinten, who performed the same with great agility, riding with such swift speed as if his horse scorned to

* This obsolete term created a discussion among the commentators on Shakspeare, but without any satisfactory result; and the following random conjecture may be also wide of the true explanation. The word gyb or jib is generally used by jockies or drivers when a horse will not take collar in the brake; up-hill, jaded; or for any other reason. To associate this idea with the domestic manners of a cat must be to consider wantonness forming a wrapper round the animal's neck, whereby it becomes distressed, and after ineffectual trial for relief, being overwearied, looks sedentary and melancholy. An invention of similar kind is described in the humoursome performance of Geoffrey Gambado, who designates it a puzzle for a dog, and, I am informed, often used to break a young pointer to the scent. Reed's Shak. V. ii. p. 100.

† Ib. V. viii. p. 29, 193.

touch

touch the ground, whereby he came off with great applause. The next that ran was a servant of the house, steward to the gentleman, who hitting the board too full e'er he could pass away, had such a blow with the sand-bag as almost felled him off his horse. Next Ricardo was perswaded to take his turn" [who is exposed to laughter by his horse running away.] Sir Billy was exceeding wroth at this disgrace of his squire, threatning revenge on all those who rejoyced at his misfortune; but the gentlemen pacified him all they could, telling him it was only the fortune of war, and though knights-errant were of themselves invincible, yet their squires were not always so. That therefore it would be convenient for him to try the adventure himself to recover the disgrace of his squire; for though succouring distressed ladies and killing of gyants were the main properties belonging to knights-errant, yet that they accustomed themselves also to justs and turnaments, which were near of kin unto the Quinten. That he need not doubt but by the might of his invincible arms and the assistance of the lady of his affections, but he should be victorious in whatsoever he went about. These and the like words so encouraged Sir Billy, that he swore by the honour of his knighthood, he would encounter with the Quinten, although it were the devil himself.

"The gentlemen having now what they desired, soothed him up, until he was mounted on his Bellerophon, for he would ride no other, professing that Bucephalus, the horse of King Alexander, was not comparable unto him; so taking his launce in his hand, he rid with all his might at the Quinten, and hitting the board a full blow, brought the sand-bag about with

with such force, as made him measure his length on the ground. This disgrace of the master caused a louder laughter than that of the servant, but in Sir Billy it wrought such shame and confusion, as had almost banisht in him all further thoughts of knight-errantry; wherefore the gentlemen, to keep up the humour, told him, that this was done by the envy of the wicked necromancer Soto, who was an utter enemy to all knights-errant."

The following description of a wedding is amusing. "In most parts of Essex it is a common custom when poor people marry, to make a kind of *a dog-hanging*, or money-gathering, which they call a wedding-dinner, to which they invite Tag and Rag, all that will come; where, after dinner, upon summons of the fidler, who setteth forth his voice like a town cryer, a table being set forth, and the bride set simpering at the upper end of it; the bridegroom standing by with a white sheet overthwart his shoulders, as if he did penance for the folly he had committed that day; whilst the people invited to it, like the soldiers of a country train-band, march up to the bride, present (their mony) and wheel about. After this offering is over, then is a pair of gloves laid on the table, most monstrously bedaubed about with ribben, which by way of auction is set to sale at who gives most, and he whose hap is for to have them, shall withal have a kiss of the bride, which many times is not much worth, because her breath is not so sweet-scented as her gloves."

Conduit-street. J. H.

ART.

ART. II. *The Protestant religion is a sure foundation and principle of a true Christian and a good subject, a great friend to humane society, and a grand promoter of all virtues both Christian and moral. London: Printed Anno Domini* 1669. *4to.*

ART. III. *The Protestant religion is a sure foundation and principle of a true Christian, and a good subject, a great friend to humane society, and a grand promoter of all virtues both Christian and moral. The Second Edition, by Charles Earl of Derby, Lord of Mann and the Isles. London: Printed for William Cademan at the Pope's Head, in the Lower Walk of the New Exchange,* 1671, *4to.*

The above title-pages are here given as Mr. PARK, in his enlarged edition of Walpole's Royal and Noble Authors,* speaks somewhat doubtfully with regard to the dates which they respectively bear. The uninteresting nature of the work in general, and the violent manner in which it is written, render unnecessary any additional extracts to those originally given by Lord Orford. J. H. M.

ART. IV. *A Treatise of Honor and honorable men wherein the nature, antiquity, nesesity, and effects of Armes and honor is fully demonstrated and exemplified in divers remuneration and signall armorial remembrances, of ancient heroes, of this*

* Vol. III. page 126.

English

English nation, wherein is contained many things of name and sirname with the reasons of the increase or decay of families, never before handled in the like method. By Silvanus Morgan, 1642. 4to. *pp.* 168.

This curious, and apparently genuine manuscript is entitled to some little attention, the heraldic abilities of Morgan having been generally very unduly estimated, and so many doubts having existed, as to his being the *actual* author of the work which passes under his name, entitled "The Sphere of Gentry." Bishop Nicolson and Wood have, indeed, without the least hesitation, ascribed it to Waterhouse; but a correspondent,* in the Gentleman's Magazine,† on the other hand, has contradicted this assertion, and endeavoured to rescue Morgan's reputation from the obloquy and neglect which have been thus thrown over it. The following extracts from the manuscript now under consideration, may probably be a means of deciding this question, and of proving whether his antiquarian researches were not sufficiently adequate to the task.

"*List of Chapters.*

"Chap. 1. Of Armes and the antiquity thereof.
2. Of Armes and the necessity thereof.
3. Of Honor and the effects thereof.
4. Of Honor and the defects thereof.
5. Reasons conjectural why men attribute so much to the Berings of Armes as to think themselves thereby the more virtuous.

* The Editor of this work. † Vol. LXVI. page 367.

6. Whether

6. Whether one action may make a man honorable.
7. Of the dignity of words and mottoes in armes and ensignes.
8. Of the decay of familyes.
9. Of the office of a herehaulte.
10. Of augmentations in general.
11. Dedicating the ensuing parte of augmentations to thos that have so acquired them.

Chap. the last, a discourse of names and the etimolls. thereof."

"*Epistell Dedicatory.*

"You you I call who are truly generous, neither branded with apostaci, or impiety, neither with sedition or ambition, you who are the patron of honor, and lover of your country, therfore S. M. dedicateth these his indeavors to the Right Honorable and most Christian Lord, a man noble in his trials, Robert Devereux Earle of Essex and Ewe, Vicount Heriforde and Chartley, grete Chamberlaine, &c.

"Humbly craving your Honor's patronage and pardon for your unworthy servant, and his slender indeavors, who having raised up a bird of honor out of the ashes of antiquity to shew his thankfulness hath preserved these few remains in this urne, superscribed with your name and honor so plaine to reade, that noe antiquari shall stumble at the hardness of the character or difficulti in the stile, but the running reader shall perceave in every letter of your name honor. And whersoever this shall be receaved, this also shall be wrighten of you—Captaine general of all the forces raised by the Parliament for defence of the King and true

true Protestant religion; this is that good work, the anointing of the head, and washing of the feat of our Saviour, and shall remaine while the yeare of our health 1643 shall be had in remembrance, and may the wishes of your devoted servant rest on you.

Vivite, vincite, valete,

SYLVANUS MORGAN."

The following extracts are taken from the eighth chapter, upon the "Decay of Familyes."

"For the decaye of familyes we will concider it, in ramo, or in radice; for the first ther is noe decaye in the comon stocke, for we are relatively branches of one tree, and so ther is nether decaye ether in the root or generall branches, but if we concider these branches as plants then they become seuerall stocks.

"The evangelist Saint Mathew begins at the roote of the family and reckons upward, till Christ; but Luke begins at the branch, the seed of the woman that should breake the serpent's heade, and like two expert geniologists draw to the same roote by several branches; and so indeed if we concider the drawing of the line of families from heires generall there is seldome an absolute decay, but nevertheless so long as the heires male continu ther is a continuation of the family, if not in action, yet in power; but for as much as the heire male carryes the name, when hee or they dissease, it then becomes extinct, which was the reason of the consideration of Edmond Deyncourt, concidering that both his name and armes would not be had in remembrance in the person of Isabell his daughter, did therfore request of his Sovereign to dispose and give all his thanours, land, &c. which he held of the King in Capite

Capite to whom he pleased. And in this case it sometimes hapens as with many ancient manours which were holden by barony, which upon ocations by revertion or forfeit have come to the crowne, and many familyes have beene in the branches like the tree that cumbred the ground, of whom was expected fruite but found none. Againe it sometimes happens that some familyes decay by neglect, and lose themselves for want of care to preserve ther rights and privilidges, and do many times take up armes on trust, which becomes much prejudice to them. But more espetialy ther followes a speedy decay of many worthy familyes by the devision of the inheritance among many younger brothers, when indeed the maine inheritance ought to be presearved intier, and in the boddy, the same; however by leases and annuities they also may be suplyed, which will become but as the loping off of some branches, and is quickly recoverable. Who list to see a president may look into Mr. Burton's discription of Leichestershire. Therfore as wee formerly observed that to maintaine the authority of ancestors wee must support the reputation by vertue, for if the succession of that faile, quickly also followes the rootes decay, and as hath been saide, that many a stoute oke hath been decayed by the flattring tree that twined about it; and so indeed was that Prince ridd of his two flatterers that made the one drive the other out of his kingdom by a whippe: unprofitable branches may sprout for a time, but they at last become but combustible matur. Againe who knowes not the Britaines were made vassales to the Romans; they extirpated by the Saxons—Saxons in servitude by Daines—both suppressed by the Normans."

J. H. M.

ART.

ART. V. *A Discourse of Military Discipline devided into three Boockes, declaringe the parte and sufficiencie ordained in a private Souldier, and in each Officer; serving in the Infantery, till the election and office of the Captaine Generall; and the last Booke treatinge of fire-wourckes of rare executiones by sea and lande, as also of fortifasions. Composed by Captaine Gerat Barry Irish. At Bruxells by the Widow of Ihon Mommart.* 1634. *Small Folio. Pages* 211, *exclusive of dedication, &c.* [There is also an engraven title-page prefixed to the work, containing the arms of the Barry family, with supporters, &c. placed upon a pedestal, on each side of which is a warrior completely armed with the word *avance* upon his sword.]

Of Captain Gerat Barry I have not been able to meet with any other account than what the dedication to the present work affords, viz. that he was a descendant of the illustrious family of Barry, and allied to the nobleman of that name, to whom the book is inscribed, though the precise degree of affinity that existed between them is not stated. In "the priviledge" for printing the volume he is styled "our wel beloved Captaine Gerat Barry, Irishman, our pensioner at the Zass of Gante."

It may I think be safely urged as a proof of the rarity of the book in question, that amongst the numerous works treating upon military subjects, which Grose had recourse to in the compilation of his elaborate History of the English Army, he has made no mention whatsoever of this code of military discipline, and which would certainly have afforded him much valuable

valuable information had it been thrown in his way. The orthography is extremely singular, and has been scrupulously attended to in transcribing the following extracts.

"*To the Right Honorable David Barry, Earle of Barry-moar, Vicounte of Butevante, Baron of Ibaune, Lorde of Barrycourte and Castelliones.*

"RIGHTE HONORABLE,

"Havinge tried my fortune in foraigne nationes, thies thirty three yeares in this my presente profession of armes, in his Catholike Majestie's service, amongste the Spaniard, Italian, and Irish, meaninge the firste foure yeares in the real army of the Ocean Sea, and the other 29 yeares in the warres and brave exploites of the Lowe Countries, and Germany; as a souldier, pincioner, aventajado, alferis, ajudate, and captaine: Nowe beinge moved by certaine friendes, as alsoe by the greate affection i allwayes had to this my presente profession of armes; havinge intered soe far into the blouddy boundes of Mars. Duringe whiche time i have imployed myselfe in gatheringe, and learninge oute of many brave auctors, as alsoe whate i have seene myselfe and otheres practised in warr, in many brave exploytes and rare incounters; all whiche i toughte fitt to sett downe in writhinge to inlighten my beloved countrimen. Suche as are nott skillful in warres, and are desirouse to inter into the noble profession of armes: soe that therby they may gathir some instructiones, and with greater auctority and estimation accomplishe theyre obligationes, (wherefore I make boulde to dedicate the same unto youre honour) whiche I woulde it were handled by a more perfecte souldier

then myselfe; soe that it may by the more agreable to your incorrupted vertues, and noble inclination and love, wherunto i am bounde, as a true and natural servante of youre honour's, and specially *for beinge descended from youre house,* as alsoe for the general utility of youre honour, and those of my nation, which are inclined to this honorable exercise; I have taken the paines to write this volume entituled 'Military Discipline,' in which is contayned the observationes and obligationes of eache one servinge in the infantery; beginnenge with a private souldier to a captaine general, &c. &c."

"The Contentes of this Wourcke set downe in breefe."

"In the firste booke are contained the military instructiones necessary to be observed in the noble profession of armes amongste the infantery, from a private souldior, till the election and office of a campe master of a regimente of infantery.

"The seconde booke treatinge of the election of a campe master generall, whiche nexte to the captaine generall is the cheefe conductor of an army; after followes the election of the captaine generall of the artillery, and finishenge with the office of a captaine generall of an army.

"The thirde booke treatinge of fire wourckes of rare executiones by sea and lande, and of the confines of a kingdom, and the goode lawes to be observed in the same, and howe it is to be fortified by arte or by nature, or by bothe, to withstande the enemyes attemptes, and the necessary courses conveniente to be taken."

The following are extracts selected from the first chapter.

"Declaringe

"Declaringe the partes and sufficiency required in a privat souldior.

"He which intereth into the noble profession of armes firste and principally oughte to be a goode Christian, fearfull of God, and devoute, that therby his proceedinges may the better prevaile, and finishe with a happy ende. Secondly to buylde his valerouse determinationes with a constante and uncorrupted zeale in servinge his Prince with great love and punctuality. Alsoe to by obediente to his officeres from the loweste to the higheste in degree. If otherwise he by inclined, he erreth much, yea and hardley all the goode partes in him can prosper. Litle or no apeerance can by of his furtherance or goode success, hardly any body can truste in him, or hope of any goode proceedinges of his, hee is to by litle esteemed in referinge to his chargde any office or comaunde: no man of qualitie and goode partes can truste in him, or keepe him company.

"Hee which intered into this noble profession of armes oughte to shun eschewe and forsake all basenes imagined and thougt of manes mynde. And he oughte diligently to applee himself to learne the arte of warr, from whence proceedeth all nobilitye, and wherby many men of lowe degrees and base linadge have attayned into high degrees dignitie and fame, as Caius Marius, descended of poore and vile parentes in a viladge of the Arpines, came to by a Romaine Emperour; and trough his vertue Valincian a povre man is son of Cibaly in Hongari came into the licke dignitie, and alsoe Maximino bourne in a poure castel in Thracia, Nicolas Pichino, a boucheres son, by his vertue and valor came to by captain generall of Philipp Vi-

conte Ducke of Milan is army and of all the potentates of Italie.

"Let him by carefull to chuse to his comarades and fellowes oulde souldiers if possible, and men well acquainted, and of good condition, and to by yerie carefull that they bee no factioners nor mutineres, whose company are more dangerouse then the divell, he is to by quiet and frindly, and rather seveare then licentiouse in spiches, for such like persones moste comonly doe loose there estimation togither with theyr owne quietnes, and are wonte to have many unhappie crosses in this worlde, and to bee little reputed, and hardly can prosper as wee dayly see.

"In his diet let him not by to courtouse nor inclined to delicate meates, rather to distribute well his meanes, and contente himself with such provitiones as the campe or places shall affourde, for those that are giuen to there belly, and to the unsatiable vice of drunknes are apte for nothing, and most comonlie are subject to many disgraces wherof theyr are many examples.

"He is to be carefull and vigilante in keepinge his culores or watch with greate punctualitie, and beeinge imployed in centery or rounde let him by verie warie in acomplishinge his obligaciones, and specially not to fall asleepe, for beeing soe founde it lieth in the disgression of the officer to use him acording his desert, as did Phirates in Corinto going in the rounde of that cittie, and findinge a souldier asleepe killed him, when otherwise the least affronte he coulde have was to be in publicke punished, and that for example to the rest, that are not wourdie to carie armes for ther carelesh mindes and litle honor. Let him look well not to refuse

fuse his officieres beinge comaunded in ocationes of his Majestie's service and be no meanes let him not by absente from his garde beinge on the watche withoute licence of his officer, though hee thinketh the place to bee peasable, and of no suspicion. If he thincketh to goe forwarde, or to bee prefered in this arte he profesheth, he is to acomplish with greate care and punctualitie his obligationes, that by his care and diligence he may dayly hope of better prefermente. Let him consider that our predecessores were not captaines nor master-de-campes, nor that they were bourne with thies offices, but rather with goode partes, diligence and good service, optained the same honorablie.

"Let him not marry if he hopeth to acomplish well his obligationes, or to bee prefered, for in ocationes of march if shee goe alonge with him hardlie can he well accomplish with his obligationes, if his meanes be litle and beinge chardged with many children, consider whate, and how many crosses shall happen, and he muste of force neglecte in accomplishinge the obligationes of an honorable souldior in the righte performance of the Kinge's service, or forgoe his wife and children, for he hath inough in accomplishinge well with the one, and give over the other.

"In all places in townes, citties or villadges where he is lodged, let him by kinde and amiable with his hoste, and let him demaunde for no delicate meates nor regalose, as som are inclined unto, but rather conforme himselfe with his hoste. For all thinges don with amitie in thies ocationes is far better, and more laudable then rigor and disorderes, wherof oftentimes resulteth greate scandeles disgraces and revoltes. If it shoulde chance as somtimes happens that his patron

or hoste shoulde be a man of unreasonable conditiones, let the souldier then repayre to his officer that he might by changed into another place, or els see his cause remedied better.

" Let him allwayes aplie himself to warlike exercises with affection, because that vertue exeleth fortune, and it avayleth him, much to read histories and to be experte in aritmeticke, for it doth both revive and perfectionate mane's witt. Therebe shall he understande the cariadge, prudence, and valor of brave men, and base inclination of bad persones, the alteration or decayinge of kingdomes and comonwealthes, the brave and prudente conduction and stratagemes of battelles, both won and lost, the vertue and valor of the renoomed, the shame and infamie of the vile, the maner and use of anciente and moderne warres with the stratagemes used both for the one and the other.

" If he happen to be at the siedge or takinge of any strong place or fortresse, he is diligentlie to vew the scituation, the orderes and industrie used for the defence therof, and the stratagemes used for the wininge of the same; consideringe thiese aforesaide and many more used in warres, and that which toucheth everie officer in particular, even from a corporal to a captaine generall, to the ende he may be perfecte in the arte he professeth, that by his vertue he may be advanced into greater dingnitie, sith that this arte he profesheth is the moother and true fundation of nobilitie. Therfore reason it is that it be perfectly understoode of the professores and followers thereof, seinge that the practice of mecanicall artes do folowe the same order and course to come to the cunninge of theyre crafte. And that besides, that no man can reduce into perfection those things

things wherof he is ingnorante, and knoweth not the arte, without much practice, and specially in this so noble and couriouse arte, who for the executiones therof, with prudence and auctoritie is required both longe and diligente practice and theorike. It importeth him muche to be a goode swimer which is one of the foure qualities required in a souldier, to be rebuste or stronge of boddy, nemble and skillfull in armes, and obediente, thies-are the foure qualities a foresaide required in a souldier. Thus youe see who many goode and honorable partes are wished to be in a perfect souldier, not learned be heersay nor gained withe ease and vaine glorie, but rather in aplienge himself well with affection, care, diligence, valor, and practice, and specially perfected with learninge and long exercice in warr."

J. H. M.

ART. VI. *Poems upon several occasions. By S[amuel] P[ordage] Gent. London: Printed by W. G. for Henry Marsh, at the Princes Arms in Chancery-lane, and Peter Dring at the Sun in the Poultrey neer the Counter.* 1660. 8*vo.* 28 *leaves.*

Dr. John Pordage, Rector of Bradfield, Berkshire, the author's father, was tried for insufficiency before the committee for plundered ministers appointed during the inter-regnum, and the cause dismissed in his favour March 27, 1651. About three years afterwards the same charges were revived with additional contemptible matter, founded upon visions and witchcraft, and unfitting the cognizance of any court of

judicature. After several adjourned meetings and long examinations, puerile and inconsistent, he was finally ejected Dec. 8, 1654, as "ignorant and very insufficient for the work of the ministry." The report of the proceedings, as drawn up by himself, is inserted among the State Trials,* and proves the common expression applicable, "He was no conjuror."

Notwithstanding the result of the prosecution, the family appears to have continued to reside at Bradfield. Samuel Pordage, our author, subscribes the preface to his translation of the Troas of Seneca, (published 1660) from "Bradfieldæ, Cal. Novembris." He also wrote Stanzas on the Coronation of Charles II. a tragedy called Hero and Mariamne; a tragi-comedy named the Siege of Babylon; and the romance of Eliana. In 1679, after the death of the author, John Reinolds, he published the sixth edition, with cuts, of "God's revenge against murder," and first added the "Revenge against Adultery;" at which period he had been entered a member of the Society of Lincoln's Inn. He appears to have been formerly head steward of the lands to Philip (the second of that name) Earl of Pembroke,† who succeeded to the title 1652. His claim to notice as a poet is founded on a pile of rubbish, and his name would probably have been buried with the multitude and forgotten, but for the niche obtained in the Biographia Dramatica, and his contumelious attack upon Dryden by the poems of "Azariah and Hushai," and the "Medal Reversed."‡ He is mentioned by Langbaine, in 1691, as lately if not then living.

This

* Vol. II. p. 217. † See Wood's Ath. Ox. V. I. Col. 395.

‡ See an account of these poems by Mr. Scott, in his late edition of the works

This tasteless collection has an elegy on Charles I. and panegyrics on Charles II. and General Monk; the remainder are chiefly amatory, burthened with overstrained conceits, and language forced and inharmonious. The following specimens will suffice as the best, and for the remainder let the stream of oblivion glide on undisturbed.

"*To Sylvia weeping.*

"Fair Sylvia, you possess more treasures than
The rubie east; those weeping eyes more gems
Than the rich store-house of the ocean,
For you at pleasure can those chrystal streams
Which trickle from the fountaines of your eyes
Convert int' orient pearls; but richer prize.

What taking charmes lye in your sweeter face,
When freed from cloudy-weeping griefs you smile
With a clear brow! If tears with such a grace
Become; if so much lustre has the foile
To Beauty; what excess of glory then
Will bud from those sweet lights, when fair agen?

Now the (like silver'd Cynthia's beauty, when
The interposing earth hides her bright face)
Dost suffer an ecclipse; thy tears restrain
Thy beautie's radiant beams; tears fill the place
Of bounteous light; yet is that shadow fair;
Others with which (at best) may not compare.

Phœbus now hides behind a watery cloud
His brighter head; by which we better may
Gaze on his light: thy suns (fair Sylvia) shroud
Themselves behind a cloud of tears to day,

works of Dryden, V. IX. p. 372, who seems to have misconceived rather an ambiguous expression of Baker, in considering the "Revenge against Murder" as published after the death of Pordage, instead of Reinolds.

Out

Out of like kindness; and suppress their bright
And splendid beams, to favour my weak sight.

Enough, fair Sylvia! clear those Cynthian lights,
From that ecclipse of sorrow; wipe away
That hanging cloud of tears; which still excites
Your stillborn grief such pearly price to pay:
Were you enflam'd with scorching love, as I,
Its ardor soon those dewy pearls would dry.

After Aurora with her silver showers
Has wash'd her grandame Tellus' chapped face,
A pleasant zephyrus the dark heaven scours,
And Sol steps out with a far greater grace:
After a storm fair weather doth succeed;
Let sable grief your whiter joys then breed.

I long to see those fairer suns to shine,
Freed from the dewy moisture of a tear,
Now they would seem (after this) more divine,
As Phœbus after an eclipse more clear:
Let day the night succeed, and cease to mourn,
Banish grief's night, whilst joy's day takes its turn."

"*Absence.*

"Such is the melancholy earth, when light
Flies thence, and leaves its room to sable night;
When darkness, cold and shadows dwell upon
Her surface; some pale glimmerings of the moon
Is all she can expect; a mourner then
She is till Phœbus brings his day agen:
Such is the matchless, mateless turtle dove,
Sighing its murmurs for its absent love:
Such is the body when the soul is fled,
Such Pyramus supposing Thisbe dead:
Such the male palm the female broken down;
As I am now, my fairest Sylvia's gone,

My

My wither'd head declines apace, my green
And growing youth to sprout no more is seen.
My blood's grown cold, and frozen; every limb
As if it wanted heat, and life doth seem.
My hoarse complaints the very rocks do move,
Who echo the last accents of my love;
A silent night inhabits my sad breast,
And now no chearful thought will be my guest.
Till her return, whose eyes will cause a day,
Thus must I in my own unquiet stay;
Wishing for the bright morning, which must rise
From th' luminaries of fair Sylvia's eyes."

Conduit street. J. H.

ART. VII. *A Preservative agaynste Deth. Londini. An. M. D. XLV.* Colophon. *Imprinted at London, in Fletestrete, by Thomas Berthelet, printer to the Kynges Highnes, the seconde of July, the yere of our Lorde MDXLV. Cum priuilegio ad imprimendum solum. Small 8vo. Sig E ij.**

At a period when the layman grew positive and loud against pride and bigotry, and the monk was strenuous in continuing to uphold the dark veil of mystery, this plain ethical discourse was published unconnected with the polemics of the time. The universal learning of

* The loan of a volume, containing this and the following article, has been obligingly made by a literary gentleman, who notices the first as omitted by Herbert. It is mentioned in Berkenhout's Biog. Lit. and appears the only edition. The title is in the author's usual compartment, having the date 1534 in the sell; at the back, the arms probably of Sir Edward North, (motto, Face avt Tace.) Also repeated on the page after the colophon, where a subsequent leaf contains the printer's sign of Lucretia Romana.

the

the author, Sir Thomas Elyot, commanded every subject, while his unaffected language was held in as universal esteem. Interspersed with short passages from scripture, and the works of the fathers, he framed this brief essay for general perusal, and considered the doctrine would receive additional weight in the opinion of the multitude, being written while he served sheriff; an office he held for the county of Cambridge. Prefixed is a dedicatory preface, commencing

"*Thomas Elyot, Knyght, to his Worshypfull frende, Syr Edwarde North, Knight Chancellour of the court of the augmentacions of the reuenues of the Kinges croune, desireth well to doo.*

"The lyttell boke whyche I sent to you at the begynnynge of Lent last passed, a smal requitall of your gentyll benefites, I haue caused nowe to be printed; as well for a testimonie of the herty loue, whiche I doo beare toward you, and that being printed it maie the lengar endure with you and others, as also that my priuate gift maie be beneficiall to many men, which, without disdaine or enuy, will oftentymes reade it. I knowe well, some men will thinke, and saie also perchaunce, that I spende my witte vainely, for it is the office of priestes for to preache and it dothe not perteine to a knyght, much lesse to a sheriffe, to write, specially of suche holy mattiers. Also that in writyng to you, whiche are continually occupied about the kynges maiesties busynesse, I lose all my labour; considering that beside the tymes of meale and of slepe (whiche also be littell and scarse, as I well haue perceyued) there remaineth with you none opportunitie to reade any bokes of Englyshe or Latin.—Where for the more

more reuerẽce due to the order of priesthode, it is most congruent and fittyng, that preaching in commune assembles be reserued onely to that ministracion, yet where a knyght or other man, not being of a lite estimacion, hath lernyng ioyned with moderate discrecion, yf he being zelouse of vertue, and meued only by charitie, wolde fayne haue other men to remembre their state and condicion, and according to their dueties, to loue God, and to feare his terrible sentence, what law or raison should lette hym, with an humble spirite and vncorrupted intent, to set furth in writing or print, that whiche shalbe commodious to many men. And if he be a knight, or in other authoritie (for the rarenesse of learnynge founden in suche men) the warke shal be muche the better imbraced, and of the moo men desyred. Also for asmuche as I am a sheriffe, I think my selfe the more bounden to bee thus occupied. For sens it pertaineth to myn office, and also the lawes of this realme doo compell me to punishe transgressours; howe muche more is it my duetie, to doo the best that I can, by all studye and meanes to withdrawe men from transgressing the lawes and commaundementes of God, whiche beinge diligently and truely obserued, the occasions of transgressyng of temporall lawes should be clerely excluded.—Aswel for myn owne erudicion, as for the remembrãce of other men, I haue gathered togither out of holy scripture this litle treatise; whiche often tymes radde and kept in remembraunce shall be a preseruative against death euerlasting.—And as touchynge the readyng of this litle woorke, if ye do rede it in the masse while, for lacke of tyme more conuenient, I dare vndertake, God will bee therwith nothyng offended; but

but ye being therwith stered the more deuoutly to serue hym, he shall receyue it of you as a good praier, sens that meditacion and praier be but one thing in their nature."—

The following extract upon wrath, inserted towards the conclusion of the work, will serve as sufficient specimen of the author's manner and reasoning in his character as a theologist.

"What haue we to saie vnto wrathe, whiche is mixt with the bloudde in oure bodies, and lyeth therein priuyly wrapped lyke a sparke of wilde fier, hidde vnder ashes, vntyl some mattier be mynistred, that offendeth our myndes; than brasteth it out with a violet flame and setteth the house on a fier, burnyng the pillars of raison, and doune falleth the roufe of charitie, and is therewith consumed. Wrathe (saith Salamon) hath no mercy, nor the brastyng out furye. And who maie suffre the violence of the spirite, whiche is excedingly meued? But two meanes there be for to resist it. One by the often remembraunce of hir and hir contrarye byfore she inuadeth. He that somtyme beholdeth a persone, whyche is vehemently angry, how his face changeth, how his lyppes trembleth, his mouthe perchaunce fometh, and his voyce is altered, his wordes disordred, his wittes dispersed, his reason subuerted, a man in nature, a brute beast in figure, a diuell in coniecture; leat hym haue this fourme in remembrance, and consider his nature transformed. As sone as we bee prouoked to wrathe, leat vs immediately thinke, that they whiche beholde vs, will detest the same thing in vs, that we abhorred before in an other. If we be subiectes, or seruauntes, we should refraine angre for our obedience, remembring that

Saynte

Saynte Paule saieth, seruauntes, be obedient to your carnall maisters with feare and dreade, in simplicitie of your hartes as vnto Christ. If we be masters or rulers, leat vs consider, what our exaumple shall bee to them that bee vnder vs; if it shall be yll, we sustayne double bourdeyne, theyrs and our owne. Of such importaunce is wrathe, that where it is feruente, both reason and iustice be drowned. The wrathe of a man (saieth Sainct James) doethe not exercise the iustice of God. And therefore it hath ben thought of some wyse men, that it is not expedient to put in authoritee men, whiche of their nature are exceedyngly angry for euery occasion, leste they beynge stered with their naturall fiersenesse, and prouoked by their owne wilfull appetites, lyke to wylde beastes, in their rage dooe brynge thynges out of ordre, and punish the innocent with the offendour, and doe other thynges, wherof they to late doe repent theim; wherof the worlde is full in daiely experience. An other meane (which Seneke dooeth call the chiefe remedie) is the deferryng of wrath; that first the ferventnes maie be abated, and the darke myste, which anoyeth the mynde, may either fall, or not be so thicke. It is a good doctrine to vs, though we be Christen men, the lesson that Apollodorus the philosophier lefte to the Emperour Augustus. Whan any occasion happeneth (saieth he) whiche maie prouoke the to angre, before that thou dooest or saiest any thynge, remembre to reherce all the letters in the Greke alphabete. In remembring this lesson, and folowynge it, Augustus euer after refrained his angre, wherevnto before he was of his nature disposed. Why shuld we disdayn to dooe that whiche so great an Emperour didde? Vnto whom in greatnesse of rule neuer any other

other myght be compared? Or by cause we be Christen men, in the stede of the xxiiij letters of Greke, we maie reherse distinctly the Pater noster, either in Latine or Englishe. Wherein we shall haue this aduauntage, that in the reciting these words, 'forgeue vs our trespasses, as we forgeue them that doo trespasse against vs,' we shal be muche more stirred to remitte our displeasure, or at the leste waie to forbeare to be than angry. Finally, the forbearing shall make the angre more moderate, the inclination to wrath maie be well tempred by the remembraunce of pacience howe beaultyfull she is, and how well beloued, not of man onely, but also of God."

Conduit-street. J. H.

ART. VIII. *A comfortable exhortacion agaynst the chaunces of death, made by Erasmus of Roter. Anno* 1553. Colophon. *Imprinted at London in Flete strete, in the house of Thomas Berthelet. Cum priuilegio ad imprimendum solum. Small 8vo. 20 leaves.*

The title is in a square figured architective compartment, and appears the same as was used for a sermon of the Bishop of Worcester in 1537, as described by Herbert, p. 429. At the back

"*Tho. Berthelet.*

"Into this worlde naked we entered;
And so we must agayne out of it fare;
Death by no man can be resisted;
There is no lyues thing it will spare;

Than

Than wherfore shulde we for it care?
It auaileth not, but passe on foorthe
The harde strokes (chance thei vnware)
And paciently take them in woorthe;
For thei that take death vnpaciently,
Seme to the worlde to set their mynde.
Blessed be thei that in our Lorde die,
For thei be sure the very life to fynde."

The above lines are the only prefixture to this address of Erasmus to a father on the death of his son, which form but slight grounds for conjecture that the printer and poet was also the translator. Subjoined is a short specimen.

"Go to nowe a littell while, and laie together the foul enormities, the painful labours, and the perils and dangers of this life (if it maie be called a life.) And on the other side reken and cast what commoditees and pleasures (of that other life) are all redie prepared for the godlie creatures that be plucked hence away: and than ye shall soone perceiue, that no man can do vnrightouslie than he, the whiche lamentablie bewaileth that high goodnes, vnto the whiche only we be both borne and ordeined, euen as thoughe it were a right great and greuous harme. Ye crie out, because ye be lefte comfortles alone without children, whan ye haue begotte a sonne to inhabite heuen; the holy remembrance of whom (as it were of a diuine thinge) ye maie reuerence, the whiche aboue in heue" beyng carefull for you, maie greatly further the prosperous successe of your busines here. For he is nother ignora"t of mortal folkes busines, nor hath not forgone with the bodie the lowly reuerence and tender loue, whiche he was wonte to beare to you his father. No doubt he

liueth, beleue me he liueth, and perauenture is present with vs, and hereth, and perceiueth this our communicacion, and both laugheth at and damneth this our lamentacion. And if the grossenes of our bodies letted not, perchance we shulde here him blaming vs for our wepyng with these maner of wordes. What do ye? Will ye abridge your daies, and finishe your olde age with this vnprofitable, yea I maie well saie piuisshe lamentacion? Wherfore do you with so iniuste complaintes accuse and blame destenie, fortune and deathe? Haue you enuie at me, because I am deliuered from the iuels of that life, and am brought to this felicitee that I am in? But be it, that your fatherly goodnes and pure amitie dothe not enuie me; yet what other thing meaneth this sorowfull complaining? Thynke you this worthie to be lamented, that I am deducte and brought from thraldome to libertee, from peine and care to pleasure and felicitee, from darkenes vnto light, from perile and danger vnto sure saftie, from death vnto life, from sickenesses and disseases vnto immortalitee, from so many iuels to so high goodnes, from thynges caduke and transitorie to the euerlastyng, fro thynges erthly to celestiall, and, finally, from the corrupte and vnclene companie of all people to the felowship of angels."—

Conduit street. J. H.

ART. IX. [This is a translation of the Epicureus of Erasmus. It is not mentioned by Ames or Herbert. Note by Dr. Farmer. Title wanting. Colophon.] *Imprinted at London within the precinct of the late*

*late dissolued house of the gray friers, by Richarde Grafton, Printer too the Princes Grace, the XXIX daie of Iuly, the yere of our Lorde MDXLV.** 8vo. 47 *leaves.*

Inscribed with an epistle that "the habovndaunt mercie and grace of our heauenly father Iesu Christ maye alwaies strengthen and defende oure noble & vertuous Prynce Edward too the maintenaunce of the liuely woord of God. Whereas manye histories of olde & auncient antiquitie, and also al godly & Christiã writers most playnely conseẽt together, and agree in this, that dignitie, riches, kinred, wordly pompe, and renoume, doo neither make men better, ne yet happiar, contrarie too the blynde & fonde iudgement of the most part of menne: but by the power and strength of the mynde, that is, learnyng, wysedome, and vertue, all menne are hyghly enriched, ornated, and most purely beutified, for these bee thinges bothe notable, eternall, and verye familiar betwene the heauenly father & vs. It is therefore euidente, most excellent Prince, that the fittest ornamẽtes for your Grace's tender agee bee, eruditiõ and vertue. Whereunto you are bothe so earnestly addicte and therin so woõderfully doo preuaile, that I nede not too exhorte & exstimulate your Grace vnto the study thereof. For that God him self hath wrought, and fourmed your mynde so apt and desirous too attayne and diligẽtly too seeke for al godly doctrine, that euẽ now you doo shewe in

* The page following the colophon, has the feathers and crown between two capitals E. P. with motto beneath on a ribband, *Ich dien*, the whole in a circle, centre of a white star, irradiated on a black square ground; and Grafton's improved rebus on the next leaf.

all youre saiynges and dooinges suche a wonderfull pleasaũtes much lyke vnto a certayne swete musike or harmonie, that any honest hart exceadinglye would reioyce in the sight therof. Verely, your Grace thinketh plainly all time lost, that is not bestowed vpon learnyng, which is a verie rare thyng in anye childe, and rarest of all in a Prince. Thus youre noblenes rather desireth vertue and learning, the most surest and excellent treasures, which farre surmounte all worldly ryches, then anye vanities or trifles. Nowe youre Grace prepareth for the holsome and pleasaunt foode of the mynde. Nowe you seke for that whiche you shal fynd most surest helper and faythfulst councellour in all your affaires. Now your magnificẽt mynde studied that, whiche all Englyshe menne with meke and humile heartes shuld desire God to endue your Grace with all. Now with diligent labour you searche for a thyng as one most myndeful of this saiyng, happy is that realme that hath a lerned Prince. Nowe you trauaile for that, whiche conquereth, and kepeth doune all greuous tourmentes & outragious affections of the mynde, too the furderaunce of good liuyng and maintenauñce of vertue, I meane holsome erudition and learnyng." [This address extends to nineteen pages, and concludes] "I thought it good too translate this dialoge, called the Epicure, for your Grace: whiche seemed too me too bee very familiar, & one of yᵉ. godliest dialoges yᵗ. any maⁿ hath writtẽ in yᵉ. Latin tong. Now therfore I most humili praie, yᵗ. this my rude & simple traⁿslation may bee acceptable vnto your Grace, trustyng also yᵗ. your most approued gentilnes wil take it in good part. There as I doo not folow yᵉ. Latyn, woord for woord, for I omytte yᵗ. of a certaine

set

set purpose. Your humile seruant, PHILYPPE GERRARD, groume of your Grace's chambre."

The translation is in dialogue, the interlocutors Hedonivs and Spvdevs. Another piece, by the same translator, is only known from the brief notice in Maunsell's catalogue.

Conduit street. J. H.

ART. X. *Letters of advice touching the choice of Knights and Burgesses for the Parliament; and directed to all those Counties, Cities and Boroughs of this Kingdome, to whom the choice of such Knights and Burgesses do appertaine: that for prevention of the publike ruine now threatened, they may be more carefull to make good elections now and hereafter, then they have been heretofore. Thereto are annexed certain reasons for new elections, with briefe answers to some objections; and short notes touching the manner of choosing Knights and Burgesses, according to the ancient and legall custome. London: Printed in the yeere MDCXLV.* 4*to. pp.* 22.

This is a very scarce tract from the pen of that old, honest, and voluminous satirist, but certainly unequal writer, George Wither. It contains much of the flowing lip-wisdom universally displayed by the vox populi, upon a dissolution of parliament, when the vote of the individual should be ceded with the caution of transferring a birth-right. To these letters are given "the superscription, to the honourable cities and counties of London, Westminster, Surry, and

Southampton, (to whom I am especially obliged) and to all other the honourable and worshipfull counties and corporations throughout the kingdome of England, and dominion of Wales, to whom the choice, &c." and, after taking a brief view of mischiefs arising from the choice of persons, who proved apostates and traitors, he proceeds to sketch an outline of some candidates which it could not be difficult to parallel at the present period.

"The only means to be delivered from such mischiefs, is, by humbly supplicating the divine mercy; by truly repenting our sins; and by taking more heed hereafter (then we have done heretofore) that we be not traitors to our selves, in foolishly giving up the disposure of our estates, lives, liberties and consciences to them who will sell us for old shoes, and serve us, onely to serve their owne turnes, to our destruction. Therefore, I beseech you to be warie, whom you shall now, or hereafter, elect; and make us not irrecoverably unhappy, by listening to the insinuations of unworthy persons who will importune you by themselves, or others, to put our bodies and soules into their hands; complying with all shewes of curtesie and humility, till their purposes are obtained; and never afterward regard your persons, your cause, your miseries, or your petitions: but, over-look you with such pride and despight, as if they had neither received their power from you, nor for your welfare; but meerly to exalt their own vanitie; or, as if every one of them had in his single capacitie, conferred on him by his election, such a measure of all virtues and sciences; and received such an extraction out of the body represented, that none of his electors had left in himself, either wisdome,

wisdome, honestie, or pietie, in comparison of his; though but the day before his election, all the good you heard or knew of him, amounted perhaps to no more, but that he was a good huntsman, a good faulkner, a good gamester, or a good-fellow, who, having a good estate in his countrey, where he was chosen, a good opinion of himselfe, and a good mind to be a lawmaker, was elected by his neighbours, who had rather adventure the undoing of themselves, their posteritie, and the whole kingdome, then hazzard his frowne, or the lordes and ladies displeasure who sollicited for him. Which follie that you may now shun, both for the remedie of present evils, and for the better establishing our just priviledges, with the common safetie; let your care be to avoid the choice of such as these.

1. *Men over lavish in speaking*, or in taking extraordinarie pleasure to hear themselves talk; for, a man full of words is neither good to give, or keep counsell.

2. *Notorious gamesters*; for, though I have known some of them wittie, I never found a prudent or just man among them. For, how can he be just whose daylie practice is to cheat others of their estates? Or, how can they have prudence becoming disposers of the publike treasure, who are so foolish, as needlessely to expose their certaine estates to the uncertain hazzards of chance?

3. *Men extremely addicted to hunting or hawking:* for, most of these, so they preserve and increase their game and inlarge priviledges for their owne pleasure, much care not though it were to the depopulation and impoverishing of whole countries, and to the multiplying of those wild beasts, which are one of the curses threatned for sinne.

4. *The houshold servants*, or, *such as are the obliged dependents on peers of the realme* except they be of known and approved integritie. For, though some lords have honourably persisted faithfull to the re-publike, both now and in all times of triall; yet, the greatest part prefer their will and pleasure before the just liberties and priviledges of the Commons; yea, somtimes before the safety of the whole kingdome and the purity of God's worship: and such noblemen wil upon all advantages, expect from their creatures, the promotion of their own designes and interests, how repugnant soever to the generall good.

5. *Courtiers depending merely on the King's or Queen's favour*; for, the inlargement and continuance of their fortunes depend on the prerogative; and, the more that may be improved to the depression of the subject, the richer and the greater these grow."

These admonitory inhibitions are continued against ambitious, covetous, wanton, proud, vicious, and irreligious characters; and succeeded by pourtraying the proper nomination, "to wit, men whom you know, or believe (by their testimony, whose fidelitie you suspect not) to bee of upright conversations, unreprovable, (as far as humane frailtie will permit) prudent, stout, impartiall, sober, well-experienced, lovers of their countrey, grave, meek, humble, religious, and rather eminent for their virtues and abilities, then for their wealth, birth, or titles: and yet not so poore or meane as to make their persons liable to contempt, or in danger to bee exposed to a temptation through extreame necessities." For preventing or abolishing the evil customs and disorders of elections are three propositions, wherein the determination by lot, with refe-

rence

rence to the scriptures, is discussed. At the end is a long postscript touching the duty after choice, in which the elector upon discovering the knight or burgess to be unfaithful of the trust reposed in him in various instances, as "complying or plotting with malignants as in the conspiracies and apostacies of Waller, Hotham, and such like;" information should be immediately exhibited in order to proceed to re-election according to need. Thirty lines of poetry form a conclusion; the last six as follows:

"But, when my houre is come, I will be bold
To speak, what I am prompted to unfold.
For, therefore was I borne; yea, therefore, yet
I live, to tell men that which they forget.
And, though but few regard what now I say,
Some do, and most men will, another day.

Your true-speaking, and faithfull servant,
and Remembrancer,

GEO. WITHER.

Printed by R. A. 1644."

Two sheets of this pamphlet appear to have been distributed according to the last date, and in the following year another sheet was added containing the above title, and three leaves appended at the end with "reasons for new elections, and some objections answered;" and "of the manner of choosing knights and burgesses."

Conduit street. J. H.

ART.

ART. XI. *Camden's Gifts of Arms. Extracted from Morgan's Sphere of Gentry.*

[CONTINUED FROM P. 149.]

Bucks. 240. *Dr. Alexander Shepheard* of Buckingham, Feb. 1615. G. 3 pole-axes in fess O. chief Erm.

London. 241. *James Breesly* son of Rd. of Marland, Co. Lanc. son of James, Mar. 19, 1615. A. cross potent G. a lis in dexter point G.

Kent. 242. *Charles Tripp* of the Temple. G. chevron O. int. 3 horse heads erased O. bridled S.

London. 243. *William Angel.* Confirm. O. 4 fusils in fess B. over all, a bendlet G. Crest. On a mount V. a swan A. legs & bill G. collared with a crown O.

244. *Pierson,* April 1616. Per fess battelée B. & G. 3 suns O.

245. *Kitchinman.* April 1616. A. on pile S. 3 lozenges A. int. 2 crosslets fitchy G.

246. *Dobbins.* Confirm. May 1616. G. 5 mullets with 6 points O. 2, 1, 2, intr. 3 flanches checky A. & G.

Ebor. 247. *Christopher Shute* of Giggleswick in Craven. Confirm. April 1616. Per chevr. S. & O. 2 eagles in chief O. crescent A.

Devon. 248. *Robert Wakeman* de Beer-Ferrers, D.D. May 1616. A. on plain cross S. a crown B. within the sun O.

Kent. 249. *Thomas Paramour* of Canterbury, sometime Mayor there, May 1616. B. a fess counter-battelée O. intr. 3 etoils O.

Devon.

Devon. 250. *Withie* of Wotton; Per pale Erm & O. a lion saliant G. out of a crown O. a Calvary crescent, 2 wings A. 1612.

251. *Haward.* Confirm. 1616. A. 2 bends G. a border G.

Kent. 252. *Matthew Mennes** of the Temple, son of Andrew, son of Matthew Mennes of Kent, July 1616. G. chevron Vaire O. & B. intr. 3 leopards' faces O.

London. 253. *John Hull,* anciently of Northampt. July 1616. S. a chevron Erm. entr. 3 talbots' heads erased A.

Southampt. 254. *Bathurst* of the Isle of Wight. Confirm. 1616. July. S. 2 bars Erm. 3 crosses formy in chief O.

London. 255. *Nicholas Leatt* of London, son of Nichs. Leatt of Horstey in Co. Derb. Dec. 13, 1616. A. on fess G. a lion pass O. intr. 3 fireballs proper.

Midd. 256. *John Millet* of Hayes Court, son of Richd. son of John Millet, Dec. 1616. A fess G. entr. 3 dragons' heads erased V.

Lincoln. 257. *Oldfield* of Spalding, Nov. 1616. O. on pile V. 3 garbs O.

258. *Bedwell.* Per saltier lozengy, O & G. in the first; in the second, Erm.

259. *Hales.* Confirm. Feb. 1616. S. on fess O. a cinquefoil G. betw. 2 chevrons A. a border Erm.

Warwick. 260. *Thomas Wagstaff* of Warwick, descended from the ancient family of Wagstaff, Co. Chest. Confirm. 1616. A. 2 bends

* Father of Sir John Mennis the poet.

engrailed

engrailed S. that in base humet in the dexter end, an escallop in the sinister point S.

Suffolk. 261. *Thomas Bolton* of Woodbridge, descended of Bolton, Co. Lanc. 26 Aug. 1615. S. a falcon A. Bells O. quartering G. 3 wolves' heads erased O. a trefoil between.

262. *Miles Smith*, Bishop of Gloucester O. a chevron intr. 2 chevronels S. betw. 3 roses G. leaves & stalks V.

London. 263. *James De Best* of London & de Flanders, July 9, 1617. A. on fess B. 3 lis O. entr. 3 dragon's heads erased G.

Leicester. 264. *Hartop*, Confirm. S. chevr. intr. 3 otters pass. A.

Warwick. 265. *Murden*, of Morden Marel, Confirm. 1618. Erm. on chief S. a Talbot pass. A.

266. *Sir William Russell*, Treasurer of the Navy, Confirm. 1618. A. on fess. dauncy S. 8 bezants; in chief 3 martlets G.

267. *John Treheron*, Porter to Q. Eliz. & K. James. A. chevr. int. 3 herons S. on canton B. 3 bars O. over all, a lion ramp. G.

Kent. 268. *Thomas Hixon* de Greenwich, Keeper of his Majesty's Standing Wardrobe, 1617. O. 2 raven's legs erased in saltier S.

269. *Hebborn*, alias *Richardson*, Groom of the Privy Chamber, 1608. G. on a chevr. A 2 lions counter passant, and a cinquefoil between G.

London. 270. *Peter Duke* of London, son of Peter Duke of London, son of Peter of France. Confirm.

Confirm. 1620. Per chevr. A. & B. 3 chaplets counterchanged.

Kent. 271. *Robert Heath* of Brasted, in Kent, Recorder of London, son of Robert Heath of Eatonbridge, son of Robert Heath of Limpsfield in Surry. Confirm. A cross engrailed G. between 12 billets G.

London. 272. *William Prestley*, Feb. 1619. G. on chevron A. 3 anchors with double points S. betw. 3 castles A. on each castle a demy lion issuing O.

273. *Robert Tonson* Bishop of Salisbury, G. 5 crosslets fitchy in Saltier O. betw. 4 escallops O.

274. *Harrington*, Nov. 20, 1597. S. a fret A. on a label G. 3 bezants on each point.

London. 275. *Marmaduke Rawdon*, descended out of Yorkshire. Sept 24, 1618. A. on fess G. a lion pass. O. in chief 2 pheons.

276. *Sir Thomas Clerk* de Plumsted. 27 April 1621. Barry of 4, Vert & G. 3 plates.

London. 277. *William Swayne*, July 10, 1612. B. a chevr. G. intr. 3 pheons O. on a chief G. 3 maidenheads proper.

Essex. 278. *Erasmus de la Fountain* of Belchamp St. Paul. Feb. 27, 1619. G. bend A. a sixfoil in sinister quarter A.

Lincoln. 279. *Dan. Ligen* de Harlackston, son of Anthony, son of John of Valencieu in Henault, Jan. 20, 1619. O. a chief checky A. & B. over all a bend G

London. 280. *Robert Ducy*, Alderman, 1622. O. a fess Vaire A. & B. entr. 3 cinquefoils G.

London.

London. 281. *Norris*, 1622. A. cross formée & fleurie, intr. 12 billets S.

282. *Sir Thomas Gourney* of London, Kt. Sheriff of London, 1622. A. cross engraved G. cinquefoil in dexter quarter B.

Surry. 283. *Francis Gofton* de Stockwell, Miles. Quarterly B. & Erm. in first & last quarter, an unicorn's head erased A. collared with a crown O. mane & horn O.

London. 284. *Wm. Rainey*. G. pair of wings Erm.

285. *Sir Thos. Moulson*. G. chevron A. fretty S. betw. 3 mullets O.

286. *Sir William Glover*, Sheriff. 1602. S. a chevr. Erm. intr. 3 crescents A. border O.

287. *Richard Platt* Brewer A. fretty S. on each fret a plate.

288. *John Reade*, 1599. G. a chevron O. betw. 3 lis in chief O. & one in base A.

289. *Bowden*. Confirm. Quarterly S. & O. in first quarter a lion pass. A.

Sussex. 290. *John Goodwin* de East Grinsted, May 24, 1605. A. on bend ragulè G. a lion pass. A.

Devon. 291. *Sir Thomas Rugeway*. S. a pair of wings A.

London. 292. *Roger Oldfield*, 1608. O. on pile engrailed B. 3 garbs A. the bands G.

Devon. 293. *Duck* de Havitree. O. on fess wavy 3 lozenges of the first.

294. *John Corub* de London, July 1603. G. 2 bars O. intr. 6 lozenges A. 3, 2, 1.

Suffolk. 295. *Francis Pinner* de Bury St. Edmund, May

May 2, 1612. G. on 2 bars O. 4 leopards' faces S. 2 & 2.

Oxford. 296. *Francis Power* de Blechington, June 8, 1601. A. 2 bars nebulée S. over all a bend O.

Surry. 297. *Thomas Hobbs* de Gray's Inn. Nov. 12, 1603. A. bend wavy betw. 2 falcons proper, bells O.

298. *Wm. Dawes,* 2d son of Robert Dawes of Longstrettin, Norfolk, Feb. 28, 1611. A. on bend wavy B. 3 swans A.

[*To be continued.*]

ART. XII. *The Speeches and Judgment of the Rt. Hon. the Lords of Council and Session in Scotland, upon the important Cause, his Grace George-James Duke of Hamilton and others, Pursuers; against Archibald Douglas, Esq. Defender. Accurately taken down and published by William Anderson, Writer in Edinburgh. Edinburgh: Printed by Balfour, Auld, and Smellie, for J. Balfour, Edinburgh; T. Becket and P. A. Du Hondt, London.* 1768. 8*vo. pp.* 620.

The Lord President, [Robert Dundas] spoke first, in the following manner.

"MY LORDS,

"In delivering my opinion on this great and important cause, it was my resolution to have spoken last, and not until I had heard the opinions severally given by your Lordships. This was my resolution so long

long as we sat fourteen in number, and so long as there was a certainty, that the question could not fall to be determined by my casting vote. But, as we now sit fifteen in number, and that there is a possibility that my casting vote may be called for, I judge it my duty to speak first, to state my opinion and the grounds of it, not doubting but that, if it is erroneous, some of your Lordships who are to speak after me will correct me.

"And, in giving this my opinion, I shall state only such arguments as move me, and scarcely at all touch those which tend to support a contrary opinion; at least, until I first hear what opinions are formed by your Lordships; for to these at present I am an entire stranger.

"If I shall omit any thing, I shall hope for your Lordships' indulgence to have leave to add it in the way of reply.

"I agree then with the principle laid down in the defender's memorial, p. 38, 'That the acknowledgment of parents is not of itself *probatio probata*; but that a proof of such acknowledgment, or even of habit and repute, is good presumptive evidence, and sufficient for a jury to serve.' This principle is true; and it is also true, that a jury might have served, nay, ought to serve, upon such evidence. But then it is equally true, that when such service is brought before this court by reduction, the verdict becomes no more than a legal presumption, and may be re-argued by a contrary proof:—The question of fact remains to be reviewed by your Lordships, as in place of a grand jury, and to be tried by the rules of evidence.

"Evidence is either direct, or moral, or circumstantiate.

The

"The first leaves no room for doubt in the breast of the judge or jury. It is sometimes compared to mathematical demonstration.—Such evidence is not in this cause. The second equally compels the mind, from conviction to assent; but it depends on a chain of circumstances laid together, and always introduces proofs on both sides. In such cases the judge must weigh every circumstance in the scale of justice, and give his opinion where he thinks the evidence preponderates.

"It is not fair to say, that a possibility of being deceived ought to destroy a conclusion drawn from circumstantiate evidence: from the frailty of human nature, perhaps a possibility of deception attends every kind of evidence. In matters of the highest moment, even in religion, we must be satisfied with moral evidence, and are bound to form our opinions upon it. In direct evidence, two witnesses may swear falsely: *alibi* may be proved. Circumstantiate or moral evidence is often stronger because it hangs on many dependent circumstances, which mutually aid and support each other. Instances of this occur every day.

"As to the application of certain general maxims quoted both by pursuer and defender, concerning the *onus probandi*, I do not agree with either party. There is, in this cause, a single fact to be determined, is the defender the son of Lady Jane Douglas? This fact does not now rest on the simple acknowledgment of parents, or on habit and repute;—would to God it had; but the acknowledgment of the surviving parent is qualified by time, place, the presence of other people at the birth, and many other circumstances.

"The pursuer offers circumstantiate evidence to

disprove this fact; the defender has brought evidence to support it. The proof lies before your Lordships. It then remains for me, as for others, to weigh this evidence; and, with my hand upon my heart, and as I shall answer to the Supreme Judge of the world, to say whether I can or cannot assent to the following propositions, viz.

"That upon the 10th day of July 1748, Lady Jane Douglas, in the house of Madame le Brune at Paris, was delivered of this defender, and of another son now dead, by the assistance of Pier la Marr, a man-midwife: that Sir John Stewart became acquainted with this La Marr, in the year 1721, at Leige; was introduced to him by Colonel Fountaine; met him accidentally at Paris in the year 1748, where La Marr had come *sur une affaire épineuse*; thought he would get him cheaper than any other; therefore employed him to deliver Lady Jane: that La Marr at first declined to tell Sir John Stewart where he lodged; but afterwards gave him his address (as corrected by Sir John, in his deposition August 9, 1763): that La Marr actually delivered Lady Jane: that the persons present at the delivery were Madame le Brune, her daughter, La Marr, Mrs. Hewit, and Sir John: that the youngest child of whom Lady Jane was delivered was sent to be nursed at a village near Paris under La Marr's care: that La Marr corresponded with Sir John and Lady Jane concerning this child: that the letters of La Marr, produced by Sir John, are part of that correspondence: and, in fine, that the facts contained in Sir John Stewart's declaration, as to these things, are true, under the correction already mentioned as to La Marr's address; for, it must be observed, that to his

dying

dying hour, Sir John Stewart never made any other correction of his declaration whatsoever.

" In examining the evidence of any averment, built upon one's own proper fact and deed, the simplicity of the story told deserves attention; for truth is simple, and has no need of disguise. A story, to gain credit, ought to be, first, probable; secondly, attended with no inconsistencies; thirdly, without covering or concealment; fourthly, there ought to be no attempt, by false or indirect means, to support it; fifthly, it ought to be uniformly told, and maintained, not by the words only, but by the actions of those concerned. When these concur, the story deserves great regard, and there are strong presumptions for the truth of it. But, when these are reversed, when a story told is improbable, inconsistent, full of mystery, supported by false means, not uniformly told nor uniformly maintained; these are legal presumptions against the truth of it, and destroy, at least weaken, the *præsumptio hominis* which should support it. In such a case, the attention will be roused to weigh the evidence of the story in the nicest balance, and not to trust to general averments, or general presumptions, for the truth of it.

" In applying these maxims to the cause before me, I cannot hesitate to refuse my assent to the truth of the proposition already mentioned; and am sorry to say, that I think the reasons of reduction are well supported. And as many of my objections to the truth of that proposition arise from the general complexion of the cause, and the *res gesta*, which cannot lye, I shall begin with them: For, as to the parole-evidence, where each party charges perjury against the witnesses

of the other, when I come to that, I shall not insist for full credit to all the witnesses upon either side.

"I observe, therefore, in the first place, that the defender's story is improbable.

"That a lady of Lady Jane's age, so near to the period of her delivery, and in her first child, should leave Aix-la Chapelle, travel to Leige, thence to Sedan, from thence to Rheims, and from Rheims to Paris, without absolute necessity, is to me extremely improbable: that, in this journey, she should linger eight days at Sedan, and near four weeks at Rheims, when her resolution was to go on to Paris, and her delivery fast approaching, is still more so; and that she should drop her maids at Rheims, at the time when she stood most in need of them, and when they could have been carried to Paris at the expence of a few livres, is not to be believed.

"It is to me equally improbable, that Lady Jane should have concealed her being with child so carefully, as it is said she did. Was not her being with child the accomplishment and crown of all her wishes, the very end and motive which had led her to give her hand to Colonel Stewart? Why then conceal it? She had wrote to the Duke of Douglas in April 1748, acquainting him of her marriage, and of the happy consequences which might be expected from it. After this, why conceal her situation from any body? And, yet, among all her correspondence, she does not acquaint one of them that she was with child, even when she is going to Paris in order to be delivered.

"Although she had dropt her maids at Rheims, yet, at Paris, she hires no servants, nor any attendants whatever.

whatever. Though carried thither in order to have the best assistance which France could afford, she is put into the hands of an old surgeon to a Walloon regiment, or, as the defender himself allows, into the hands of a person of no character. When she arrives at Paris, she stays four days in Godefroy's; during that time, she takes no advice as to her situation, not even from Madam Godefroy; leaves Godefroy's, and goes to a lodging, which, after the most painful search, cannot now be found, unless as the defender asserts, we should believe it to be the house of a *garde malade*. From this she goes to another house, hired by Sir John Stewart; there one child appears in a very singular manner; the other is sent away with Monsieur la Marre; and though a child weak and sickly, and Lady Jane a lady remarkable for maternal affection, is not once seen by her for sixteen months, that is, not till November 1749.

"At this period, Lady Jane, Sir John, and Mrs. Hewit return to Paris, in order to bring home this second child: they leave their carriage and driver without the town, and go off in a hackney coach to an unknown house. They send for La Marr, in order to get the child; La Marr makes his appearance; they set out to bring the child; Lady Jane, taken ill with a headach, is carried into another unknown house, where she remains with Mrs. Hewit; mean time, Sir John goes and brings the child; and then they all set out in their return to Rheims.

"As the defender's story is, in these respects, improbable; so also, I observe, secondly, that, in other respects, it is inconsistent.

"It is said, that Lady Jane intended to have been

delivered at Rheims, but left it, as no proper assistance for her delivery was to be got there. This information Mrs. Hewit swears she received from Madam Andrieux, who had got her death by being unskilfully delivered. But, in this fact, Mrs. Hewit is contradicted by the son, Mr. Andrieux; and that Sir John and Lady Jane had no such intention, appears clearly from Mr. Hepburn's evidence, who depones, in a very pointed and precise manner, that, at Leige, Sir John told him he was to carry Lady Jane to Paris, in order to be delivered there. If then their destination was for Paris, was it not inconsistent, in the highest degree, to stay eight days at Sedan, and near four weeks at Rheims, that is, from the fifth of June to the second of July; especially after, as they say, they were informed, that no proper assistance could be had at Rheims, and that they were reduced to their last guinea?

"Mrs. Hewit says, that this information concerning the want of proper assistance at Rheims, she received from Madame Andrieux. But, what says Lady Jane in the account of this matter given by her to the late Countess of Stair, as deponed to by her daughter, the Honourable Mrs. Primrose, a witness above all exception, and who depones with the greatest air of candour? 'The morning after I came to Rheims, says she, a lady of that place desired to see me. I sent answer, that I was fatigued with my journey, was still in bed, and could see nobody.' The lady sent word, that it was a matter of consequence she had to tell me. Upon this she was admitted, she begged pardon for intruding, said it was a matter of conscience. She had heard I had come there with an intention of lying in; but she was bound to tell me that there was no person

in

in that city capable of doing the office of a midwife. I said, that I had sent away my coach, and that my finances were too low to proceed further. But the lady's arguments were so pathetic, that she persuaded me to take a post-chaise, in which Mrs. Hewit and I went to Paris.

"And, upon Lady Stair's observing, that Paris never was without British people of credit, who ought to have been at her labour, considering her age, and the enemies she had with her brother; and that her labour should have been in a royal manner, alluding probably to the story of the Empress Constantia (words so sensible, and so much in the character of Lady Stair, that I think I could almost swear to their identity,) Lady Jane answered, 'that, says she, was not in my power, as I was not half an hour, or an hour and a half in Paris, before I was delivered.'

"As to leaving the maids at Rheims, Mrs. Hewit says, they were left for want of money, and that Sir John and Lady Jane had only one guinea when they arrived at Paris: that they endeavoured to persuade their banker to advance a little money on the credit of Lady Jane's pension; but in vain. So they wrote to Monsieur Andrieux for a supply; and this supply arrived on the very day of Lady Jane's delivery. And in this Sir John Stewart agrees with her. But this fact turns now out clearly to be false. For the money sent by Monsieur Andrieux was not received by Sir John till the 26th of July. And this being the case, I would gladly know, how they satisfied former scores at Godefroy's, Le Brun's, &c.

"Mrs. Hewit says, that she could not keep Lady Jane in bed after the ninth day; she had wrote so to

the maids at the time: surely she could not then be mistaken. But, after Sir John Stewart's examination, she seems to have been startled; and therefore writes a letter to the Reverend Mr. Harper, dated January 11, 1763, (but which she did not deliver till the 15th of March thereafter), wherein she tells him, 'that she was in a mistake in declaring that it was the tenth day after Lady Jane was delivered, that they left the house of Madame Le Brune; for it was the sixth day.' It would appear to me, that Mr. Harper had some suspicions as to Mrs. Hewit's intention in writing him this letter, by his accuracy in marking on the back the precise day upon which he received it.

"The accounts given of the nurses are also full of inconsistencies; but I shall not enter upon them.

"I proceed to observe, in the third place, that in this whole affair, Lady Jane Douglas and Sir John Stewart affected mystery throughout. Their very marriage is concealed from many of their countrymen, whom they had occasion to see; and even, when the time of Lady Jane's delivery is at hand, when Sir John and she are setting out from Rheims to Paris for that purpose; when they are procuring recommendations from Monsieur Maillefer, a man of character, the Syndic at Rheims, to Monsieur Godefroy, who was to receive them at Paris; yet even, from this Monsieur Maillefer do they carefully conceal that Lady Jane was with child, or that she was going to Paris in order to be delivered. This appears from the letter of recommendation wrote by Monsieur Maillefer to Monsieur Godefroy, and is confirmed by Monsieur Maillefer himself. He is not permitted to see Lady Jane; to him she is said to be indisposed, while at the very time

she

she receives visits from an Abbè Hibert, and is daily walking about in his company. Nay, the letter of recommendation from Monsieur Maillefer to Monsieur Godefroy proves more. It proves, that they used false pretences for their journey to Paris: 'Comme il aura quelques emplettes a faire a Paris, je lui ai dit qu'il pouvoit s' addresser a vous, comme etant fort connoisseur, et que vous ne suffrirez pas qu'on le trompat.' A strange way this of recommending a lady just going to be delivered.

"During their stay at Paris, they not only conceal their being there from their countrymen; they even conceal it from Chevalier Johnston, their correspondent, their friend, and cousin to Mrs. Hewit. Did ever Sir John Stewart, in any other place, on any other occasion, or at any other period of his life, neglect or forsake the company of his countrymen? Was he not in use to herd with them, especially with such of them as were at this time to be met with at Paris? Was there no Scots coffee-house in Paris? Did Sir John never go there? Why, or for what reason did he not? How is this conduct to be accounted for? But above all, when Sir John and Lady Jane were about to quit Paris, leaving a weak and sickly infant behind them, to be nursed at a village only three leagues distant from it; could any thing be more natural, than to have recommended this child to the care of Mr. Johnston, and to have entreated him to visit it as often as convenient? Yet, no such thing is done; not even, when after their return to Rheims, they acquaint Mr. Johnston of Lady Jane's delivery.

"Another strange concealment, while at Paris, was, dating their letters as from Rheims, which were truly wrote

wrote from Paris: that this was done deliberately, and with design to mislead, appears from the after correspondence with Mr. Haldane and Lady Mary Hamilton; a correspondence evidently tending to induce a belief, that Lady Jane and Sir John had gone no further than Rheims, and that Lady Jane had been delivered at that place; for, in the whole of that correspondence, there is not any mention made of Paris.

"It is also strange, that notwithstanding the many dark and mysterious circumstances attending the accounts given of Lady Jane's delivery; notwithstanding that Sir John and Lady Jane knew well that these accounts and these circumstances were suspected; yet still, at no after period, did they ever give such a detail of particulars as could give satisfaction upon this great point, or, in the event of their death, could avail their children; but chose to rest the proof of their legitimacy upon general presumptions, and that the *onus probandi* of the contrary lay upon their adversaries. But this I will rather carry forward to my next observation, viz.

"To the falsehoods by which the defender's cause has been supported, and by which the objections against it have been attempted to be obviated.

"And, first, the cause of Lady Jane Douglas and Sir John Stewart, their coming to Rheims, is not well supported: but, as I am not now talking of the proof, except in so far as it arises from real evidence, which cannot be contradicted, I observe,

"Secondly, that the leaving the maids at Rheims, when they could have been carried on to Paris at the expense of twelve or fourteen shillings, is a striking circumstance which remains to be obviated; the want

of

of money, therefore, has been assigned as the cause of this. Lady Jane and Sir John are said to have been reduced to their last guinea, and when their banker at Paris would not advance, they applied to Monsieur Andrieux. In this particular Sir John and Mrs. Hewit's memories are so distinct, that they remember the very critical day when Monsieur Andrieux's money arrived, viz. the day of Lady Jane's delivery; and so Mrs. Hewit wrote to the maids at the time: yet this, we have already seen is altogether false But the falshood was absolutely necessary; for, at the time when this fact was averred, no mention had been made in this process of Godefroy or his house. It was believed, that Sir John and Lady Jane had, before the delivery, resided only in one house. By Mrs. Hewit's evidence, they went directly to La Brune's; yet this house behoved to be cleared off before leaving it: other expenses also about the time of delivery fell to be incurred; and, for paying these, money was requisite: and it was requisite also, that this money should arrive in time for that purpose.

"And, as it is false that they received the money sent by Monsieur Andrieux sooner than the 26th, so it is equally false that they were in want of money when they arrived at Rheims; for it is in evidence, that they carried with them from Aix-la-Chapelle, a letter of credit upon Paris for near 2000 livres, which they actually received upon the sixth of July, four days before Lady Jane's delivery; and this letter of credit was so conceived as that they could have drawn the money at Rheims, if necessary.

"Thirdly, as it was given out, that they came to Paris on purpose to procure Lady Jane better assistance

in

her delivery, it was incumbent on Sir John to give some account what assistance they did actually procure, and who was the midwife who delivered Lady Jane.

"And here it is to be observed, that Sir John was always distinct and pointed as to his description of La Marr; first, in his note to Mrs. Napier, and next in his judicial declaration. In his note given to Mrs. Napier, as early as the year 1756, he stiles La Marr a Walloon, and says, that for several years he had been surgeon to a regiment: he likewise mentions the name of Colonel Fontaine, oculist to the invalides at Paris, and tells Mrs. Napier, that Fontaine was the person who introduced him to La Marr. These things he confirms in his judicial declaration, with the addition of sundry other particulars; and these things he never amended, nor, to his dying hour, ever retracted or contradicted.

"And how was Sir John's declaration taken? In the most solemn and deliberate manner. It took up three days: Sir John had full time given to recollect every particular of the story; he was allowed to correct, to retract, and to explain, upon an after day, what he had declared upon the day preceding; and in one word, was treated with the greatest candour. He was indeed somewhat deaf; but, to obviate any inconvenience which might thence arise, the questions asked were given to him in writing, one by one, and he was allowed time maturely to consider them, before he gave his answers.

"With respect to his account of La Marr, as given in this declaration, he never pretended to amend or contradict it, except as to his address, which in his

after

after oath he swears La Marr gave him; although in his declaration he had said the contrary. The reasons of this correction are too obvious; and yet, after all the deliberation and solemnity with which this declaration was taken, after all the opportunities given to Sir John to retract, explain, amend, and correct it; after he had done so in one or two articles; yet, after all this, the defender, who says he is the son of this Sir John Stewart, and values himself upon his acknowledgment, is pleased to maintain, that his father's declaration, in many points, is false and untrue, and that no regard ought to be paid to it.

"Fourthly, the forged letters, said to have been written by La Marr to Sir John Stewart, mentioned in Sir John's declaration, at once shew the falshood of that declaration, and the shameful and illegal attempts made to support the defender's story, and to obviate objections against it. The forgery of these letters was committed early, and at a time when the Delamarre, whom the defender now says was the true accoucheur, was alive, and that fair and genuine letters to prove that fact could have been procured from him. The last of the four letters mentioned in Sir John's declaration, as written to him by La Marr, appears to have been brought to Sir John in Lady Jane's presence, and to have been read and explained by her to Mrs. Glass, &c.

"But upon these letters, perhaps, I may touch again, when I come to consider the evidence adduced by the defender.

"Fifthly, it was necessary for Sir John and Lady Jane to obviate the many strong and striking objections to their conduct after the birth. Nothing could have

have been easier than to have done this, had their story been true. Truth is simple, and generally carries conviction along with it. At any rate, it is uniform; but the story told by Sir John Stewart was not so; and therefore labours under suspicion: and this leads me to observe,

"In the fourth place, that the story told by Sir John Stewart of the defender's birth was by no means uniformly told, nor uniformly maintained. In the course of Providence, a false tale is often detected by the tellers.

"As to Lady Jane's account of this event, we have none given by her, further than what passed in her conversation with Lady Stair, a conversation which, we have already observed, turns out to be false in every particular. But, with respect to Sir John, we have his declaration and his oath; and as to these, they are, in some particulars, contradicted by Sir John himself, and in others are given up by the defender as untrue.

"By Sir John's oath and declaration, Lady Jane's delivery is said to have happened in the house of Madame le Brune: but, in the note given by him to Mrs. Napier, it is said to have happened in the house of Madam Michell. Strange! that, in the year 1756, there should have been so great a failure in Sir John's memory. Indeed, Sir John's behaviour, when he gave this note to Mrs. Napier, is very remarkable, and deserves attention: for, when pressed by Mrs. Napier to tell her in what house the children were born, and who were present and assistant on that occasion? Sir John answers, that so many years had passed, and so many misfortunes had happened to him, some of which

he

he enumerated, that he could not be so distinct in names as he could wish: that, for different reasons, Lady Jane had been obliged to change houses about the time of her lying in; one house was full of bugs; another house was smoky; so that he could not say what precise house the children were born in; but he would consider of it at home, and make a note of these circumstances. And when still pressed by Mrs. Napier to make a memorandum of such things as he was sure of, he accordingly gives her a memorandum; and *inter alia*, sets down Madam Michelle's house as the place of delivery. This seems to me to be the *origo mali*; and here I begin to see the finger of Providence pointing to the discovery of the imposture. It is not sufficient to alledge here forgetfulness or mistake; it was too early to mistake in the 1756. It is true, that, in an after-conversation with Mrs. Napier, Sir John mentions Le Brune's as the house where Lady Jane was delivered. But as it is not clear that this second conversation happened, until he knew that inquiry had been made at Madam Michelle's, and that his former story was disproved, I can pay no regard to it. It is also very material to observe, that the scroll of the letter from Mrs. Hewit to the Duke of Douglas, so accidentally found, mentions Madam Michelle's house as the place of delivery. Strange! that both Sir John and she should fall into the same mistake.

"But, how is it possible to account for the conduct of Lady Jane and Sir John Stewart, after they knew that the legitimacy of their children was suspected? Easy would it have been at that time to have put the matter beyond all question. A letter by post would have done it. If that was not sufficient, a more formal inquiry

inquiry might have been made; yet, in place of this, a few declarations only are got from Aix-la-Chapelle, and these merely relating to Lady Jane's pregnancy. No application is made for any proof from Paris, the principal scene of action, and which at once could have put the matter out of all doubt. Indeed, they afterwards saw the propriety, or rather the necessity, of clearing up this affair, and gave different reasons to justify their strange conduct with regard to it; but, in vain, none of them are satisfactory. At one time, Lady Jane doubts how far the making such an inquiry would be consistent with her honour. At another time, she laments the want of money to carry it on. To Mrs. Menzies she boasts, that she had evidence of the birth in her pocket. And, at a late period of her life, in a conversation with Mrs. Greig, she shelters herself under a legal presumption; and tells Mrs. Greig, that if any body called her children's legitimacy in question, they behoved to prove the contrary. Mrs. Hewit, indeed, talks more boldly upon this subject: Walter Colvill, soon after the birth, had informed her of the suspicions concerning it; but she seems to despise these suspicions; and roundly tells him, that the birth was too well proved to admit of any doubt.

"All these circumstances of improbability, inconsistency, concealment, falshood, and vacillancy, are extremely striking; and although I do not argue upon them as conclusive; yet surely they are more than sufficient to awaken the attention, to lead us to examine things with accuracy and precision; to demand proof, and not to rest upon general presumptions.

"And this leads me to consider what proof has been brought by the defender in support of his averment.

"The

"The first material fact, upon the part of the defender, is to prove the existence of the accoucheur, Pier La Marr; for, if there was no La Marr, it is impossible to believe one iota of the whole story.

"The history of La Marr, as told by Sir John Stewart, and never contradicted, is, that he was a Walloon, and surgeon to a Walloon regiment, remarkable for his skill in midwifery: that, in the year 1721, Sir John became acquainted with him at Leige, and was introduced to him by Colonel Fontaine: that, when Sir John was at Paris by himself, in June 1748, he accidentally met with La Marr, and they renewed their acquaintance: that La Marr was there at that time *sur une affaire épineuse*, and was to be found at the Thuillieres, or the Luxembourg, in certain particular walks which he named, and at certain times of the day: that Sir John, for the sake of cheapness, engaged this La Marr to deliver Lady Jane; which he did accordingly: that the youngest child of whom Lady Jane was so delivered, was entrusted to La Marr's care for sixteen months; during which time he regularly corresponded with Sir John upon that subject: and as to the letters from La Marr to Sir John produced in process, Sir John averred, that two of them were originals, and two of them copies; in one of which letters La Marr says, that he had been ten months in Naples after the year 1748.

"This account is altogether unsupported by any evidence; and however circumstantiate it may be as to Sir John's first acquaintance with La Marr, his knowledge of his profession, manner of renewing acquaintance, writing to him, &c. it is impossible to believe it. Failure in memory may excuse mistakes as

have been the documents which Lady Jane carried to Douglas-castle, to convince the Duke of Douglas. They were mentioned by Sir John to Mrs. Napier; they were explained by Lady Jane to her servants; they were produced to the jury; they were printed with the service; yet these are forged, and, in my opinion, forged by Sir John. Is it in nature to believe, that Sir John Stewart would have forged false letters from La Marr, if, at the expense of a postage from Paris, he could have had letters which were true?

"Before dismissing Sir John Stewart's declaration, permit me to observe the strange and unaccountable conduct of the defender with regard to it. He talks of his filiation, of the acknowledgment of his parents, of his habit and repute, &c. His father is examined, the person who best can tell the circumstances of his birth, whose inclination, whose interest, and whose duty it is to say every thing that can support it. The examination is gone about in the fairest, in the most solemn, in the most candid manner possible: but no sooner is it taken, than the defender rejects it, maintains it to be false, endeavours to have it suppressed, insists that it can be no evidence, and when your Lordship's justice had ordered it to be considered as evidence, he appeals from that sentence to a higher court; though, for reasons best known to himself, he afterwards drops it. Did any of your Lordships ever read or hear of such a conduct? I confess I never did.

"The second material fact upon the part of the defender is to prove the existence of a Madame le Brun, in whose house Lady Jane was delivered; for, if there was no Madame le Brun, it is impossible to believe one jot of the story.

"Here

"Here again the ground slips from under my feet: there is not more evidence of the existence of a Madame le Brun than there is of a Pier la Marr. No such person can be found; even no such name, I mean of Madame le Brun who kept a hotel, occurs in the capitation-rolls of any kind.

"The defender is fain to suppose, that the Madame le Brun, in whose house Lady Jane was delivered, was a *garde malade*. This however is incredible: it was never once insinuated by Sir John or Mrs. Hewit, not even in the letter wrote by Mrs. Hewit to the maids, though a circumstance remarkable, and which, in these letters fell naturally to be mentioned.

"Sir John hints as if she had been recommended by Godefroy: this is false: the proof now points as if she had been recommended by La Marr. Had this been so, Sir John could not have forgot it: but it was not so: the *res gesta* belies it: even Menager himself never knew any lady of character carried to be delivered in such a house, one lady in a mask excepted.

"If La Marr had recommended Le Brun, how comes he not to have appeared sooner upon the stage, and to have been better known to Lady Jane and Mrs. Hewit? Mrs. Hewit, who attended Lady Jane, swears, that previous to the delivery, she had no conversation with Lady Jane about the person who was to deliver her; nor did she ever see Pier la Marr until she saw him in Lady Jane's room at the time of her delivery; nor did she see him after, except once, when he called to inquire after Lady Jane and the defender. At what time, therefore, did he recommend Madame le Brun? The thing is incredible.

"The Le Brun living on her income in the house

of Travers, *rue de la Comedie*, cannot be the person pointed at. The description does not apply, and the defender cannot be allowed to found on an allegation so vague, similar in nothing but the name, when he has brought no evidence to support it. An inlying was a circumstance too material to have escaped the observation of the people of the house; neither would it have escaped the sagacity of the defender's advisers to have made an inquiry concerning this matter when the woman was alive: but it is plain to me that the defender has catched at the similarity of the name, and by that similarity means to supply a blank in the proof, which otherways he cannot account for.

"A third material fact upon the part of the defender, is to prove the existence of Madame Michell, and that Sir John and Lady Jane lodged in her house.

"And it is true, that Sir John and Lady Jane did lodge at Madame Michell's; and though the 8th of July is marked in the *livre d' inspecteur* as the day of their entry; yet, it appears to me, that they entered upon the 18th; for Michell's people swear, that the marking of Fluratl and his company belongs to Sir John Stewart and his company; and that they were the only British people at that time in the house.

"There are several circumstances which happened at Madame Michell's which deserve to be mentioned.

"And, first, there is no appearance of Pier la Marr at Madame Michell's. The people of that house do not seem to have known any thing about him.

"Secondly, the second child, Sholto, is never heard of at that house.

"Thirdly, the defender does not appear immediately on their going there, nor till after the *enlevement* of Mignon's child.

"Fourthly,

"Fourthly, the people in that house swear, that when the defender was brought, he was brought from St. Germain, the very place where Sir John, in his declaration, says he went to seek for a nurse to him. Indeed, as to the nurses, the accounts given are full of contradictions. I will not run through them.

"The last material fact upon the part of the defender, and which ought to have been ascertained without the least shadow of ambiguity, is the day of Lady Jane's delivery; and this day the defender positively says was the 10th day of July 1748. One thing is evident, that if Mrs. Hewit spoke true, the day of delivery behoved to be at least nine days before their coming to Madame Michell's; for so writes she to the maids, that Lady Jane could not be kept in bed after the ninth day. This indeed may bring the day of delivery to the 10th; and yet, how to reconcile this letter to the maids with her after letter to the Reverend Mr. Harper, I know not.

"But indeed as to this point, viz. that the day of delivery was the 10th day of July 1748, we meet with insuperable difficulties.

"And, in the first place, in all the letters wrote by Sir John and Mrs. Hewit upon the 10th of July, there is no mention made of Lady Jane's delivery. The defender is aware of the force of this objection; and therefore insists, that although these letters bear date upon the 10th, yet they were actually wrote upon some day preceding. But where is the evidence of this? The letters themselves bear to be wrote upon the 10th, and must be supposed to have been so, unless the contrary is proved. But the contrary is not proved. If a latitude of this kind is to be allowed; if mere supposition

is to be held sufficient to destroy evidence such as this, all possibility of detection would be at an end.

"But, secondly, there is a letter from Mrs. Hewit to the maids, bearing date the 22d of July 1748, from which it appears, that she had wrote them a former letter upon the 11th; and yet that former letter had made no mention of Lady Jane's delivery: how is this to be accounted for? Mrs. Hewit herself saw the force of this objection; and therefore endeavours to obviate it, by saying, in her letter, already mentioned, of the 22d, that her former letter, though dated upon the 11th, ought to have been dated upon the 10th; and that this mistake had happened through hurry. In the former case, the defender maintained, that, the letters dated upon the 10th ought to be dated upon the 9th, otherways he seems to acknowledge they ought to have made mention of Lady Jane's delivery. Here again he insists, that a letter dated the 11th ought to have been dated the 10th. If so, why did not this letter make mention of Lady Jane's delivery? How are these things to be reconciled?

"In the third place, Sir John wrote to the Earl of Crawfurd upon the 10th of July; so the letter bears. In this letter also, there is no mention of Lady Jane's delivery; on the contrary, Sir John says, that the happy hour was looked for daily. How is this taken off? Sir John seems to have perceived it; and therefore, in his next letter to Lord Crawfurd, upon the 22d of July, he slily insinuates and says, that his former letter was of the 6th, not only in direct contradiction to the date of the letter itself, but also to the date of the letter to Mr. Florentin, in which it was enclosed.

"In the fourth place, Sir John, in his letter to Mrs. Hepburn

Hepburn of the 6th of August, mentions his having wrote her upon the 10th of July preceding; and adds, that Lady Jane had been brought to bed the evening of that day; yet Mrs. Hewit swears, and in her letter to the maids says, that Lady Jane was uneasy during the whole night preceding her delivery; that about eleven in the forenoon, she turned extremely ill; and it is acknowledged by all of them, that she was not long in labour. So that, if she was delivered at all, she must have been delivered in the forenoon.

"In the fifth place, it cannot but appear extraordinary, that although Lady Jane is said to have been delivered upon the 10th; yet no letters were wrote notifying this event to any mortal, not even to her female friends or the maid-servants, sooner than the 22d. This appears to me extremely singular, and, I am persuaded, must do so to every person who hears me. Lady Jane appears to have married Sir John Stewart with a view to bring an heir to the great estate and noble family of Douglas. Both Sir John and she were well advanced in life, and could not be supposed capable of having many children. Lady Jane, in a foreign country, and far from her friends, was safely delivered of two boys: was it not natural then for Sir John and her to hasten to convey the news of this happy event to their friends? Is it possible to believe that Mrs. Hewit would not do it to the maid-servants? and yet, no such intimation is given. This is evident, not only because no such letters are produced, but that it appears from Lady Jane's pocket-book, that no letters were wrote betwixt the 10th and 22d.

"And thus, with respect to the day of Lady Jane's delivery, every thing is doubtful and dark; every thing

is

is mysterious and affected. Some particulars are given up as untrue, under the softer name of mistakes; others are unnatural and unsupported.

"But one thing still remains. What says the pursuer to the day of delivery? What evidence has he brought? Or has he brought any, to shew, that the 10th day of July 1748 neither was nor could be the day of Lady Jane's delivery? Yes, the pursuer has brought evidence upon this point, and evidence which appears to me to prove, much more clearly than could have been expected, that the whole story of Lady Jane's delivery in the house of Madame le Brun upon the 10th of July 1748 is fictitious and false; for that, at that period, Sir John, Lady Jane, and Mrs. Hewit resided in the hotel kept by Monsieur Godefroy; and that there was in that house, not only no delivery, but no appearance of any.

"I will not take up the time of the court, in recapitulating the manner in which Monsieur Godefroy's books were kept. One thing is clear, that books were kept; and though I shall not call them *per se* full evidence; yet they are strong adminicles, as being made up long ago, and without any view to support this cause. I will not enter into all the objections stated against them on the part of the defender. I think the presumptions are in favour of the books; and that I am bound to pay them great regard; especially when supported, as they are in the strongest manner, by the direct testimony of Godefroy and his wife.

"It is true, the name of the person and his company, to whom the accompt of the 4th of July belongs, was entered blank in the book, and continues so; yet is so rivetted by circumstances, as to add faith to the

oaths

oaths of Godefroy and his wife, who swear that it was opened for Sir John Stewart; and the way how it came to be opened blank is accounted for from Monsieur Maillefer's letter to Godefroy, in which he recommends Sir John Stewart and his lady, but without telling him their names.

"By this accompt, begun upon the 4th of July, the first payment made by Sir John Stewart to Monsieur Godefroy appears to have been made upon the 8th of July, a day or two after they got the money from Tassin; which, by the bye, is an additional proof of the falshood of the story of their having first got money from Monsieur Andrieux.

"The number of persons for whom this accompt is stated tallies exactly with the number of Sir John's company; so does the article of the wine, and so does the day upon which it commences; for it is confessed on all hands, that Sir John, Lady Jane, and Mrs. Hewit entered into Godefroy's house upon the 4th of July. If then this accompt does not relate to Sir John Stewart and his company, where is the accompt which does? But Godefroy and his wife swear, that this accompt does relate to Sir John Stewart. Why, or for what reason should we not believe them? I cannot suppose them perjured. I see not the least evidence of it; on the contrary, Godefroy's swearing so candidly as he did, from memory, concerning the letter which he received from Monsieur Mallefer, in my apprehension, says much in his favour.

"As to the two enlevements, though not by themselves sufficient, yet I cannot get them out of my mind. Strange, singularly strange it is! that they should coincide so exactly with the events in question.

"As

"As to the enlevement of Mignon's child, it is clearly proved, that such enlevement happened in July 1748; and though I do not think myself under any necessity to maintain, that the defender is that child; yet it appears to me a strong fact in the scale of evidence, that a child should be carried off by a foreigner, under several circumstances corresponding to Sir John and his story, particularly as to the time; for, by the delay of the feast of St. Clair that year till the 22d of July, it appears to me, that the date of the enlevement of Mignon's child must either have been the 11th or the 18th of July; and the last of the two seems most probable.

"The coincidence of the other enlevement of Sanry's child is not less extraordinary. This happened in November 1749; at this time Sir John, Lady Jane, and Mrs. Hewit were again in Paris: surely, if they had no concern in either of these enlevements, never were people more unlucky. There is no evidence that an enlevement at Paris is an ordinary event, or that it happens frequently. Strange, that Sir John and his company should have been there at times so suspicious and unfortunate! Sanry's child is proved to have been carried off by foreigners: these foreigners, three in number, having no attendants, the age of the child exactly agreeing with the supposed age of Sholto. These circumstances correspond to Sir John Stewart and his company; yet it is not the *minutiæ* of the story which move me. In a circumstantiate evidence, circumstances must be laid together. A separate link in the chain may bear a challenge; and yet the whole remain firm and impregnable.

"As to the way in which this cause has been conducted

ducted by the gentlemen on both sides, I do not see any reason for blame, either upon the one side or the other; though there had been such due, yet it would not have varied my judgment; but I see none due. And as to the cry raised against the pursuer for having varied his ground, his doing so may shew spirit, as it does, but cannot influence the determination; in a labyrinth so dark and intricate, it was no wonder that the false lights hung out on the part of the defender should often mislead him.

"The witnesses are said to be low people: they are so; but they were not of the pursuer's chusing: they were chosen by the defender's supposed parents: the pursuer was obliged to follow them: he could examine no other.

"But what could move Lady Jane to commit so great a crime as is here supposed? What could influence her to play a part so criminal, and to continue it to the last?

"That Lady Jane was anxious to have children appears from her conversation with Mr. Hepburn; and that this was her intention in marrying Sir John Stewart, appears from her letter to the Duke of Douglas. What other motive on earth could she have for marrying him? When once she had put on the mask, she was under a necessity to wear it. She had said, that the defender and Sholto were her children. Common sense, of which she had a large share, led her to behave to them as such; otherways her actions would have given the lie to her words; and it is easy to see which of them would have been best believed. The death-bed declarations in this cause do not move me: when crimes are committed, the committers rarely chuse to confess,

confess, if by concealing they can escape that infamy which otherways would pursue them. Lady Jane could not but see that when the Rubicon was past, there was no retreating. Had she been tempted to have divulged a secret so important, the consequences would have been, infamy on her own memory, and capital punishment on her associates. That in Sir John's judicial declaration many things are false, cannot be denied. Between an oath and a declaration there is little difference; and yet Sir John, upon his death-bed, does not confess them; and though he makes a death-bed declaration, takes no notice of any of them.

"Lady Jane's pregnancy is the great argument insisted in on the part of the defender. I admit that it is a ground of doubt; but it can never outweigh my strong conviction arising from evidence so circumstantiate as that which I have already observed. One thing is strange, that Lady Jane's attendants swear to her pregnancy as so remarkable, that one would think nobody, with their eyes open but would perceive it. Mrs. Hewit particularly mentions the size of her breasts as well as belly; yet we see even women did not perceive it until it was told them. At Rheims, Abbé Hibert speaks of a pregnancy which could not be discovered, except when Lady Jane wanted a hoop. Lieutenant M'Lean saw it not; Querengal saw it not, until he was told of it; the company in the stage-coach saw it not.

"As to the miscarriages, I like them not; they are too numerous; and, upon the whole, I am for sustaining the reasons of reduction."

ART.

Art. XIII. *Defence of Grotius.*

TO THE EDITOR OF CENSURA LITERARIA.

SIR,

I am sorry to differ from P.M. in regard to Grotius, to whom I think he has not done justice; for as to his commentary on the Old Testament, it must surely be acceptable to readers to be informed what the real facts were literally, which are denoted by any sentences there, as well as what the secondary senses of them are, which either have, or may be considered as prophetic and typically descriptive of the Messiah or any circumstances relative to his advent: in truth, without knowing precisely what the types were themselves, we cannot well judge what things or acts can or cannot with propriety be typified by them. Grotius then ought rather to be commended than condemned for having been the first commentator who had attentively applied himself to point out those literal senses; while all others *before* had confined themselves too much to the typical senses only, or the spiritual ones, as the French call them, which may be considered as descriptive of something relative to the Messiah.

The Jews themselves had committed the same fault before, by dwelling too much in their commentaries on those senses of passages in the Bible, which they thought applicable to the Messiah, or which they rather distorted from their real meaning in order to force them to become types of the Messiah; their constant practice indeed was to ransack every corner of their scriptures for such forced senses, and to find as many of them in the pastoral of Solomon as in the predictions

of this defect. For, in regard to the prophecy of Nehumiah, I have shewn, that Jenkins has erroneously accused Grotius of deriving this from the Talmud, as P. M. himself suspected; and that on the contrary it originated with Christians; for Galatinus copied it from a book pretended to be writ by a Jew, but apparently a spurious work writ by a Christian in the name of a Jew in order to give it the greater credit, and impose upon other Christians, *extra muros peccatur et intra.* If Grotius was here deceived, he was deceived by a Christian fable, and not by a Talmudic one.

Another *particular* example, which he produces, is, "that it was obviously the view of the later Jews to insert in their Talmuds such interpretations of the scriptures as might justify their rejection of Christ as the promised Messiah: for which reason they appropriated many of the most striking prophecies concerning Christ to *particular persons* in Jewish history—in which unfair and erroneous method of interpreting prophecy Grotius generally *agrees* with them—and misled in this manner he applies the fifty-second and fifty-third chapters of Isaiah almost wholly to Jeremiah, and does not even mention the name of Christ except once, when he says "Hæc congruunt *potius* in Christum." But is not this once as good as a hundred times, since it includes the *whole* of these prophecies and gives the preference to this application of *all* of them to Christ rather than to Jeremiah? Has Leclerc done better? In all his notes on the fifty-second chapter he mentions only *once* that any part of it is applicable to Christ, but *once* also he rejects a sentence as being applicable at all to Christ, as some erroneously supposed; until he comes to the very last verse, and then he only says

more

more coldly than Grotius, "the prophet here describes Christ *more clearly* than before," *clarius quam in versus priore.* And how does he begin in his fifty-third chapter? It is by telling us "That the Messiah *is* described in this chapter, yet still not without being covered under veils *(non sine involucris)*, so that what he says may agree in some degree *(aliquatenus)* with any *pious Jews*—but it squares much *more aptly* and fully to the Messiah," or as he afterwards expresses himself, *more aptly and elegantly*. Here then Leclerc applies this chapter just as much to *pious Jews*, as Grotius does to *Jeremiah*, as being the primary senses of the contents: but what nice critic can discover any such great difference between these two expositions of Grotius and Leclerc in these two chapters, as that the former should be accused "of having done more harm than good to the Christian religion?" And that notwithstanding "his deservedly esteemed and excellent book on the truth of the Christian religion." Comparisons may be sometimes odious, but candour requires, that we should not condemn in one man what is not judged condemnable in others, and where there is scarcely any difference of importance in their conduct.

General accusations, not substantiated by *particular* examples in proof of them, can be only refuted by such a *general* vindication, as that I think thus, while you think otherwise: and the only *other particular* example I can discover in the letter in question relates to the mere *name* of Jeremiah. I have shewn above, that although Grotius alone is accused of having been "misled by those Talmudic fables," yet in reality he differs from Leclerc and some other Christians only in

his applying *my servant* to mean Jeremiah *in particular* and expressly by *name* as being *one* person living at the time of the captivity; while Leclerc applies it in a more *general* way to *several unnamed pious Jews* living at the same time; and I may now add that many Jews and Christians likewise apply it only in a still *more general* way to *the whole people of the Jews* before, at, and after that captivity, as being the primary sense of *my servant*; which other Christians however judge to be applicable immediately to Christ and to no other, without having had any such primary allusion to any other person or persons whatever at the time of the captivity. Therefore if it was this explication of *my servant*, by Grotius, as having had a prior or primary application to some other person before Christ, on account of which the writer says, that Grotius was *misled by the Talmud*, yet others are here again at least equally accusable of the same fault, and also before the time of Grotius as well as since: but if the accusation respected merely the *name* of Jeremiah, then it is certainly not true that Grotius could have derived his explication by that *name* from the Talmud, for not a syllable of any such name as Jeremiah is to be found so applied in the Talmud as a primary sense. Neither is it more true that the Talmud or Talmudic authors do ever give the phrase *my servant* any primary sense whatever either by the name *Jeremiah*, or *pious Jews*, or any other of any kind, but always uniformly explain it as meaning immediately *the Messiah*, like many Christians; and the same explanation is continued there throughout the whole chapters fifty-two and fifty-three, as meaning every where *the Messiah* only. If then Grotius has any where been misled

ed in his explanations by the Talmud, yet it certainly s not in this *particular* article about Jeremiah, which he letter lays to his charge; and concerning which ie ought rather to have been reproved by the letter vriter for *not* having followed the explications in the Talmud.

Thus we find, that it is a very different thing to nake a loose *general* accusation, and to support it by i *particular* example in proof. The real fact is, that he explication of *my servant*, by *Jeremiah*, was *first* ntroduced by Saadias at the beginning of the tenth entury, 500 years after the compilation of the Talnud; nor do I know that he was ever followed in this xplication by any other person, either Jew or Chrisian, except Grotius: Grotius ought then to have been lamed for *deserting* the Talmud and Talmudic auhors in order to adopt an erroneous critical explanation y a learned Jew in *modern* times; of which erroneous ritical explanations there were other examples by ther learned Jews, and by which Grotius might have een just as much misled from the sense of *my servant* a the Talmud, viz. Kimchi and Abenezra, both of vhom explain *my servant* to mean often the *Jewish eople* in general, yet not *always*; and it appears from)rigen against Celsus, that some Jews had explained ie phrase in the same way even *before* the Talmud; nd the same sense has been adopted by some Chrisans likewise. Thus every way we find that with reect to this *particular* accusation concerning Jeremiah Grotius stands quite clear of having been *misled by 'almudic fables or explanations* out of opposition to hristianity, and to have been misled merely by the ritical judgment of a learned Jew in *modern* times:

and this also in opposition to one other learned Jew, Solomon Jarchi, who had on the contrary set Grotius the better example of *following* the Talmud, by interpreting, like that, *my servant* to mean immediately *the Messiah* and no other person, just as most Christians do at present. In this instance then Grotius has not shewn any predilection for the Talmud, but on the contrary *deserted* it, where he might have better followed it safely.

But it may possibly be still urged, that although Grotius did not here follow the Talmud, yet he is equally blameable for following the interpretation of Jews in *modern* times, who adopted such literal senses out of opposition to Christianity. But can this be asserted with candour after my having shewn that the Christians, Leclerc, and others, allow these two chapters to have a *primary* reference to certain *pious Jews* at the time of the captivity and only a *secondary* one to the Messiah? If it be once allowed that those chapters have a *primary* reference to some other person than Christ, it seems to be a matter of no importance to Christianity whether by that primary person be meant certain *pious Jews* or the *whole people of Jews*, or any single person by *name* whether Jeremiah, Isaiah, or any other. Saadias then or Abenezra can no more be thought to have intended to oppose Christianity by their own literal interpretations than Leclerc, but to have been all guided by their own grammatical and critical opinions only of the real sense of those chapters, as accordingly they all in their notes on it profess to be, and Grotius also the same.

Now as a further confirmation that this only was their real, though mistaken view, I may mention that a similar

a similar instance has occurred even in the present times concerning a very learned and esteemed annotator on the prophets, *Rosemuller*, who in 1793 published his translation and notes on Isaiah, and who explains those two chapters as containing a vindication of God and expostulation by *Isaiah* with the Jews concerning God's providence in his dealings with them relative to their captivity and restoration, without having even any *secondary* reference whatever to the Messiah in general or Christ in particular: so that *my servant* is said by him to mean either Isaiah himself or Jeremiah, or *some* prophet or other, by whose mouth God would or had declared his intentions to the Jews, sometimes one prophet and sometimes another, yet chiefly *Isaiah* himself. How little then did Grotius differ from this late expositor in having substituted *Jeremiah* as meaning *my servant* and prophet? It may be almost said that Saadias prophesied of the interpretation by Rosemuller; and as all those Jews profess in their notes to be guided throughout by their own conceptions of the meaning of the text, it would be uncandid to suppose that they were secretly influenced by enmity to Christianity any more than Grotius and Rosemuller, both professedly Christians.

I will quote some part of what Rosemuller says on this subject, and then others may judge whether Grotius did not express his own construction of those chapters sufficiently in saying *Congruunt potius in Christum*, i. e. *primarily* and *solely*; while Leclerc gives them only a *secondary* application to Christ and primarily to *certain pious Jews*, and while Rosemuller allows them no application to Christ whatever; more especially as it was a matter foreign to the chief object

in view by Grotius, which was to investigate what certain passages of scripture might mean, if literally explained according to the most grammatical senses of the text, which others before himself had explained *only* agreeably to their own conceptions of their typical or spiritual senses if applied to Christ, and in senses different from one another. Now Rosemuller says, "Vix dici potest quam inanem operam in hac Isaiæ particulâ navaverint Christiani interpretes; vaticinationes de Ecclesiæ Christianæ fatis feré ubique in illâ expressas fuisse plerique statuunt, horum igitur hariolationes sine damno ignorabimus. *Præf. Scholia in vetus test. tom. iii. sect.* 3. *Lips.* 1793.

Accordingly, throughout all his subsequent notes on the fifty-second and fifty-third chapter, he never allows that any one sentence whatever has even a *secondary* reference to Christ, but that all are solely predictive by Isaiah of facts and circumstances concerning the conduct of the Jews, and the propriety of God's dealings with them in consequence of their future neglect of the denunciations against their misconduct which *would* be made by his prophets *Jeremiah* and others; so that *my servant*, according to him, always means either the first predictor Isaiah himself, or some later *prophet*, Jeremiah, or some other, who lived during the time of the captivity and *would* repeat to the same purport as Isaiah 100 years before. This explication of these two chapters he supports still further as the right one in an *Additamentum* at the end of his notes on Isaiah, which it may be acceptable to your readers, if I transcribe verbatim, since they may otherwise have no opportunity of knowing his opinions on this subject, and at the same time of perceiving how far this

last

last commentator supports the interpretations of Saadias and Grotius.

" Magna est interpretum dissensus, quisnam sit *Servus Jehovæ*, de quo hic multa præclara in c. lii. et liii. Sunt, qui *Messiam* a vale hic describi putant, id que maxime ob Matth. xii. 18—21, ubi locus noster ad Jesum Messiam repertur. Sed constat evangeliorum scriptores ex singulari quadam scripta sacra interpretandi ratione, quæ tunc inter Judæos recepta esset, multa prophetarum aliorumque scriptorum Hebræorum loca de *Messia* interpretatos esse, quæ e scriptorum consilio de *aliis personis* agerent. Quare, ubi de sententia et scopo loci alicujus ex libris Hebræis questio agitur, novi testamenti auctoritas est nulla; sed semper ex scriptoris Hebræi contextu sententiarumque serie sensus erit investigandus. Atque nostrum quidem hic Messiæ mentionem facere *potuisse*, qualem quidem fingere solerent illius ævi scriptores, nec vetat res ipsa, nec orationis nexus; unde etiam nonnulli ex Hebræis eruditi, veluti Kimchius, *quatuor* commata priora de Messia sunt interpretati. Sed quum in toto hoc libro *Servus Jehovæ* semper sit vel *propheta* vel *populus Israeliticus*, ut mox probabimus, nunquam Messias, et præterea versus septimus illum Jehovæ *ministrum*, de quo sub hujus capitis initio, eundem libertatem ex exilio annunciantem describit (vide meam interpretationem) illa sententia parum est probabilis. Sed multo minus etiam vero est similis eorum sententia, qui *Cyrum* hic intelligi volunt, de quo supra 41, 25. Nam et hic nec unquam *Jehovæ minister* appellatur, nec quo juro tam præclara de ipso dici potuerint, qualia legimus, facile patet. Sed quod rem plane perficit, est caput 49, huic loco plane parallelum, quod nemo facile ad *Cyrum* retulerit.

retulerit. Ac mihi quidem non ita difficile intellectu videtur, quamnam personam noster hic describat. Etenim cum *ministri Jehovæ* nomine nunc *propheta* appelletur (veluti supra 20-3, infra 44, 26, et 50, 10) nunc *populus Israeliticus*, et is quidem sæpius in his capitibus, vid. 41, 8—42, 19—43, 10—44, 1, 21—45, 4—48, 20; iis in locis, ubi ejus personæ, quæ *ministri Jehovæ* appellatione indicatur, nomen non est adjectum, ex contextu atque ex iis rebus quæ de illa persona dicuntur, quisnam sit intelligendus, debebit judicari. Atque illa quidem, quæ hoc loco *ministro illi Jehovæ* tribuuntur, non *populum Israeliticum* sed *prophetam* innui claré ostendunt. Primo enim nunquam populus Israeliticus *afflatu divino* instinctus dicitur, sed semper propheta, vid. 48, 16—59, 21—61, 1: deinde verba ver. 5, 6, de *propheta* esse intelligenda, patet ex 49, 6, ubi confer notam. Denique versus noster *septimus* sensu prorsus convenit cum cap. 61, 1, ubi *prophetam* loqui, nemo negabit. Præterea, quam bene omnia, quæ hic legimus, *prophetæ* conveniant, ex ipsa nostra interpretatione, puto, patebit."

"Sunt interpretes non minus docti quam acuti, qui in priore parte *cap.* 49, *Israelitarum piorum*, sive *paucorum* illorum, qui Jehovam colerent, cætum, sub *ministri divini* persona inductum a poeta putent. Quam sententiam quidem non parum commendat vers. 3, ex quo primo aspectu colligeres, *populum Israeliticum*, ut sæpe alias, ita hoc in loco vocari *ministrum Jehovæ*. Fateor me ipsum diu fluctuatum esse inter illam interpretationem, et eam, quæ de *Vate* hæc omnia dicta accipit. Re tamen diligentius perpensa, cum omnem reliquam hanc orationem multo facilius ad *prophetam* quam ad *populum* referri sentirem,

tirem, versum illum *tertium* aliter interpretandum esse intellexi, quam primo obtutu accipiendus videtur. Succurrit deinde dubitanti etiam hoc, quod, qui de se ipso absoluté in prima persona loquitur, semper est horum Vaticiniorum auctor i. e. Jehova, sive qui ab ipso suggesta enuntiat *Vates*." p. 266.

Now why should Saadias and Grotius be accused of injury to Christianity more than Leclerc and Rosemuller, on account of all of them thus searching out the primary and literal senses of the prophetic words of Isaiah concerning the conduct of Jews afterwards, and the future admonitions to them by the prophets Jeremiah and Ezekiel relative to the captivity and restoration from it, when even Lowth, Bishop of London, found no objection against explaining *literally* those words of chap. lii. 7, "How beautiful upon the mountains are the feet of him that bringeth good tidings—that saith unto Zion, thy God reigneth;" and as meaning *the good news of the deliverance from Babylonish captivity* (vid. his note 7) notwithstanding that he afterwards adds "The ideas of Isaiah are in their full extent evangelical also, and accordingly St. Paul has with the utmost propriety *applied* this passage to the preaching of the Christian gospel." Let us be uniform in our judgments of others, if we wish to be just and candid and not humoursome in accusations.

I have only to add, that it may be proper to produce an example from the Talmud, that it actually on the contrary explains these chapters of Isaiah as meaning immediately the *Messiah* only without any mention of Jeremiah or any literal and other primary interpretation whatever; and among several others Raymund Martyn supplies

supplies me with the subsequent one—"In ch. liii. 4, *Ipse infirmitates nostras accepit, &c.* Judæi hæc de Messia explicunt in glossa Talmudica tract. *Sanhedrin cap.* 11. i. e. Ipse etiam Messias plagis officietur juxta illud Esaiæ liii. 5. *Ipse vulneratus est propter prævaricationes nostras, &c.* Etiam vers. 4. scriptum est, *vere infirmitates nostras ipse accepit, &c.*" p. 127. The same explication is given also in their Chaldee paraphrases, and in Talmudic authors, and in all their allegorical or typical commentaries writ since the Talmud; nay, Jarchi adds in general by the Rabbins, for on Es. lii. 13, he says, *magistri nostri piæ memoriæ affirmant hæc de Messia dici.* p. 429. Grotius then did not follow Talmudic fables, but the grammatical expositions of some modern critical Jews since the revival of learning in the west, and in contradiction to all former Jewish expositions in the Talmud and elsewhere. S.

P.S. I am now still more convinced that Nehumiah's prophecy is not to be found in Raymund Martyn's *Pugio Fidei* any more than in the Talmud, but that it originated with Galatinus, who seems to have been misled by a spurious book writ by some Christian in the name of a Jew, and it is not quite clear whether he had ever seen that book himself. For the *Pugeo Fidei* was writ and circulated in MS. long before Galatinus published his own book: now *Mausacus* in his Prolegomena to *Pugeo Fidei* accuses Galatinus of having copied from it almost every article, on which dependence may be placed as taken from genuine books of the Jews, but that he had intermixed many other articles copied by himself from spurious works, such as Martin had rejected: and among others that very

book

book *Gale Razeia*, which Galatinus quotes along with the other *opusculum* containing Nehumiah's prophecy, which is therefore equally liable to suspicion of being spurious. The words of Maussacus are as follow— "Galatinus *ex Judæo* Christianus, libros inde *Arcanis* Catholicæ veritatis, *Pugione fidei* nondum edito, publicare ausus est, ex quo quæcunque sunt bonæ notæ in sua *Arcana* transfudit, suppresso Martini nomine, *non paucis etiam dubiæ et incertæ fidei additis*; ex. gr. *Gale Raseiam* Rabbini Haccaclasch i. e. *revelans Arcana*—soli Galatino valde familiarem, et credendum est firmiter spuriumeum esse et suppositiitium; ex Buxtorfii *Bibliotheca* discamus de ejus fide multos semper dubitasse, et ulterius advertendum est Judæis ipsis fuisse semper ignotum et ab iis nullo in pretio habitum, quamvis non erubuerit Galatinus eum tribuere celebri illi apud Hebræos magistro traditionum *Haccadosch* dicto; sed alii jam diu odorati sunt, magno illi Judæorum doctori et infestissimo Christianæ religionis hosti non posse assignari opus de mysterio Trinitatis ita distincté ut apud ipsum Athanasium tractato, et nec solidius vel fidei nostræ convenientius de eo aut de eucharistiæ sacramento disseratur apud patres ante concilium Nicenum; quod non omisere Casaubonus et Thomsonus notare, quando Scaliger per epistolas interrogavit, quî fieri potuit, ut magister ille, ob doctrinam Rabbenu Hakkadosch dictus a sua gente, egerit de transubstantionis similiumque vocabulorum explicatione: solus Galatinus ausus est *interserere hæc nauci et planè ridicula* inter innumeras alias auctoritates bonæ fidei a Martino nostro allatas."

The books mentioned by Galatinus immediately after seem to be of the same kind, namely, the *opuscula* of

For the benefit which they do bring
In part and in nombre by sapience,
To him I can compare nothing.
No riches nor yet spices of redolens,
Aboue al treasure such is thie excellens
That whatsoeuer pretious is
To him compared is but as clay I wisse.

Infinite treasure to many they be,
He that vseth these frendship he shall haue
With God in heauen, and ther him see,
After them busilie therfor see thou craue,
For body and soule both wil they saue,
And ther in goods they multiplye
And befor princes they dignifye.

Think how Adam lost his kingdome,
Sampson his might which was so strong,
King Salamon also lost his wisdom,
Dauid was punished for his wrong,
And in ok by the hear faire Absalon hong,
King Ezechie by his sicknes had punishment,
And many mo for synne were shent.

But se howe other which liued wel,
And vnto God made none offence,
Such chastement did they never feele,
But God shewed vnto them benevolens:
Enoch and Ely were caried hense
To paradice, as other good liuers were,
And rewarded in diuers manner.

Som had great fortune, and som had conninge,
Some peace and som had great riches;
Som conquered landes to ther wonnyng,
Some were exalted for ther great mekenes:
Of tyrants, lyons, and hoot furnaces,
As Daniel and other in many a place,
Thus to good liuers God sent great grace.

And

And to sinners for punishment
Some to amend their liues had spare.
Some sodenlye with fier from heuen were brent
As sinful Sodomites put from al grace
With Deron and Abiron, and other in many a place,
Which sank for synne to endles woe,
Thus for ther sinnes to pains they go.

God hath rewarded both evil and good,
And this may rest in thy thought,
From al sinful lyving chang thy moode.
Yf synnful people this wel vnderstand
They wold be a feard God to offend,
And some their sinful liues wold amend,
And so shalt thow best vnto wisdom wend.

Therfore with God loke thow beginne,
That he with grace may dwel with the;
Humble thy self to do his wil,
And in the knowledg of his great privytie
Norish vertu, and from al vice flye,
And trust me wel he wil the disclose.
————[Line wanting.]————

Keepe them then secret, and for me pray,
And to God with them, whatsoever thou may
For the tyme thow shalt this lyf enduer;
That after thie end thou may be suer
In heuen for to rewarded be
By God's mercy therto remayning,
The which I beseach him to graunt both the and me."

[The MS. is of earlier orthography than Ashmole's copy, and appears to have been made before Orwin printed it, there not being Ripley's Epistle to Edward then first added. It is in the possession of Mr. John Scott, Strand. The whole is in seven-line stanzas; and the contents following the above are a prayer, five stanzas; an introduction of twenty-four stanzas; the work in twelve chapters, viz. Calcination, twenty-two stanzas; Dissolution, fifteen stanzas; Separation, eighteen stanzas; Conjunction, fifteen stanzas; Putrifaction,

Putrifaction, fifty stanzas; Congelation, thirty stanzas; Cibation, six stanzas; Sublimation, eight stanzas; Fermentation, nineteen stanzas; Exaltation, eleven stanzas; Multiplication, nine stanzas; Projection, eight stanzas; then Recapitulation, eleven stanzas; Proof of diverse things, fifteen stanzas; and Explicit.]

Conduit street. *J. H.*

ART. XV. *The Ruminator. Containing a series of moral, sentimental, and critical Essays.*

No. XL.

Story of an eccentric Character, continued.

TO THE RUMINATOR.

SIR,

Longford told me one day, with eyes of fiery agony, the scandalous rumours which were abroad regarding him. He possessed in the latter period of his residence among us a horse of uncommon power and beauty; and he rode him with admirable skill and boldness. He knew all the purlieus and intricacies of the forest; and was often seen glancing with rapidity along its bye-paths to the surprise and consternation of those inhabitants, to whose occupations, obscurity and concealment were necessary. The love of adventure, the movements of an active spirit, and a fondness for the wild scenery of Nature, were the probable causes of these excursions. Even the night did not restrain him; and moonlight rides were not unfrequent. Well aware that he might meet hardy vagabonds, on whose employments he might intrude unwelcomely; and whose resentment he might incur, he went armed with a

sword

sword and pistols; which he wielded with such a fearless dexterity as overawed those, who were otherwise inclined to disturb him.

Several daring robberies had been at this time committed in the district by a person unknown. Vulgar report soon afterwards fixed them on Longford. He communicated the dreadful calumny to me with a degree of agitation which alarmed me for his intellects. To me assurances of his innocence of crimes so shocking and degrading were utterly superfluous. Yet I could not conceal from him that his mysterious history would give colour to such an idea with others. Even this did not wring his secret from him. His bosom swelled; and the flame of indignation darted from his eyes. "Am I indeed sunk so low as this;" said he: and a flood of tears relieved him. "My enemies," he continued, in a more plaintive tone, "may now triumph indeed! and as I have been long surrounded by spies; and have several times nearly fallen a sacrifice to their machinations, they may now perhaps succeed in getting possession of my person, and even taking my life. My father fell a victim to their contrivances; and nothing would gratify them like extinguishing me, the last remnant of a race, whose story is a blot on the pages of history, and the just succession of lawful governments!"

I heard these indistinct allusions with interest and awe. They were strange and wonderful. But I will confess that with all my partiality for Longford there was one suspicion which I could not entirely subdue. I doubted whether there was not in his character a mixture of insanity; and whether this was not the prevalent topic on which it hinged. It is often on one single

subject that this disorder betrays itself; and there is no fancy so common in a disordered brain as its rights to a princely rank. His hints however were so rational, even on this point, that on the whole my opinion preponderated in favour of his soundness of mind.

Great inquiries about him were now made by distant emissaries; and savage-looking runners evidently dogged his rides and walks. He saw them himself; and I saw them still oftener than he did. He felt the insult; but he was undaunted. His dauntless state of mind did not arise from ignorance of his danger: he knew it well; and was perfectly convinced that any slight colour for destroying his liberty or even his existence would be embraced. It was only when he looked on Ellen, that his heart was softened, and he wept. Neither Mr. M—— nor Ellen gave a moment's credit to the cruel attack on his character; but it materially aggravated the difficulty of a parent's determination; and wounded the delicate feelings of the daughter without diminishing her affection.

"The world," said Longford, "will smile at the assertion that there is a conspiracy carrying on against my person; and that my life is aimed at; they will consider it the whim of a heated head, or a perverse temper. I repeat the accusation; and can prove it by incontrovertible facts. You will too soon, I fear, have proofs before you, as I have had. But when I am seen here no more; when I fly from hence as the only mode of securing my freedom; and a painful existence which my duty rather than my inclination impels me to preserve, retain your confidence in me, protect my reputation, and be kind to my memory! Time will, I

trust,

trust, unveil this melancholy mystery, and shew what I have been; what I am; and what I ought to be!"

He left us on the evening on which this conversation happened with more than usual gloom. His eyes had long been fixed on Ellen while his lips refused to utter a word. When he rose to take leave, the agitations of his countenance were dreadful; he cast on Ellen a look almost of despair, he pressed my hand with a tremulous fervour which I shall never forget; and he tore himself away.

We heard nothing of him for three days; on the fourth we were all looking just before the commencement of twilight on the openings of the forest from the drawing-room window, when we saw a horseman at full speed, with his sword drawn, pursued by four others; and the instant he reached some high pales that separate two divisions, and seemed an insurmountable barrier to his escape, he spurred his horse, who with a tremendous spring cleared his leap, and escaped his pursuers. Our eyes were all fixed on him; and we could hardly breathe during the tremendous suspence. Ellen, who had been gazing without the utterance of a word, screamed and fainted. And in less than ten minutes Longford, in the very dress of the horseman whom we had seen, burst into the room, and fell almost senseless into my arms.

As soon as he breathed again, he cried wildly, "Am I safe? Where is Ellen? Protect me, till I have taken my last leave of her: Give me fair play: let me fight the assassins: but do not allow them to come four upon me at once!"—His countenance shot fire; and his teeth gnashed with agony. He relapsed for a few minutes into insensibility, but gradually recovered his composure.

He told us his attackers were known desperadoes, often employed in the most daring functions of the police, but as often colouring under this mask acts of private revenge and murder, for which they are hired by enormous bribes. It is their practice to get false information lodged against the persons intended to be attacked; and thus they proceed armed with a distortion of the powers of the law. They had now been sent down from London, at an incredible expense, to take advantage of the reports of robberies committed in this neighbourhood. The same men, for they in vain attempted to disguise their persons, had once committed an assault upon him before; and had kept him in custody for six weeks, when he escaped from them by a miracle. As Mr. M—— was an intelligent, firm, and active magistrate, it was probable they might not immediately venture into his house for their purpose; but Longford had no doubt they would way-lay him in some way, from which it would be scarce possible finally to protect himself. He hinted that persons in power were his decided enemies; and would wink at no light stretch of authority to obtain the command of his person. M—— who had formed a high idea of the purity of administrations, and of the exercise of laws and institutions, would have blamed Lonfgord for these insinuations, under less provocation. He still thought him mistaken, though he did not add to his sufferings by contradicting him.

For more than a week Longford was kept quiet in M——'s house. During this time he still made many allusions to his story without explaining it, and persisted in his certainty of a conspiracy against him, of which there were indeed too many confirmations without

without doors. Wretches in disguise haunted the avenues to the house, and beset the servants and visitors. But hitherto in vain.

In the mean time Ellen's anxiety grew with her attachment: her health suffered; and even her beauty declined. She spent however those precious days principally in the company of Longford, in whose interesting manner, rich stores of knowledge, and affecting eloquence, she found new objects of admiration. With a wild fancy and an agitated heart even his confusion was frequently eloquent! the various scenes in which he had been engaged gave a romantic colour to all his allusions; and sentiment of the noblest and most glowing hues flowed from him as from a fountain. Indignant, irascible, yet instantly relenting; impetuous; daring, yet in a moment melted with tenderness; acquainted with the diversified tints of "many-colour'd life," having learned to weep "at the woe of other's by his own;" and deeply touched with the softest of human passions, he had within him all the ingredients that give interest and delight to the powers of conversation. Not indeed those powers which are pleasing to dull men, and mere men of business, who stared at him with a stupid wonder; and only pitied his ebullitions as the symptoms of insanity: but such as are admired by people of cultivated minds and refined dispositions.

I compassionated the situation of sweet Ellen from the bottom of my heart. Her attachment became too like idolatry; and her sublime affections irradiated, yet wore her beautiful person. To her Longford, no doubt, communicated many particulars of his life, which he concealed from others; but I do not yet

know that he gave her a perfect explanation. Her virtue was too great to permit her to fly with him, and be the partaker of his adventures; nor did he wish it. He had too many hardships and dangers to encounter to desire that she should be a sharer of them. And he seemed perfectly convinced of the impossibility of long remaining in safety in his present situation. The idea of the separation was inexpressibly dreadful to both.

I have recovered one of his poetical addresses to Ellen on this occasion, which I will insert.

"*To E. M.*

1.

"Soft is the fairy beam that plays
Within that eye's too mournful sight;
Yet dangerous is it still to gaze
Till my soul melts in fond delight,
O hide that lovely face,
In which entranc'd I trace
An angel's goodness with an angel's grace!

2.

Tear the delusion from my view;
Soften no more my yielding heart:
Those features of celestial hue
Raptures too high for earth impart!
For this shall I adore
A few short hours; and then deplore
Thro' all my darkening days the transient pleasure o'er!

3.

Yet cast that heavenly ray again
Upon my languishing desire;
And tho' the bliss be mix'd with pain,
Once more relume the rapturous fire!

The

The memory still
Of that delight will fill
My years of future gloom with many a melting thrill.

4.

O why, adown that lovely cheek,
Steals, Ellen, the contagious tear?
Does it a doubt of Longford speak?
Is it the mark of love or fear?
O let me drink those drops divine,
And, as the compact, thus I sign,
E'en tho' the poison kills, a moment think thee mine!

5.

Upon my ravish'd ear bestow
The tones of that enchanting voice,
And from thy bosom's fountain throw
The treasures that my soul rejoice,
For tho thy beauty charm,
Yet, lovelier than thy form,
Do gems of mental light thine inward spirit warm!

6.

O let me fold thee in mine arms,
And press thee to this last embrace,
Forget one moment all alarms;
And ages in that moment trace!
Then if my destiny
For ever bids me fly,
The point of earthly bliss I taste before I die!"

N°. XLI.

The same Story continued.

TO THE RUMINATOR.

SIR,

Longford at length ventured to his own cottage, whence he dispatched a note to M—— the next morning to announce his safe arrival. Another day passed; and

and a third; and all was well. On the fourth he was expected again to visit M——'s house; but he came not. Uneasiness and alarm pervaded the family: night arrived; and brought no intelligence of him. A servant was dispatched to him; and returned with an account, that he had left his home in the morning to dine at M——'s; and they had not since heard of him.

Day followed day; but no information of him could be procured. Every rap at the door, every tread of a horse was listened to, with a sick and fearful trembling. Ellen very soon sunk into silent and almost motionless despair.

At last a note without a postmark, and by what conveyance is unknown, reached the house. It contained these few lines in a hurried hand, and on a torn scrap of paper:

"My Dear Friend,

"I have been trepanned, imprisoned, and all but murdered: I do not yet despair: I may escape; if I do not, death will be a grateful release: tell Ellen to pray for me; and then we may both be happy: cherish my memory, my dear friends; and if you hear no more, remember that the last dregs of the house of ——— have expired!"

From that hour no further intelligence was received of the amiable, highly-endowed, and unfortunate Longford. For a little while Ellen's gloom seemed to yield to the illusions of a fond imagination. She wandered in the wood-walks, and sat for hours in the melancholy stillness of the churchyard, talking to herself, and apostrophizing Longford's absent spirit. It was deemed most prudent to indulge her in her affecting occupations. She gathered turf, and reared a little heap which

she

she called his grave; and steeped it continually with her tears. She decorated it almost daily with some wild poetical address, of which the following is at least rational and simple.

"*Poetical Address to a Turf, raised as a memorial of the Grave of Longford.*

1.

"O humid Turf, didst thou indeed
The form of him I love enshroud,
Then every flower, that decks the mead,
Should of thy sacred soil be proud.

2.

And I would sit from morn till night,
And dew with tears thy fragrant heap,
And invocate each holy sprite
Round thee eternal watch to keep.

3.

Then that illumin'd restless frame
My heart would know to be at peace,
And his glad soul's immortal flame
Would from its earthly turmoils cease.

4.

Now wears away my sinking mind
Beneath Conjecture's wearying pain;
While, if to certain woe resign'd,
I could the weight of grief sustain.

5.

O Turf! on thee with fervent prayer
I kneel! if freed from human chains
My Longford's spirit roves in air,
O let him listen to my strains!

6.

Let him before my tranced sight
Some vision of his fate impart;
Tho' mix'd with trembling and affright
'Twill comfort still my aching heart!

7. Then

7.

Then I will soothe this feverish brain
With memory of his former love;
And calm this bosom till again
I meet him in yon realms above!"

These temporary rays of Ellen's mind however gradually faded away, and her intellects sunk into a frightful and unchanging darkness. I remember her when her wild fancy subdued by tenderness was in one of its sweetest humours. It was by far the most affecting sight I ever beheld: yet it approached the nearest in some of its traits to my ideas of a superior order of beings. To those who can admit beauty to be consistent with a certain degree of paleness and languor, she was more beautiful than painter ever drew. Her brown hair fell negligently over her face and shoulders; and her wild eyes, gazing by fits as if she saw not; and then lighting up into an ineffable kind of sweetness as some soothing image crossed her mind, filled one with a mixture of love, pity, admiration, and awe, which overcame and electrified the soul. As the friend of Longford she often threw herself on my protection with such powerful appeals to my heart, that I have wept with her for hours. Then her eloquence was so touching, and the play of her ideas so unexpected and brilliant at those short periods, when the beams of hope gave elasticity to her spirits, that one was carried away into a kind of fairy-land, and listened to her, as if she was inspired.

But these bright days, as I have said, lasted only a little while: the period of impenetrable gloom came, and soon ended in decay and death, before she had completed her twentieth year. I visit her grave continually; and never cease to consecrate it with my

tears.

tears. My heart thrills whenever I think of her; and willingly would I suffer again the agonies I have often endured at the sight of her disorder, for the delight of hearing her voice, and beholding the charms of her inexpressibly interesting countenance. But this is a selfish wish! The dear angel is at rest; or rather enjoying that superior order of existence, for which her exquisitely fine faculties and pure heart were better adapted!

But my readers will be impatient to hear the fate of Longford! Alas! I cannot entirely satisfy them. That the same assassins, who pursued him in the forest, bore him away by stratagem or by force cannot be doubted. That he had no means of extricating himself; or even of applying for a Habeas Corpus, supposing the arrest to have taken place under the colour of some legal process, shews the extent of the conspiracy, and the power exerted in it; and gives suspicion that persons of no mean station or opportunity were concerned in it.

It is not easy to guess how an individual, with means of worldly offence so apparently inadequate, could be an object of such strange jealousy any where. But, in all nations, there are some, whose love of revenge the laws of their country cannot restrain, or whose officiousness mistakes opportunity for right.

Longford at any rate has not yet been heard of; and I cannot flatter myself that he is any longer in existence. If he lives, it is in some remote land, where he can find no means of communication with his European friends; and where he must have endured hardships too shocking to be contemplated, if they could prevent him from writing to those who certainly possessed his highest love and esteem.

It

It was my intention to have closed this letter with an account of the discoveries I had made, or the suppositions I had formed regarding his earlier history. But I have just obtained important additional clues from some papers, which he had left in the hands of Ellen M——, and which have now been committed to my care and inspection. It would be impossible, without more brevity than is proper, to include what it may be interesting to relate from them in the present letter: and I have no choice therefore but to reserve the termination of my story for another; which the lateness of the present month will not allow me time to write. H. St. F.

July 18, 1808.

ART. XVI. *Further remarks on the merits of Grotius.*

TO THE EDITOR OF CENSURA LITERARIA.

"SIR,

I beg leave to return my thanks to your respectable and learned correspondent *S.* for his obliging and ready attention to my request concerning the passage in Galatinus. It seems to me strongly to confirm the opinion which I hazarded of Grotius, with regard to his merit as a theological writer. He ought not to have mentioned so doubtful a circumstance as an undeviable fact; and if he chose to mention it at all, he should at least have quoted his authority for it. Both Bayle and Moreri say that Galatinus took the whole substance of his work from Porchet, without any acknowledgment of it, as Porchet himself had done confessedly from R. Martini's *Pugio Fidei.* This last work, written in the 13th century, was republished in the 17th. Which of these editions your correspondent has examined he does not say;

say; but it seems probable that the foundation of the story is to be met with somewhere in the first. I entirely agree with *S.* that Galatinus had never seen the *opusculum* to which he refers, though he speaks of it purposely in ambiguous terms, and that the story itself therefore stands on a very slight foundation. Happily the christian religion needs not such support; and it has received more injury from injudicious defenders than from open enemies. Neither of the Talmuds can be considered as any authority: they were compiled from traditions of which no other vestiges are extant; nor is it at all probable that any other antient *opuscula* are now in the hands of the Jews. For the Talmuds were a receptacle for every sort of tradition, however absurd, and however contradictory;* and Galatinus has been justly censured for paying too much attention to the Talmudic trifling.†

As to Philo, he is not singular in supposing him to have been the author of the Book of Wisdom, for Jerome mentions this to have been the opinion of some of the ancients. The Council of Trent, in conformity with some of the more ancient councils, considers this book as canonical, and it is so received at present in the Roman Catholic Church. Accordingly, in Duhamell's edition of the vulgate, this passage, ch. 11, 12, and 13, is applied to Christ. "Quæ sequuntur, apertam de Christi passione continent prophetiam." I know

* As a proof of this, the great Rabbi Hillel affirmed, that King Hezekiah was the expected Messiah; which was very properly contradicted by R. Joseph, because Hezekiah lived under the first temple, and Zechariah prophesied of the Messiah under the second temple. R. Hillel ait: non dabitur prælo Messias. Jam enim compotiti illo sunt vivente Ezechia. R Joseph condona ipsi domine ipsius. Ezechias quando vixit? Stante templo primo. At Zacharias vaticinatus est sub templo secundo: *Exulta valde*, &c. Zech. ix. 9. Talmud Sanhedrin, xi. 36.

† *Nimio studio Talmudicarum nugarum.* Rainoldus apud Coch, Sanhed. xi. 37. in notis.

not

not what to make of υιαν δεων; in Grabe's and the Vatican Septuagint it is παιδα Κυριω; with which our present translation agrees. But in the old version it is rendered *God's son*. Grotius gives a decided opinion concerning this Book of Wisdom, and as usual without deigning to produce any authority for it. He affirms that it was written by a Jew, after the time of Ezra, but before that of Simeon the high priest, and translated into Greek, with additions and alterations, by a certain learned christian. It seems, however, to be hardly doubtful, that both this work and Ecclesiasticus were written after the coming of Christ.

P. M.

ART. XVII. *Literary Obituary.*

1808. June 12. Æt. eighty-four, the Rev. George Ashby, B.D. and F.A.S. Rector of Barrow in Suffolk, and formerly Fellow of St. John's College, Cambridge. He was of a Leicestershire family: his knowledge in antiquities was minute and extensive—on which subjects he had been many years a correspondent in the Gentleman's Magazine. He had been blind some time before his death.

July 19. At his house in High-street, Mary-la-bonne, in the seventy-first year of his age, Alexander Dalrymple, Esq. a man who, by his abilities and the incessant labour of half a century, had attained the well-earned reputation of undisputed pre-eminence beyond all his contemporaries in the important science of Hydrography. Mr. Dalrymple was dismissed from his situation of Hydrographer to the British Navy on the 28th of May last; and we understand, that, in the opinion of his medical attendants, he died in consequence of vexation resulting from that event. He left behind him a paper explanatory of the transaction.

T. Bensley, Printer.
Bolt Court, Fleet Street, London.

CENSURA LITERARIA.

NUMBER XXXII.

[Being Number XX. of the New Series.]

ART. I. *The fable of Ouid treting of Narcissus; translated out of Latin into Englysh mytre, with a moral ther vnto, very pleasante to rede. MDLX.*

" God resysteth the proud in euery place,
But unto the humble he geveth his grace:
Therfore, trust not to riches, beuti, nor strength,
All these be vayne, & shal consume at length."

Imprynted at London, by Thomas Hackette, and are to be sold at hys shop in Cannynge strete, over agaynste the Thre Cranes. 4*to.* 18 *leaves.*

MR. STEEVENS, in his list of ancient English translations from classic authors, has dated this early version 1590;* or the printer may have done so, by reversing the figure of 6; since the true date must have been observed by him either in Pearson's catalogue, in Herbert's Ames, or in Warton's History. Excepting the translation of Caxton, this seems the oldest specimen of an attempt to transmute any of the

* Reed's Shakspeare, Vol. II. p. 106.

fables of Ovid into English metre: though such a circumstance might not be adverted to by Mr. Warton, when he slurred the unknown writer by saying his name was "*luckily* suppressed."* Ritson, however, does not concur in thinking it altogether suppressed; since he assigns the production, unhesitatingly, to Thomas Howell, in consequence of these initials at its close, "Finis. Quod T. H."† As I never have had an opportunity of glancing at Howell's original poesies, (of which two collections are presumed to exist) I am neither prepared to confute nor to corroborate the assumption of Ritson, by any correlative proof. If the love-song "of disdainful Daphne," in England's Helicon, can be traced among the poetical devises of T. Howell, in 1568 or 1581, the present versifier must be regarded as a different personage; his style being more antiquated by nearly half a century. Near the commencement and close of his moralisation he speaks of his "youthful yeares," and of his intention to persevere in labours like the present, when more wit and more knowledge should awaken him to riper undertakings.

It is now time to produce a brief sample of this metrical version from the third book of the Ovidian Metamorphoses, and it will be found nearly on a par with Turbervile's translation of the Epistles, which appeared about seven years afterward. The following passage is rendered from *Fons erat illimis, nitidis argenteus undis:* l. 407, et seq.

"A sprynge there was so fayre,
that stremes like sylver had,

* Hist. of Eng. Poetry, III. 417. † Bibliographia Poetica, p. 150.

Whiche

Whiche nether shepardes happe to fynde,
nor gotes that upwarde gad
Uppon the rocky hyls;
nor other kynde of beste;
Wyth flashyng feete to foule the same,
or troble at the leste:
Wherin them selves to bathe
no byrdes had made repare,
Nor leffe had fallen from any tree
the water to appeare,
About the which the grounde
had made some herbes to growe,
And eke the trees had kept the sunne
from commynge doune so lowe.
Narcyssus theare through heate,
and wery hunter's game,
Glad to take rest, dyd lye hym downe,
and fast beheld the same:
And as he thought to drynke,
hys fervent thurste to slake,
A dryer far desyre hym toke,
by lokyng in the lake:
For seynge, as he dranke,
the image of hys grace,
Therewyth he, rapt, fell streyght in love
with shadowe of his face." &c.

This fable extends to five pages: the moralisation thereupon, to twenty-six. And in the latter, persons scriptural and mythological, topics sacred and profane, are mingled together so as to produce no very felicitous effect. But the versification is superior to that employed in the Fable, and the lines in general have more cadence. I transcribe a few stanzas, in verification of these remarks.

" The ryche & proude, dysdaynefull, welthye man,
That Lazarus forbad the crommes to eate
Whiche from his borde shoulde fall, mighte after ban
His mouche aboundance and his dentye meate,
Which was the cause of all his torment greate;
Yet, yf he coulde have used well his gayne,
He lyttel shoulde have had of all his payne.

Now Cressus* eke, the welthy kinge of Lide,
Whose soms of goulde wer passinge to be toulde,
Dyd se at laste his ritches wolde not byde
(As Solon sayde) his ende that did behoulde.
Wherfore, we prove, who putteth truste in golde
Or slypper † welthe, are seene in care to dwell,
And lose, at laste, the good they like so well.

Of strengthe agayne who will him selfe avaunce,
Shall se that conqueste goes not all by myghte:
This David made the Phelystins to graunte,
That slue there giaunte Golyas, ther knighte,
Agaynste the which no man the thought to wyghte;
For al his pride, yet sawe they, at the laste,
Him overthrowne and ded, by Davydes caste.

Nowe Sampson's strengthe that caused all this woe
I overpas, and Miloe's mighte so straunge
That coulde induer a forlonge wel to go,
And on his backe an oxe to beare the raunge;
For all his mighte to weke estate did chaunge,
When that his strengthe did bringe his latter [h]oure
To show the ende of myght and mortall power."

Two other selected stanzas may serve to exhibit his dialectic skill.

" Who thinkes he hath more then he doth posses,
In this not only is dysseved quite,
But hath so moche of that he hath the lesse,

* Cræsus, King of Lydia. † Slippery, unstable.

Of

Of wit I meane, wherin who shall delyghte
More than he oughte, him selfe doth this dyspite
Unwittinge clene, the more he thinkes he hathe
Even by so moche hath lesse, as Plato sayth.

So he that demes his witte above the reste,
So moche the lesse then others hath hereby;
And he that thinkes his one of all the beste,
The worst of all it reason will replye:
Although the same he never can espie,
Bycause he trusteth the lying well of prayse,
Whereby his wit and all he hath decayes."

On the back of the title fourteen lines are addressed by "the printer to the booke," and a prose argument of the Fable follows on the next page.

T. P.

ART. II. *The Arte of Reason, rightly termed Witcraft;* teaching a perfect way to argue and dispute. Made by Raphe Lever. Seene and allowed according to the order appointed in the Queene's Maiestie's iniunctions. Imprinted at London by H. Bynneman, dwelling in Knight-rider streate at the signe of the Mermayde. Anno* 1573. *These*

* This novel term is thus expounded by the author. "WITCRAFT: *virtus vel ratio disserendi.* If those names be alwayes accompted the best, which doe moste playnly teache the hearer the meanyng of the thyng that they are appoynted to expresse; doubtlesse, neyther *Logicke* nor *Dialect* can be thought so fit an Englishe worde to expresse and set foorth the Arte of Reason by, as *Witcraft* is: seeing that *Wit* in our mother toung is oft taken for Reason, and *Crafte* is the auncient English woorde whereby wee have used to expresse an Arte; whiche two wordes knit together in *Witcrafte* doe signifie the arte that teacheth Witte and Reason. And why shoulde handcrafte and witchcrafte bee good Englishe names, and starcraft and witcrafte bee none?"

Bookes are to be solde at his shop, at the north west dore of Paules Church. Small 8vo. pp. 240.

This is likely to be one of the most rare of our early treatises on logic, since it escaped the notice of Mr. Chalmers, when he formed his list of such scholastic books as Shakspeare might have used.* The author's preface is dated from Durham, (Nov. 24, 1572.) Wood says he was archdeacon of Northumberland, but resigned this preferment in Oct. 1573.† From a dedication to Walter Earl of Essex, it appears that he had been appointed *reader* to his Lordship nine years before the publication of this treatise, which he was chiefly induced to compose in consideration of his former lack of skill in logical matters, and to supply the deficiency which his Lordship is supposed to have experienced in his illogical tutor. For, according to the decision of Archdeacon Lever, "Verilye, it is requisite in all them which shalbe Readers to men of noble birth, that besides knowledge and diligence to teach, they have also a certaine sleight and cunning to cause their scholers to delight in learning; and so to use the matter, that personages of high estate be neither drawen from the love of their booke, by to muche forced exercise, nor suffered to lose their appointed time of studie, for lacke of a grave and allurable calling upon; for the one breedeth a lothsomnesse, and the other a forgetfulnesse."

From his Epistle Dedicatory the author proceeds to a

* See Apology for the Believers, &c. p. 551.

† Vide Athen. Oxon. I. 419. Fuller seems to consider Thomas Lever (a protestant divine and copious writer of sermons) as his *uncle*. See Worth. of Lanc. p. 115. Also Cens. Lit. vii. 162.

long

long Preface or "Forespeache," (according to his new-fangled dialect) and in this he labours to vindicate his use of new devised terms *loquendum ut vulgus:* but he speaks as though Dr. Wilson's "Arte of Logique" had not preceded his own, which it did more than twenty years. *

"Consider the case as it is. An Arte is to be taughte in that toung, in whiche it was *never written afore.* Nowe the question lyeth, whether it were better to borrowe termes of some other toung in which the sayde Arte hath bene written; and, by a little chaunge of pronouncing, to seke to make them Englishe wordes, whiche are none in deede; or else of simple usual wordes to make compounded termes, whose severall partes considered alone, are familiar, and knowne to all Englishmen? For trial hereof, I wish you to aske of an English man who understandeth neither Greek nor Latin, what he conceiveth in his mind when he heareth this word a *backset,* and what he doth conceive when he heareth this term a *predicate?* and doubtlesse he must confesse, if he consider the matter aright or have any sharpnesse of wit at al, that by a *backset* he conceiveth a thing that muste be set after, and by a *predicate* that he doth understande nothing at all.

"The like shall fall forth when comparison is made betwixt any of our new termes compounded of true English words, and the inkhorne termes derived of straunge and forain languages. For he that is an Englishman born and understandeth no toung but his owne, shal at the first eyther conceive the meaning of oure words by himself, or else soon learne them upon

* This is ascertained by its being inscribed to Edward the Sixth.

an-other man's instruction and teaching. But for these inkhorne termes, it is certaine that he shall neither understande them by himselfe: nor keepe them in remembraunce when he is taught theyr signification of others, bicause the worde can make him no helpe.

"We therefore that devise *understandable* termes, compounded of true and auncient English woords, do rather maintain and continue the antiquitie of our mother tongue, then they that with inckhorne termes doe chaunge and corrupt the same, making a *mingle** *mangle* of their native speache, and not observing the propertie thereof."

Much more to the same purpose is written in a similar strain. He afterwards acquaints the reader, that in his "three firste bookes" he has followed Aristotle both for matter and order; not only for setting forth more true and profitable things than others, but also "that his manner and trade of writing is more perfect and playner."

"As for Ciceronians and sugar-tongued fellowes which labour more for finenes of speach then for knowledge of good matter, they oft speake much to small purpose, and shaking foorth a number of choise words and picked sentences, they hinder good learning wyth their fond chatte. But in my fourth booke, which intreateth of the places, and sheweth a way how to provide store of arguments, I have thought good neither fully to folow Aristotle, nor yet anye other that I have seene: for Aristotle's invention serveth best for universitie men, when a question is brought to some generall issue, as to prove that the *backset* † is, or is not,

* This term was afterwards introduced by Puttenham into his Arte of English Poesie, and well applied to the odes and odellets of Scothern.

† *Backset*, prædicatum, consequens, attributum.

the

tho *saywhat*,* the kinde, the propertie, or the*inbeer*† of the *foreset*."‡

Toward the close of this wordy "Forespeach," he complains that both his doings and his name have been misused in a book printed nine years back, and named "The Philosopher's Game, set foorth by Raphe Lever, and augmented by W. F." This book first appeared in 1562, and was entitled "The pleasaunt and wittie playe of the Cheastes," [Chess,] &c. In the following year the title was altered as above, and W. F. appeared as the author: but the name of Lever is not introduced by Herbert, and perhaps was soon suppressed. That *Lever* was the original composer of the work appears from his own confession: but he justly thought himself discredited and wronged, that it was published under his name without his knowledge or assent, changing his examples in a hundred places, and committing in each place a manifest error. "It were therfore to be wished (he adds,) that no man's work should be printed, nor no man's name put to any worke, excepte the partie firste knew therof, and were welwilling thereunto; and that they which take in hand to amend or augment another man's writing, should use certain markes whereby eche man's doing might appeare by it selfe. So should eche person beare the report of hys owne desert, whether it were good or bad."

A specimen or two of this conceited author's new devised vulgar terms of Art may not be unamusing.

* *Saywhat*, definitio. *Naysay*, negatio. *Yeasay*, affirmatio.

† *Inbeer*, accidens. (Glossarial Table).

‡ *Foreset*, subjectum, antecedens. *Endsay*, conclusio.

"Wordes

"Wordes are thus devided. Some signifie a thing that hathe his beeing by itselfe: some signifie a thing that hath his beeing in another.

The firste may be called an *inholder:* the seconde, an *inbeer.*

A *common inholder* is sayde of others; but it hathe not hys beeing in another.

A *sole inholder* is neyther sayde of any other thing besides it selfe; nor yet hath his beeyng in any thing but in itselfe.

A *common inbeer* is bothe sayde of others; and hathe also his beeyng in others too.

A *sole inbeer* hath his beeing in another; but it is not sayde of any other.

Divers kyndes whereof one is not subjecte to another, have sundrye kynreds and sundrie differences, as a *wight* and an *arte.*

For the kinreds of a *wyghte* are man and beaste: but the kinreds of *arte* are—the arte of numbryng, measuring, witcraft, speacheraft, starrecrafte, &c. Agayne, the differences of a wight are *flyable, goable, swimmable,* and *creepable:* for one wight differeth from an other by these meanes.

But the differences of *artes* are, some to teache, to number, measure, speake, reason, and to tell things to come."

In his second book of Witcraft we have the following compend of "Dainty Devises."

"There is a perfect saying, and an unperfect saying.

A perfect saying is devided into three sortes, into a *shewsay,* a *bidsaye,* and a *wishsaye.* In the first, we shewe or declare; in the seconde, we bid or commande; in the thirde, we wyshe or desire thinges to be or not

to

to be: for example, thus, John cometh hether, is a *shewsay:* come hether John, is a *bidsaye:* I wonlde John came hether, a *wishsaye.*"

The author, it seems, intended to treat the public with a second volume of such grave fooleries, but the first may be conjectured to have proved *plusquam sufficit.* T. P.

ART. III. *Follie's Anatomie: or Satyres and Satyricall Epigrams. With a compendious history of Ixion's Wheele. Compiled by Henry Hutton, Dunelmensis. London: Printed for Mathew Walbanke, and are to be sold at Graies-Inne Gate.* 1619. 12*mo.*

Henry Hutton, we are informed by Wood,* was born in the county palatine of Durham, of an ancient and genteel family, passed some time at Oxford, either as an *hospes* or *aularian*, but minding the smooth parts of poetry and romance more than logic, departed it seems without a degree. His only publication is the present, which commences with verses to the reader, "upon the author his kinsman," by R. H. Verses by the author "Ad Lectores," and "to the worthily honor'd Knight, Sir Timothy Hutton." Nine satires follow: the first of which thus glances at the "Abuses stript and Whipt" of Geo. Wither, written probably in 1611,† though not published till 1613. They have been fully noticed in CENSURA, Vol. II. p. 284.

"I urge

* Athen. Oxon. I. 450.

† This probability I gather from the following passage, in Wither's "Warning-piece to London, discharged out of a loop-hole in the Tower;" and written in 1662.

"In

" I urge no time with Whipt stript Satyrs lines,
With Furie's * scourge whipping depraved times:
My Muse (tho' fraught) with such shall not begin
T' uncase, unlace, the centinell of sin," &c.

The characteristics of a bravado or town-gallant are thus given.

" Compile a sonnet of your Mistrisse' glove,
Copy some odes, t' expresse conceited love:
Ride with your sweet-heart in a hackney-coach,
Pick quarrells for her sake, set fraies on broach:
Use musick's harmony, which yields delight,
Under your ladies window in the night.—
Black-Friers, or the palace-garden † Beare,
Are subjects fittest to content your eare.
An amorous discourse, a poet's wit,
Doth humor best your melancholy fit.
The Globe to-morrow acts a pleasant play;
In hearing it, consume the irkesome day.
Goe take a pipe of *To:* the crowded stage
Must needs be graced with you and your page;
Sweare for a place with each controlling foole,
And send your hackney-servant for a stoole."

" In *sixteen hundred ten and one*
I notice took of public crimes;
With mine own faults I first begun,
Observ'd the changes of the times,
And what God had on me bestown,
Employed for the common good:
Therein I sought to find mine own
Which was so oft misunderstood,
That I, for being so employ'd,
Have been three times nigh quite destroy'd."

* In some editions of Wither's " Abuses Stript and Whipt," the print of a Satyr occurs with a scourge, and is called *Vice's Executioner.*

† Qu. Paris-garden? A noted place for bear-baiting, near the Globe theatre in Southwark.

To,

To, is Tobacco, as again appears in his account of a tippling poetaster.

" Give him a cup of ale, a pipe of To,
And let him to his private study go.
Hee'l breake a jest when he has drunk a glasse,
Which shall for currant 'mongst the tapsters passe;
And rime to any word you can propound,
Although a metre for it nere were found;
Write panegyricks in the praise of 's friend,
Make compleat verses on his fingers end.
He has a subject he did late invent,
Will shame the riming sculler, Jack a Lent: *
'Tis writ in print; perhaps you'l see't anon,
'Twas made of Robin Hood and Little John;
'Twil be discover'd er't be long, and lye
Under the bottome of a pippin-pye."

The following lines in the same satire refer to Sir John Harington's " Metamorphosis of Ajax,"† alias *a Jakes*.

" Jack out of office wee ere long shall finde
Ith' house of office, being mew'd, confinde;
Well though it be, yet for the Muses' sakes
Hee'l pen a pithie tractate of *A-jax:*
I wish he would reserve A-jax in minde;
'Twill serve but for A-jax, and come behinde."

I proceed to give a few selected specimens of the satirical Epigrams, which are in number 60.

* " Jack a-Lent his beginning and entertainment," &c. was one of the multitudinous skits of John Taylor, the Water-poet. See Cens. Lit. VI. 375.

† This very laughable but indelicate piece of pleasantry, was printed in 1596, and occasioned such displeasure in the royal circle, that the author was forbid the court for writing it. Vide Nugæ Antiquæ, I. xii.

" *Malsters*

" *Malsters ill measure. Ep.* 3.

" Such Malsters, as ill measure sell for gaine,
Are not mere knaves, but also *knaves in grain.*"

" *De Equisone. Ep.* 4.

" Can Equiso be wavering as the winde?
Faith, no: for he is of a *stable* kind."

" *An action of the case.*

" Shouldring a minstrell in a lane, I broke
His violl's case by an unlucky stroke;
Who swore he would complain to vent his grudge:
And what care I what any law will judge:
For why?—I will maintaine it, face to face,
'T can be no more but th' *action of the case.*"

" *Ep.* 17.

" A cuckold is a dangerous beast. Why so?
Nam cornu ferit ille: caveto."

" *De Vinoso. Ep.* 18.

" Vinosus is a verbe, his person's good,
And must be form'd in the *potential* mood;
In which sole mood we find each drunken man:
For commonly they're known by the sign *can.*"

" *De Conspicilio. Ep.* 29.

" An aged man which spectacles did use,
Having them filcht, begun one time to muse,
Fearing the thiefe would not his sights restore,
But rather plot how to deceive him more.
' Feare not, said one, the matter is but light,
And ten to one, but they will *come to sight.*"

The following turn from Martial has been very similarly rendered by Harington and by Prior.

" *In*

"*In Lesbiam. Ep.* 38.

"The sanguine dye of Lesbia's painted face
Is often argued for a doubtful case:
The color's her's, she swears; (not so some thought it)
And true she swears: for I know where she bought it."

"*De Milone. Ep.* 49.

"Milo doth vaunt he's strong, and yet contends
To take the wall of open foes and friends.
Then sure he's weake who will in discord fall
For it; sith none but *weakest go to th' wall.*"

"*In Gulam. Ep.* 60.

"Base Gula, with his teeth and nails doth teare
The commons which he eateth any where:
Now we may say—what Gula doth assayle,
He will accomplish it with *tooth and nail.*"

"Ixion's Wheele" is the well-known mythological fiction drily versified. A single stanza will serve to shew the metre and the author's prodigal use of legal terms in the courts of the Muses.

"Suppose that earth impannel'd a *grand quest,*
And that the *barre of law* should reach this *act:*
It would be thought a *quære* at the best,
Sith *affidavit* of our conceal'd fact
Could not be made, whiles of each god's known shame
A sempiternall *probate* shall remaine."

The volume is closed by a "postscript to the affecting printer:" but, as the book is scarce, I have already given such parts of it as will best endure transcription. T. P.

ART. IV. *Propositio Clarissimi Oratoris + Magistri Johannis Russell decretorum doctoris ac adtunc Ambassiatoris*

Ambassiatoris x̃pianissimi Regis Edwardi dei gracia regis Anglie et Francie ad illustrissimũ principem. Karolum ducem Burgundie super susceptione ordinis garterij ꝛc. +.

This rare and extraordinary article, printed by Caxton, was discovered in a volume, that seems to have been a common-place book of some literary scribe at the infancy of printing. It is printed on four leaves, quarto, beginning at the second side; the first page having 21 lines; pages 2, 3, 4, with 22 lines each, and page 5 only 12 lines. The remainder of the volume, containing about 140 leaves, is in manuscript. A portion is written on vellum, and, by a careful distribution, made to preserve the whole from any injury in gathering and binding.

It would be injustice to the discoverer not to give his own "reasons for supposing the oration to be printed by Caxton," which are to the effect following. "On referring to the typographical antiquities by Herbert, it appears that Caxton was appointed by a commission from Edward IV. in 1464, jointly with Richard Whetehill, to conclude a treaty of trade and commerce between that monarch and Philip Duke of Burgundy; whose son, Charles the bold, married Margaret (Edward's sister) in 1468. That Caxton resided at the court of the Duke of Burgundy also appears by the prologue to the *Recuyel of the historyes of Troy*, translated by him from the French, by command "of the ryght hye, myghty, and vertuose Pryncesse, *hys redoubted lady*, Margarete, by the grace of God, Duchesse of Bourgoyne, of Lotryk, of Braband, &c. whyche sayd translacion" was begun at Bruges, March 1st, 1468, and finished at Cologne, Sept. 19th, 1471, and there printed.

printed. The certificate of Charles Duke of Burgundy receiving the order of the garter is dated Febry 4th, 1469—" Charles par le Grace de Dieu Duc de Bourgogne, &c. Certifions et faisons scavoir a tous que par le Mains de Messire Galliard Signeur de Duras, Chevalier Thomas Vaghan Tresorier de la Chambre, Maister Jehan Russell Docteur en Decret Archediacre de Berkshire et Iarreteir Roi d'Armes conseilliers et Ambassadeurs de treshault et tres puissant Prince Edward, &c. &c.—Donnie en nostre Ville de Gand soulz nestre Grant seel le 4 jour de Fevrier l' An de Graça 1469."* At a ceremony, not only of English origin, but performed by Englishmen, a natural presumption arises that Caxton would of course be present; and that as he was then engaged in various literary pursuits, out of compliment to his countryman, John Russel the orator, and acting under the immediate sanction and patronage of the Duchess, he would produce a specimen of his art either as a curiosity of itself, or in compliment to the ceremony, and perpetuating an eulogium upon an order of which her brother and his royal master was sovereign. The types are similar with those used by Caxton in printing " the Dictes and Sayeings of the Philosophers," and expressly the same + is used, as appears at the conclusion of some of the sentences in that work."

These observations are supported upon minutely examining the other parts of the volume. The selections are principally in Latin, from the writings of Richard Hampole the hermit, and the legend of Saint Katherine; two or three short pieces of English poetry, and

* Appendix to Ashmole's Order of the Garter, p. 114.

one in prose, noticed in the following article. The writing and paper marks are certainly of Caxton's period.

The volume is in the possession of the Marquis of Blandford, whose collection contains many other specimens of the early printers. A full account of the work may be expected in Mr. Dibdin's new edition of the Typographical Antiquities.

Conduit street. J. H.

ART. V. *The xii profytes of tribulacyon* [on a riband over a square wood-cut filling the remainder of the page. Subject, our Saviour on the cross, small in figure, with blank label over; on the right, in front, an angel in kneeling posture pointing to him; behind, a man with heads of two animals on his left, and three women on the other side; a small figure beneath supporting a curtain with a man and woman thereon; probably to represent a thing past, as the betrothment of Joseph and Mary, small label sideways, blank; on the other side the cross Mary Magdalen, before her a sick man in bed, blank label crossing same; a demon on the earth in front with another blank label and a tower in the distance. Colophon.] *Thus endeth this treatyse, shewing the xii p̄fytes of tribulacyon. Imprynted at London in Flete strete, at the sygne of the sonne, by Wynkyn de Worde. The yere of our lord* M.CCCCC, xxx, *the* xxviij *day of Maye.* [On the following page the printer's device in three compartments, viz. 1. An irradiated sun central of two blazing stars with lesser ones black. 2. Caxton's small sign. 3. "Wynkyn

3. "Wynkyn de Worde" on twisted riband, greyhound couchant, sagittarius with arrow discharged; a rose central with border of leaves at bottom; the whole square on a white ground.] 4*to*. 20 *leaves*.

Upon a casual inspection of the Caxtonic volume, I discovered among the pieces in manuscript a copy of the first article in this work, varying in several points of orthography, and apparently of an earlier period. This coincidence seems sufficient proof of the above collection being made prior to printing the Profits of Tribulation. There is another edition by W. de Worde, without date.* For the purpose of comparison the manuscript (omitting abbreviations) is given at the bottom of the following pages.

At the back of the title—"¶ Here begyneth a lytell short treatyse that telleth how there were vij † maysters assembled togider, euerychone asked other what thynge they myght best speke of that myght please God & were moost profytable to y^e^. people. And all they were accorded to speke of tribulacyon. ‡

"The fyrst mayster sayd, that yf ony thynge had ben better to man lyuynge in this worlde than tribulacyon, God wolde haue gyue it to his sone; but for he sawe well there was no thynge better than it, therfore he gaue to hym & made hym to suffre moost tribulacyon in this wretched worlde more than dyd euer ony man, or euer shall. § ¶ The seco^n^de mayster sayd, that

* Herbert, 206. The present edition unnoticed by that editor. † Sic.

‡ VJ. Vertuous questions and thanswers ensuyn, the which vj holy and wyse clerks assemblid to gedyr in the covrte of Rome; which was asshid and answerd by eueryche to other.

§ The first clerk said, that and if any maner thyng in this worlde had been bettir thann tribulacoun vnto mankynde, God the fadir of hevyn wolde

 haue

that yf there were ony man in this world y^e. might be w^t out spot of synne as our lord was & myght lyue xxx yeres (& it were possyble) without meet or drynke, & also were so deuoute in prayers that he myght speke w^t. aũgels in the ayre, as dyd Mary Mawdelyne, yet myght he not deserue in that lyfe so great mede as a man deserueth in suffryñge a lytel tribulacyoñ.* ¶ The thyrde mayster sayd that yf it so were that y^e. mother of god & all y^e. saynes of heuen prayed all for one man, yet shold they not gete hyñ so moche mede ne so great as he sholde gete hymselfe by mekenes in suffrynge a lytel tribulacioñ.† ¶ The fourth mayster sayd, we worshyp the crosse, for our lorde henge therevpon bodyly, but I saye we shold rather & by more ſyght & reason haue in mynde the tribulacyon y^t. he suffred there vpon the crosse for our gyltes & our trespaces.‡

haue gevynn hit to his soon Crist Jeshus. And for by cause ther was nothyng bettir, therfor he gave it to hym, and made hym to suffir moeste tribulacoun in this wretchid worlde. And thus this first clerk provid, that tribulacoun is moe honourable to manw and also moost meritorious if it patiently be takynn.

*. The seconde maister said, that if there were any mann that myght be wit out spott as our Saviour Crist Jeshus was, and that he myght lyve here xxx yeris wit out mete or drynk, yf it possible so were, and were so devoute in praying that he myght speke wit angels in the ayer as Mary Magdalen dyd, yit myste he not deserue in that life so grete mede as dooth a mann which suffrith patiently tribulacoun.

† The thrid maister saide, that if so were that Mary godds moder and all the seynts in heevyn prayed all for oonn mann, yit shuld they not gete hym so muche mede as a mann may gete to hymself by mekenes in suffryng here a litle tribulacoun, mekely and patiently.

‡ The iiij th maister said, we do worshupp the holy crosse for that our lord go Crist Jeshu hongyd ther vppon hymselfe bodily, but I say and depose for certeyne that we shuld rathir by muche more right and reesoun haue in mynde the tribulacoun which he pituously suffrid thervppoun for our gylt and trespas.

¶ The

¶ The fyfth mayster sayd, I had leuer be of myght & strength & of power to suffre the leest payne of tribulacyon yᵗ. our lorde suffred here in erth wᵗ. mekenes in herte than the mede or the rewarde of all worldly goodes; for as saynt Peter sayth, that none is worthy to haue tribulacyon without errour; for tribulacyon quencheth synne & it lerneth a man to know yᵉ. preuytees of god, & tribulacyon maketh a man to knowe hyᵐselfe & his euen chrysten, & multiplyeth vertues in a man, & purgeth & clenseth hym ryght as fyre doth golde. And what man that mekely in hert suffreth tribulacyon god is wᵗ. hym & bereth that heuy charge with hym of tribulacyon, & tribulacion byeth agayn time that was lost, & holdeth a man in the waye of ryghtwysnes, and of all gyftes yᵗ. godˡ gyueth to man, tribulacyon is the moost worthyest gyft. Also it is treasour, to yᵉ. whyche no man may make comparyson, & tribulacyon ioyneth mannes soule vnto god. * ¶ Now asketh the syxth master why we suffre tribulacyon with so euyll wyll, and it is answered and sayd for thre thynges. The fyrst is, for we haue lytell loue

* The Vᵗʰ. said I had levir be of somuche power and strengthe to the leest payne of tribulacoun that oure lord Jeshu Crist suffrid here with mekenesse of herte, thenn mede of the rewarde of al worldly goodis; for seynt Petre saith, that ther is ne persone worthy to haue tribulacoun but onely he which desireth it with a clene herte, for tribulacoun ouercomyth syn, and it techith a mann to know the preuetees of God and forto kenn hymself and his evynn Christenn; and it multiplieth grete virtu in a mann, and it perogith and clensith a mann, like as the fire pergith and trieth golde, and whosoeuer mekely suffrith tribulacioun, god is with hym, and with hym berith that charge of the tribulacoun; and tribulacoun helpith ageyne tyme that is loste and holdith a mann in the wey of rightwisnes, and of all the gyfts that God gevith to mankynde in this worlde, tribulacoun is the moost worshupfull, and it is the tresour of the which no mann may make comparisoun, and tribulacoun ioyneth a mann to god.

to our lorde Jesu Chryst. The seconde is, for we thynke lytell of the great mede that cometh therof. The thyrde is, that we thynke full lytell or nought of y^e^ bytter paynes and the great passyon that our lorde suffred for vs in redempcyon of our synnes, and to brynge vs to the blysse that neuer shall haue ende. Amen." *

This is sufficient specimen of the whole work. A short unentitled dissertation in Latin follows, then the prologue to the "Twelve Profits of Tribulation," and that divided into the like number of chapters.

Conduit-street. J. H.

ART. VI. *Certaine Matters composed together.*

The
- Genealogie of all the Kings of Scotland, their liues, the yeares of their coronation, the time of their reigne, the yeare of their death, and manner thereof, with the place of their buriall.
- Whole Nobilitie of Scotland, their surnames, their titles of honour, the names of their chief houses, and their marriages.
- Arch-bishoppricks, Bishoppricks, Abbacies, Priories, and Nunneries of Scotland.
- Knights of Scotland.
- Forme of the oath of a Duke, Earle, Lord of Parliament, and of a Knight.
- Names of the Barronnes, Lairdes, and chiefe Gentle-men in euery shirefdome.
- Names of the principall Clannes and Surnames of the Bourders, not landed.

* Nowe asshith the vj^th^. maister why we suffir tribulacoun w^t^. so evil will; he answerth for iij causis. The first is for that we haue so litle love to god, the seconde is for that we thenk litle of the grete mede that comyth to vs therfor. The thrid is for that we thenk litle of the bittyr payn and passioun which Crist Jesus suffrid for vs in the redempcion for to bryng vs to his blisse. And thus may we see verily by the determynacoun of alle this six coonyng clerks that tho. which suffir meksly tribulacoun shall haue grete honoure profite and lawde of all myghty god, which for so dooyng graunte vs the mede of the euerlastyng blisse of heuyng, to the which god bryng vs alle. Amen."

Stewartis

The { Stewartries and Baylieries of Scotland.
Order of the calling of the Table of the Session.
Description of whole Scotland, with all the Iles, and names thereof.
Most rare and wonderfull things in Scotland.

[as they were An°. Domi. 1597. edit. Lond.]

Edinbvrgh: Printed by Robert Walde-graue Prenter to the King's Majestie. Cum Priuilegio Regio. [Reprinted a London 1603.] 4*to.* 48 *leaves.*

This little rare historical and typographical tract appears to have been printed without date. This copy has the autograph of (Sir) "Roger Twysden, 1623," by whose pen the several additions to the title, &c. were probably made, and sufficient if not conclusive authority to consider it printed as early as 1597. The contents are accurately given in the title. The genealogy of kings commences with Fergus, crowned 330 A. C. and concludes with N°. 108 James 6th. The nobility consists of one Duke, viz. "Lodovick Stewart, Duke of Lennox, married the second sister of Iohn Ruthvene, Erle of Gowray that now is; his chief house Cruikstone. [Whose second wife, Francis Houard, dauter of Vicount Byndon, widow first of Prannel, and after of Edward Erle of Hertford, and now of Lodowick Steward D. of Richmond and Lennox who died 162.]" * Twenty four Earls, and thirty three Lords, six of them "Lordships newlie erected, since the yeare 1587.' The state of the clergy, two archbishops; eleven byshops; twenty nine abbeys; fourteen priories and six nunneries. Sixty four knights; then the oath of a Duke, of a Lord of Parliament, and

"*The Oath of a Knight.*

1. I shall fortifie and defend the Christian religion,

* MS. addition.

and Christe's holy Evangell, presently preached in this realme, to the vttermost of my power.

2. I shalbe leill and true to my soverane Lord the King's Majestie, to all orders of Chieualry, and to the noble office of armes.

. I shal fortifie and defend Iustice at my powr, and that without favour or feed.

4. I shall never flie from my soverane Lord, the Kinge's Majestie, nor from his Hienes Lieutenants in time of mellay, and battell.

5. I shall defende my natiue realme, from all allienes and strangers.

6. I shall defend the just action and quarrell of al ladies of honour, of all true and friendles widdowes, of orphelings and of maidens of good fame.

7. I shall do diligence, where soever I heare there is any murthers, traytours, or masterfull Reavers that oppresseth the King's lieges, and pure people, to bring them to the lawe at my power.

8. I shal maintaine and vphold the noble estate of chevalrie, with horse, harnes, and other knightly abillsements; and shall help and succour them of the same order at my power, if they haue neede.

9. I shall enquyre and seke to haue the knowledge and vnderstanding of al the articles and points contained in the book of Chievallry.

All these premisess to obserue, keepe, and fulfil, I oblesse me, so helpe me God, by my owine hand, so helpe me God, &c."

"The names of the Barons, Lairds, and chiefe Gentlemen in every Shriefdome," and "the names of the principall Clannes and Surnames on the Bordours not landed, and chiefe men of name amongst them, at this present," occupy, in double columns, seventeen pages,

pages, accurately classed by residences, and a valuable assistant to border history.

A description of the division of Scotland, with topographic notices, is succeeded by that "of the Yles of Scotland, in generall," where the following strong delineation is given of the inhabitants of the Hebrides.

"In food, rayment, and all things perteyning to their family, they vse the auncient frugality of the Scots; their bankets are hu̇ting & fishing. They seeth their flesh in the trype, or els in the skin of the beast, filling the same full of water. Now & then in hu̇ting they strain out the blood, & eats the flesh raw. Their drink is the broth of sodde̊ flesh. They loue very well the drink made of whey, & keped certain years drinking the same at feasts: it is named by them *blandid̊*. The most part of the̊ drink water. Their custome is to make their bread of oates & barlie, (which are the onlie kyndes of graine that growe in those partes). Experience (with time) hath teached them to make it, in such sorte, that it is not vnpleasant to eate. They take a lytle of it in the morning, and so passing to the hunting, or anie other busines, content themselues therwith, without anie other kinde of meat till euen. They delight in marled cloathes, speciallie that haue long strypes of sondrie colours. They loue chieflie purple, and blew. Their predecessors vsed short mantles, or plaides of diuerse colours, sondry waies deuyded, and amongst some, the same custome is obserued to this day: but for the moste part now, they are browne, most near to the colour of the hader: to the effect, when they lye amongst the hader, the bright collour of their plaides shall not bewraie them, with the which (rather coloured than cled) they suffer the most cruell tempests that blow in the open fielde, in such sort, that

that vnder a wryth of snow they sleepe sound. In their houses also, they ly vpon the ground, laying betwixt them & it, brakens or haider, the roots thereof down, and the tops vp, so pretelie laide together, that they are as soft as feather-beds, and much more wholsome. For the toppes themselues, are dry of nature, whereby it dryes the weake humoures, and restores again the strength of the sinewes troubled before: & that so evidently, that they who at evening go to rest sore & wearie, rise in the morning whole and able. As none of these people care for feather beddes or bedding, so take they greatest pleasure in rudenes and hardnes. If for their oune commoditie, or vppon necessitie they trauell to any other cuntrie, they reject the feather-beds and bedding of their host; they wrappe themselues in their owne plaids, so taking their rest. Carefull indeed, least that barbarous delicacie of the maine land (as they tearme it) corrupt their naturall and cuntrie hardnes. The armour wherewith they cover their bodies in time of warre, is an yron bonnet; and an habbergione, syde, almost even to their heels. Their weapons against their enemies are bowes and arrowes. The arrowes are, for the most part, hooked, with an barble on either syde, which once entered within the bodie, cannot be drawne forth againe, vnlesse the wounde be made wyder. Some of them fight with broad swordes and axes. In place of a drum they vse an bag-pype. They delight much in musicke, but vpon harpes and clairschoes, of their owne fashion. The stringe of the clairschoes are made of brasse wyre, and the stringe of the harps of sinewes: which stringe they stryke either with their nayles, growing long: or else with an instrument appointed for that vse. They take great pleasure to decke their harps and clairschoes with

with siluer and precious stones: and poore ones, that cannot attaine hereunto, deck them with christall. They sing verses prettilie compound, containing (for the most part) prayses of valiaunt men. There is not almost anie other argument, whereof their rymes entreat. They speake the ancient French language altered a little."

"The yles lying about Scotland that speak the auncient language called the West Yles," contains a brief account of the Isles of Man, Orkney, Hethland, &c. interspersed with several incidental anecdotes and relations. The volume concludes with "a memorial of the most rare and wonderfull things in Scotland." A sloth-hound and the claik-geese are thus described.

"In the south of Scotland, specially in the countries adjacent to England, there is a dog of marvelous nature, called the *suth-hound*; because, when as hee is certified by words of art spoken by his master, what goods are stolne, whether horse, sheep or neat; immediately hee addresseth him suthly to the sent, and followeth with great impetuositie, through al kind of ground and water, by as many ambages as the theeues haue vsed, til he attaine to their place of residence: by the benefit of the which dog, the goods are recovered. But nowe of late he is called by a newe popular name, the *sleuth-hound*: because when as the people do liue in sleuth and idlenes; and neither by themselues, or by the office of a good herd, or by the strength of a good house, they do preserue their goods from the incursion of theeues and robbers; then haue they recourse to the dog, for reparation of their sleuth."*

* Dewis, in his History of Great Britain, 1729, has copied this account. See Maitland's Poems, edited by Pinkerton, p. 423.

"In

"In the north seas of Scotland are great clogges of timber founde, in the which are marvelouslie ingendered a sort of geese, called clayk-geese, and do hang by the beck, til they be of perfection, oftymes found and kept in admiration for their rare forme of generation.

"At Dumbartan, directly vnder the castle, at the mouth of the riuer of Clyde, as it enters into the sea, there is a number of claik-geese black of colour, which in the night time do gather great quantity of the crops of the grasse, growing vppon the land, and carries the same to the sea. Then they assemble in a round, and with a wondrous curiositie, do offer euery one his owne portion to the sea floode, and there attends vpon the flowing of the tyde, till the grasse be purified from the fresh taste, and turned to the salt, and least any part thereof should escape, they labour to hold it in with labour of the nebbes. Thereafter orderlie every fowle eates his portion. And this costome they obserue perpetually. They are very fatte, and very delicious to bee eaten."*

Conduit street. J. H.

ART. VII. *An Answere to a Romish Rime lately printed, and entituled, a proper new Ballad, wherein are contayned Catholike questions to the Protestant. The which Ballad was put foorth without date or day, name of authour or printer,*

* Claik geese, barnicle. "The shell here meant is the lepas anatifera, Lin. Syst. 668. The animal that inhabits it is furnished with a feathered beard; which, in a credulous age, was believed to be part of the young bird." Pennant's Zool. p. 578.

libell,

libell-like, scattered and sent abroad, to withdraw the simple from the fayth of Christ, vnto the doctrine of Antichrist the Pope of Rome. Written by that Protestant Catholike, I. R. They that sit in the gate, speake against me, and the drunkards make songs vpon me, Psal. lxix. 12. Dearely beloued, beleeue not euery spirit, but trye the spirits whether they be of God, or no: for many false prophets are gone out into the world. 1 John iv. 1. Answere a foole according to his foolishnes, lest he be wise in his own conceyte. Prouerbs xxvi. 5. Imprinted at London by Simon Stafford, dwelling in Hosier Lane, neere Smithfielde. 1602. 4to. 20 leaves.

A short prose address "to the indifferent readers, be they Protestants, Papists, or neyther;" states, the writer "together with others in a search, found some good English bookes, and some two or three English pamphlets of another stampe and nature, viz. a Popish rosary of prayers, and diuers Popish pictures in it, circled about with the forme of beads, as if all were the holyer, that comes within that compasse. We found there amo'g other things also, a toy in rime, entituled, a proper new Ballad, wherein are certaine Catholike questions (for so he termeth them) to the Protestant. Onely of zeale to the trueth, and of loue to such simple soules, as might be snared with such petty bayts as this ballad is, I haue taken a little paynes in answering the same as well as I could, being a man of small skill to meddle in greater matters.—There are many such pa'phlets, together with other like Romish wares, that are sent abroad among the common people, both Protestants

testants and Papists in London and in the countrey, & that by certaine women brokers and pedlers (as of late in Staffordshire there was) who with baskets on their armes, shal come and offer you other wares vnder a colour, and so sell you these, where they see and know any likelyhood to vtter them.—I will shewe you how I haue dealt and ordered things in the answering hereof. First, I founde it set to no certaine tune: but because it goeth most neere to the olde tune of Labandalashot, therefore I haue made, that all may be sung to that tune if neede be. Secondly, the authour of this ballad, his skill seemed to me to be as bad in poetry as in diuinity, and therefore I am herein driuen sometimes to adde and abbreuiate the authours particular words, but I faile him not a iote for his owne sense and false meaning: let this bee considered of therefore of all men. Thirdly, this ballad-monger hath deuided his worke into 9 principall parts or heads, and I observe them in a sort, as shall appear by the figures set before euery part. Fourthly, wheras the conclusion of the ballad is long, I giue him leaue to goe it through, and then I followe him with mine answere all together; and so with my epilogue, and a short song of Popery, made long agoe in scorn of Papist's foolery, I end, referring the readers for further satisfaction in this point to M. Crowly his booke which is an answere in prose to the like question, printed 1588. Your's in the Lorde I. R."

Then follows "a pretty fine answere to a Romish Rime, entituled, a proper newe ballad, &c. to the tune of Labandalashot." The original is given in twenty-four stanzas, Roman type, and the answer in forty-six stanzas, black letter.

"*The*

" The Papist's Complaint.

" Many and sundry sects appeare
now in the world both farre and neere:
The Protestant, the Puritan,
the Caluanist, and Zwinglian,
The Brownist, and the family of loue,
and many mo that I can proue:
Besides the Romane faith truely,
which Protestants call Papistry.
All these are Christ's true church, they say,
but now on which shall my soule stay?"

" The Protestant's Answere.

" Strange sects there are, and so will be,
the churche to trye in eche degree.
But for the most of them you name
they are not worthy of that blame.
The Brownist he is punished:
the familists from vs are fled:
If we were rid of Papists too,
both kingdoms should haue lesse to doo. *
And you that will of sects complayne,
shew which by law we doe maintayne."

These controversial poets attract notice by the scarcity of their works, rather than any interest arising from their flow of numbers. Touching heretikes and schismatiks the Papist says:

" Yet in sheepe's clothing these doe goe,
because God's people should not knowe,†
But that they are his pastors sure,
which Christ has set, with doctrine pure

* That is, England and Ireland.

† And like vilde ruffians, swash-bucklers or cauilliers.

To

To teach, to preach, to set and sowe,
that Christ in th' end might reap & mow:
But when their seeds are somewhat sprung,
they prove but tares and darnell young,
Thistles and thornes so are they found,
choking and cumbering the ground."

The Protestant in reply alledges,

" Your doctrine is but darnell sure,
vnto this graine, God's word so pure.
What is the chaffe vnto the wheat?
what is man's wit to wisdome great?
Your gold is brasse, your siluer tinne,
your teaching drosse, your deeds but sinne."——

The *darnel* of these passages may entitle them to notice in some future edition of Shakspeare, where there are many wild weeds of similar growth.

In a prose epilogue of one page the author describes himself as having "postingly run ouer this Romish Rime, as a priest doeth his masse and mattens, when he hath haste another way." On a distinct leaf follows the short song made long ago, which is given more from curiosity than merit.

"*A merry song, and a very song.*

"Sospitati pickt our purse with Popish illusio,
Purgatory, scala cœli, pardons cum Iubilio,
Pilgrimage-gate, where Idoles sate with all abominatio,
Channon, Fryers, common lyers, that filthy generatio,
Nunnes huling, pretty puling, as cat in milke-pannio:
See what knauerie was in Monkerie, and what superstitio:
Becking, belling, ducking, yelling, was their whole religio,
And when women came vnto them, fewe went sine filio.
But Abbeyes all are now downe fall, dei beneficio,*
And we doe pray day by day, that all abominatio
may come to desolatio. Amen."

Conduit street. J. H.

* From this line it may be considered a composition temp. Hen. VIII.

ART.

ART. VIII. *A most excellent and learned vvoorke of Chirurgerie, called Chirurgia parua Lanfranci, Lanfranke of Mylayne his briefe: reduced from dyuers translations to our vulgar or vsuall frase, and now first published in the Englyshe prynte by Iohn Halle, Chirurgien. Who hath thervnto necessarily annexed, a table, as wel of the names of diseases and simples with their vertues, as also of all other termes of the arte opened. Very profitable for the better vnderstanding of the same, or other like workes And in the ende a compendious worke of Anatomie, more vtile and profitable, then any here tofore in the Englyshe tongue publyshed. An historiall expostvlation also against the beastly abusers, both of Chyrurgerie and Phisicke in our tyme: with a goodly doctrine, and instruction, necessary to be marked and folowed of all true Chirurgiẽs—All these faithfully gathered, and diligently set forth, by the sayde Iohn Halle. Imprinted at London in Flete streate, nyghe unto Saint Dunstones churche, by Thomas Marshe. An.* 1565. *4to.*

At the back of the title wood-cut of the author in an oval, a fancy border, date in small compartment over portrait 1564; in a larger beneath, "I. H. anno. ætatis suæ, 35;" on same page initials R. M prefixed to four lines Latin; on a small slip of paper "In Effigiem Iohannis Halli Chirurgi Rodolphi M. Carmen," eight lines same. On the following page "The bookes verdict," in seven quatrains. The Epistle is addressed "Vnto the VVorshipfvl the Maisters, VVardens, and consequently to all the whole company and

brotherhood of Chirurgiens of London, Iohn Hall, one of the leste of them, sendeth hartie and louynge salutation," where it is asserted that for one chirurgeon having served an apprenticeship or one physician travailed in study and exercise in physick, "there are tenne that are presumptious smearers, smaterers, or abusers of the same: yea, smythes, cutlers, carters, coblers, copers, coriars of lether, carpenters, and a great rable of women," who forsake handicraft to abuse physick. * An address from "VV. Cvningham, Doctor in Phisique," dated from his "howse in Colmā strete this xviii daye of Aprill, Anno M.D lxv." Another by "Thomas Gale, Maister in Chirurgerie," dated from his "house in London, the 14 daye of May, Anno 1565." Four octave stanzas addressed "to the louing readers," is also apparently by Gale. A preface from "I. H to the louyng readers greting in our eternall Lorde, the author of all knowledge," lamenting amongst other things "that so many sheepe heades, vnwytty, vnlearned, vnchaste, ribaudes, lecheours, fornicators, drōnkardes, belygoddes, beastly gluttons, wrathfull, enuious and euell manered, shall thus myserably be suffred to abuse so noble an arte." Introductory matter, sixteen leaves; part first in nine

* The original of Lanfrank is stated in this dedication to have been "translated out of Frenche into the olde Saxony englishe, about two hundred yeres past. Which I haue nowe not only reduced to our vsuall speache, by changyng or newe translating suche wordes, as now be inueterate, and growne our of knowledge by processe of tyme, but also conferred my labours in this behalf with other copies, both in Frenche and latin: namely with maister Bacter, for his latine copie, and Symon Hudle for his frēch copie, and other English copies; of the which I had one of Iohn Chaūber, & an other of John Yates both very auncient, with other mo: whose good helpe hath not a little furthered me in these thinges."

chapters;

chapters; second, fifteen chapters; third, three chapters; fourth, two chapters; fifth, eighth chapters. "The Antidotarie conteinynge xi chapiters," and conclusion, with necessary table, in all thirty-nine leaves. New title;

An expositiue table after the order of the Alphabet, wherin is declared all strange wordes, with also the names and natures of diseases and symples, by anye occasion treated of in thys worke of Lanfranke, gathered by Iohn Halle, Chirurgien. Very commodious to the vse of all professors of the medicinall arte, and especiallye to the Apothecaries that are desirous of perfecte knowledge in symples.

Back of the title,

"*Nomen authoris, sub his atractilis Iacet.*

"If reason maye the iustice be
Of this my minde, the truthe to trye:
Howe can ther be dispaire in me,
No truthe sithe reason, can denye.

Happye it is, when men esteme:
All one in truthe, the same to tell;
Let no man voyde, of reason deme:
Leste he agaynste the truthe rebell."

On the next page "A proheme to the readers of thys table," concluding with four quatrains by the translatour; a prose address from his brother "Thomas Halle to the gentle readers that thirste for science;" ten quatrains, without title, signature "Ihon Yates, Chirurgien;" and the like quantity of Esculapian numbers unentitled by "Thomas Halle."*

* Neither Gale, Yates, or T. Hall, are mentioned by Ritson, who probably only saw the imperfect notice of the work in Herbert, 854.

Introduction seven leaves. The interpretative table occupies seventy-two leaves, having the following lines on the last page.

"Though enuie me accuse,
In suche as wyll dysdayne:
It cannot make me muse,
Nor nothyng vexe my brayne.

For they that doo misuse,
Their tongues in suche a case:
Wyll styll them selues abuse,
In runnyng of that rase.

But reason is myne ayde,
To take my cause in hande:
And I nothyng afrayde,
With hir in place to stande.

Hauyng my hope so stayde,
That those that lyste to rayle,
Wylbe ryght sore dismayde,
When reason shall preuayle.

For truthe by reason strong,
Wyll haue the vpper hand:
When enuie vyle and wronge,
Shall fayntly flee the lande,

And truthe hath alwaye been,
A daughter vnto tyme:
Whiche as it hath been seen,
Detecteth euery cryme."

A necessary index of seven leaves concludes this portion of the volume. Then follows a head title to

An historicall expostvlation; against the beastlye abusers, bothe of Chyrurgerie, and Physyke, in our tyme: with a goodlye doctryne, and instruction, necessarye

necessarye to be marked, and folowed, of all true Chirurgiens: gathered by Iohn Halle, Chyrurgeon.

This is levelled against the inconsistency of relying on ignorant quacks, the fallacious doctrine of the urinal, and the absurd pretensions of those who combine a smattering of physick with the dark system of magic to delude the ignorant and unwary. Several characters of that description which appeared at Maidstone and other places, with the result of their knavish duplicity, are set forth; "a monstrous legende," says the author, "should I make, if I should here recite all suche, as I haue knowne and heard of. But if any man would know more, of the doynges of these deceyuers and runnegates, let hym reade a little booke, called a Galley lately come into Englande from *Terra Noua*, laden with phisitions, apothecaries, and chirurgiens, &c. The author whereof I knowe not. Also let them reade a little worke, entituled a poesie, made in forme of a vision, &c. lately imprinted. Also let them reade the verses of Maister Bulleyne, in his Bulwarke; in the dialogue betwene Sorenes and Chirurgery, where he ryghte truly and pleasantly describeth them in their ryght colours." * A gathering of "the councels, and good documents, of dyuers good and veterate authores," is formed into English verses, to the number of fifty-four, homely and technically disposed quatrains. A religious exhortatory address in prose, with four incidental prayers, concludes this part

* Bullein's Bulwark is mentioned by Herbert, p. 834. If the other pieces are noticed is not easily ascertained, from the want of an index to that editor's work, of matter as well as men. The examining above eighteen hundred pages is too great a task to be performed on every slight occasion.

in twenty-three leaves. A list of errors at the end is preceded by the following lines as an apology;

"Our miserie and fraile estate
In nothing is declared more,
Then in our errors rathe and late;
That chance when least we loke therfore,
Yea and also whiche yet is more,
We many times put faultes in vre,
When from them we our selues thinke sure.

Wherfore sith it is destinate,
And none can clerely it withstande,
With loue and with most friendly rate,
Before to rede thou take in hande
This worke, let all the faultes be scan'de,
And by this rule the same redresse,
Leste faultes good frutes to muche oppresse."

Conduit street. J. H.

ART. IX. *The Art of Iugling or Legerdemaine. Wherein is deciphered, all the conueyances of Legerdemaine and Iugling, how they are effected & wherin they chiefly consist. Cautions to beware of cheating at Cardes and Dice; the detection of the beggerly art of Alcumistry, & the foppery of foolish cousoning charmes; all tending to mirth and recreation, especially for those that desire to haue the insight and priuate practise thereof. By S. R. Quod noua testa capit Inueterata sapit. Printed at London for T. B. and are to bee solde by Samuel Rand, neere Holborne-bridge.* 1612, 4to. 24 *leaves.*

The title of this tract has made it repeatedly considered as written by Robert Greene, an error evident by the following introduction.

"*To*

" *To the ingenious gentleman, and my louing father, Mr. William Bvbb.*

" This short conceipt, that I haue writ of late,
To you, kinde father Bvbb, I dedicate,
Not that I meane heereby (good sir) to teach,
For I confesse, your skill's beyond my reach:
But since before with me much time you spent,
Good reason then, first fruits I should present:
That thankefull Bird,* that leaves one young behinde,
Ensamples me to beare a thankefull minde:
Vngratefull he, that thankes can not repay
To him, that hath deseru'd it euery way:
Accept (kinde sir) my loue, that being doone,
I aske no more, desire no other boone.

Your lo. sonne in all loue,

SA. RID."

" *To his loving friend and adopted sonne, Mr. Sa. Rid.*

" MOST WORTHY SONNE,

" Your labour and obseruance heerein, with the gift of your first fruits, is both worthy commendations and acceptance: and to cherrish you further in this your discouery, I will giue an addition to your second treatise. So I leaue you to God, and belieue you, not a more louing friend then

WILLIAM BUBB."†

* " The nature of this bird is, that building her nest vnder the couer of houses (as the swallow doth with vs) leaus ever behinde her for the owner of the house, one young one in token of her thankfulnesse: and as I may say, for pawne of her rent."

† Prefixed to " Greene's Metamorphosis" are eighteen lines addressed " to the avthovr, his friend," with the signature of " Bubb, Gent."

"*To the curteous Reader.* There goeth a prety fable of the moone. On a time she earnestly besought her mother to prouide her a garment comely and fit for her body: how can that bee, sweete daughter, (quoth the mother) sith that your body neuer keepes it selfe at one staye, nor at one certaine estate, but changeth euery day in the month, nay euery houre: the application heereof nedes no interpretation: fantesie and foolery who can please, and desire who can humour, no camelion changeth his cullour as affection; nor any thing so variable a *Populus Chorus Fluuius.*— Let such as will needes barke at the moone yell till their hearts ake: Gentle and Gentlemen's spirits, wil take all kindely that is kindely presented. Your's in loue, S. R."

It is probable this is not the first edition of this work, or the "first fruits" of the author's pen, according to the language of his adopted father, and which appears at the commencement of the dissertation.

"The Art of Iugling or Legerdemaine. Heretofore we haue runne ouer the two pestiferous carbuncles in the common wealth, the Egyptians and common Canters: the poore Canters we haue canvassed meetely well; it now remains to proceed where I left, and to goe forward with that before I promised: St. Quintane be my good speede, I know I haue runne thorow the hands of many, censured of diuers, & girded at not of a few: but humanity is euer willinger to loue then hate: curtesie much forwarder to commend then dispraise: clemency infinitely proner to absolue then to condemn. Is it not possible to find sauery hearbs amog netles, roses among prickles, berries among bushes, marrow among bones, grain among stubble, and a little corne among a great deale of chaffe? In

the

the rankest and strongest poysons, pure and sweet balmes may be distilled, and some matter or other worthy to be remembred may be embraced whosoeuer is author. There is nothing so exceeding foolish but hath bene defended by some wise man, nor any thing so passing wise, but hath bene confuted by some foole: tut, St. Barnard saw not all things, and the best cart may eftsoones ouerthrow. That curl'd-pate Rufus that goes about with Zoylus to carpe and finde fault, must bring the standard of iudgement with him; and make wisdome the moderator of his wit, otherwise they may be like to purchase to themselues the worshipfull names of Dunces and Dottipoles. So much by the way."

Various tricks performed with balls and boxes by jugglers are set forth, but they are not confined to the board of amusement, the frauds and artifice of nefarious characters are described as "how to tell where a stolne horse is become. By means of confederacy Cuthbert Conycatcher, and one Swart Ratter, two that haue taken degrees in Whittington college, abused notably the country people, &c."

Under the head of Alchimy is the story from Chaucer "how an Alcumister cousoned a priest," and a conversation from Petrarch to the same point. The Egyptians are stated to have gathered head in the southern parts of England about 20 Hen. VIII. and that Giles Hather and Kit Calot were known as the King and Queen. The act of Philip and Mary divided their bands or companies into various parts, forming in number about two hundred rogues and vagabonds in a regiment, many of whom suffered under the act, whence they took the name of poor people, and held their

their meetings occasionally at the Devil's arse a peak in Derbyshire, and at Ketbrooke by Blackheath. Upon the revival of the statute in the 20th of Elizabeth they were distributed, when some turned pedlars, some tinkers, and some juglers.

An amusing story of an Egyptian ass that did many curious tricks seems a prelude to introduce the following relation of a learned horse, (probably alluding to Bankes's,) "at this day to be seene in London; his master will say, sirrah, heere be diuers gentlemen, that haue lost diuers things, and they heare say that thou canst tell them tydings of them where they are; if thou canst, prethee shew thy cunning and tell them; then hurles he down a handkercher or a gloue that he had taken from the parties before, and bids him giue it the right owner, which the horse presently doth, and many other pretty feates this horse doth, and some of those trickes as the asse before mencioned did, which not one among a thousand perceaues how they are done, nor how he is brought to learne the same; and note that all the feates that this horse doth, is altogether in numbering; as for ensample, his master will aske him how many people there are in the room? The horse will pawe with his foote so many times as there are people: and marke, the eye of the horse is alwaies vpon his master, and as his master moues, so goes he or stands still, as he is brought to it at the first: as for ensample his master will throw you three dice, and will bid the horse tell how many you or he have throwne, then the horse pawes with his foote whiles his master stands stone still; then when his master sees he hath pawed so many as the first dice shews it selfe, then he lifts up his shoulders and stirs a little; then he bids

him

him tell what is on the second die, and then of the third die, which the horse will doe accordingly, still pawing with his foote vntill his master sees he hath pawed ynough, and then stirres, which the horse marking, wil stay and leaue pawing, and note, that the horse will paw an hundred times together, vntill he sees his master stirre; and note also that nothing can be done, but his master must first know, and then his master knowing, the horse is ruled by him by signes. This if you marke at any time you shall plainly perceaue."

The author concludes with the following satirical address conveyed in a vein of low humour much practised by the pamphleteers of that period. "Now that we are come to our journie's end, let vs sit downe and looke about vs, whether we are al sones of one father, if there be no knaues among us. St. Boniface light me the candle, who doe I see? What, the lustie lad of the Myter, that will binde boares, and ride his golden asse to death but he will haue his will: Birlady, birlady, sir, you of all the rest are most welcome; what, how doth your stomack after your carrowsing banquet? What gorge upon gorge, egges vpon egges, and sack upon sack, at these yeares? By the faith of my body sir you must prouide for a hot kitchen against you grow olde, if you mean to liue my yeares: but happy the father that begot thee, and thrise happy the nurse that fostred such a toward yonker as thyself, thou hast a superficiall twang of a .ittle something: an Italian ribald can not vomit out the infections of the world, but thou, my pretty Juuinall, an English horrell lorrell, must lick it up for restoratiue, & putrifie thy gentle brother ouer against thee, with the vilde impostumes of thy lewd corruptions: God blese good mindes from the

the black enemy say I. I know you haue bene prying like the deuill from east to west, to heare what newes; I will acquaint thee with some, & that a secret distillation before thou goest. He that drinketh oyle of prickes shall haue much adoe to auoyd sirrope of roses; and he that eateth nettles for prouender, hath a priuiledge to pisse vpon lillies for a litter. I prethee sweete natures darling insult not ouermuch vpon quiet men, a worme that is troden vpon will turne againe, and patience loues not to be made a cart of Croyden. I doe begin with thee now, but if I see thee not mend thy conditions, Ile tell you another tale shortly, thou shalt see that I can doo't; I could bring in my author to tell thee to thy face, that he hath found thee a foole in retaile; thou seest simplicity can not double, nor plaine dealing cannot dissemble, I could wish thee to amend thy life and take heade of the Beadle.

Vale qui ridiculose hœc legeris.

Finis."

Conduit street. J. H.

ART. X. *List of the Works of Robert Greene.*

Robert Greene was born at Norwich. He was by birth a gentleman, received his education at Cambridge, and early made a continental tour. He appears to have taken his degree as M. A. of Clare-hall in that university, 1583.* He "was presented to the vicarage of Tollesbury, in Essex, the 19th of June, 1584, which he resigned the following year."† It is

* MS. note by Dr. Farmer. See Beloe's Anecdotes, &c. Vol. II.

† See note, p. 22, of Examination of the charges of Ben Jonson's enmity to Shakspeare, 1808, by Mr. Gilchrist, a pamphlet that will convince as well as amuse.

probable

probable about this period he married. The character of his wife, as pourtrayed by his own pen, is amiable and interesting; highly possessing those softer virtues, which adorn and dignify the female character. The offspring of this union was an only son; but, it is alleged, even this tie of nature combined with all the endowments of the mother could not prevent desertion. This unfortunate circumstance is supposed to have occurred in 1586. Whatever fortune he inherited or received on his marriage, was idly and rapaciously squandered in riotous scenes of dissipation passed in the metropolis. In July 1588 he was incorporated at Oxford, when, according to Wood, he was well known by his poetical as well as satirical vein; and, says the same Editor, he "wrote to maintain his wife, and that high and loose course of living which poets generally follow." Winstanley observes "he made his pen mercenary," and Shiels considers him "the first of our poets who writ for bread," a circumstance not easily ascertained, and not very probable, and if a fact, a matter neither of reproach nor culpability. Many of his writings glaringly describe the wanton habits of his associates; and charity, lamenting the ungovernable pursuits of genius, must ever draw a veil over his numerous errors. Conscious of the improprieties he had thoughtlessly plunged into, he made strenuous exertions to warn the unthinking, and expose the tricks, frauds, and devices, of his miscreant companions. His works contain the seeds of virtue, while his acts display the tares of folly. The records of his penitence are many; and his intention to forsake his imprudent and dissolute course seems to have been founded in truth, good principles, and innate virtue, with an apparent

ance of malignancy by every subsequent writer. The thoughtless imprudence repeatedly described by Greene in giving an outline of his own character, must be considered as overstrained, for one who had "tasted of the sweet fruits of theology," * and probably manufactured with new and exaggerated incidents of folly and extravagance, to swell the hunger-wrought pages, and give variation and strength to his novels.† Charity demands this inference when the whole of the vices displayed are found to be gathered with a miser's industry, and embodied, from the tales of invention, for the purpose of degrading him beneath the level of decency and common repute in society. Wood, whose authority is relied on in other points, says, he wrote "to maintain his wife;" a memorial in his favour passed unnoticed: while that source of existence has been asserted to have been prodigally consumed in the support of a wanton.

The works of Greene obtained an extraordinary portion of popularity. In Ben Jonson's "Every Man out of his Humour," Maddona Saviolina is described to observe "as pure a phrase and use as choice figures in her ordinary consequences an any be i 'the Arcadia.‡ *Car.* Or rather in Greene's works, where she may steal with more security." Sir Thomas Overbury, in his character of "a chamber maid," says "she reads Greene's works over and over; but is so carried away with the Mirror of Knighthood, she is many times resolu'd to run out of herself, and become a lady-errant."§

* See present volume, p. 14.

† Ib. p. 7, 133, where the gay and thoughtless career of the author is interestingly described under the character of a pilgrim.

‡ Cens. Lit. Vol. VII. p. 151, 265. § Ib. Vol. V. p. 364.

These

These passages are given in full from their being quoted by Oldys. Of the last he observes "we may know in what *class* to rank Greene from what Sir Thomas Overbury says in his character of a chambermaid, who reads Greene's works over and over."* If this negative conclusion is supposed to convey a critical decision, or if it means to convey any thing, it must be that of an opinion which depreciates the works of Greene, and to pronounce them either trifling and unworthy notice, or vulgar and contemptible. Either point may be refuted; but such authority is too light for a decision, while the vague inference of the critic is more easily destroyed in an immediate and familiar view of the passage in question, by considering it written of the era of yesterday, and adopting the name of Fielding, or Smollet, (whose pieces have been equally idolized by chambermaids); thus the distinction of *class* no longer despoils his literary reputation. Wood considers him "author of several things which were pleasing to men and women of his time; [that] they made such sport and were valued among scholars, but since they have been mostly sold on ballad-monger's stalls." This huckster circulation is a presumptive proof of their morality, if not of their merit; and Warton has pronounced in an extended acceptation, his prose pamphlets, may "claim the appellation of satires."† Had the obloquy cast on Greene been attached to any modern author, who had obtained similar excess of popularity, the hands of Briareus would not have been sufficient to contain the pens employed

* Biographia Literaria, p. 390.

† Hist. English Po. Fragment of Vol. IV. p. 81.

to apologise for his weakness and dissipation, or canvass the proof of his errors; yet, if "he was a bad man," to use the apposite language of a celebrated writer, "let us not palliate his crimes; but neither let us adopt false or doubtful imputations for the purpose of making him a monster."*

1. The Myrrour of Modestie, 1584.

2. Monardo the Tritameron of Love, 1584, 1587.

3. Planetomachia, 1585. [q. an edition without date.†]

4. Translation of funeral sermon of P. Gregory XIII. 1585.‡

5. Euphues censure to Philautus, 1587, 1634.

6. Arcadia or Menaphon, Camillae's alarm to slumbering Euphues, 1587, 1589, 1599, 1605, 1610, 1616, 1634.

7. Pandosto the triumph of Time, 1588, 1629.

8. Perimedes the blackesmith, 1588.

9. The pleasant and delightful History of Dorastus and Fawnia, 1588, 1607, 1675, 1703, 1723, 1735.§

10. Alcida,

* Fox's Historical Work, p. 66.

† This piece was considered from Wood as theatrical, and noticed by Baker in the Companion to the Play House, 1764, but omitted in the Biographia Dramatica of Reed.

‡ See Phillips's Theatrum Poetarum, Ed. 1800, p. 196.

§ To the edition of 1735 is added the history of Hero and Leander in prose. The title states both "made English from the originals, written in the Bohemia and Grecian tongues, by a gentleman who spent many years in travelling through most parts of Germany, Greece and Italy, where these stories are in as much credit and repute as any that are now extant, or ever were printed." Upon this story Shakspeare founded the Winter's Tale. It was versified probably about the beginning of the last century, and consists of fifty-eight stanzas. A short specimen from the beginning will suffice.

"In

10. Alcida, Greene's Metamorphosis, (licensed to John Wolfe, 1588), 1617.

11. The Spanish Masquerado, 1589.

12. Orpharion (licensed to E. White, 1589), 1599.

13. The Royall Exchange, contayning sundry aphorisms of Philosophie, 1590.

14. Greene's Mourning Garment given him by repentance at the funerals of Love, 1590, 1616.

15. Neuer too late, 1590, 1600, 1607, 1616, 1631. [n. d. Beloe.]

16. A notable discouery of Coosenage, 1591, 1592.

17. The ground work of Conny Catching, 1591.*

18. The second and last part of Conny Catching, 1591, 1592.

19. The third and last part of Conny Catching, 1592.

20. Disputation between a hee conny-catcher and a shee conny-catcher, 1592.

21. Greene's groatsworth of Wit bought with a

"Into Bohemia dwelt a king,
Pandosto high to name:
He had a queen, Bellaria call'd,
fair, beauteous, and of fame.

He had a friend, Egestus call'd,
a king of great renown,
And for love of Pandosto, he
did leave his land and crown.

And to Bohemia he did sail,
Pandosto for to see;
Who with Bellaria his queen,
received him royally."

* In 1591 there was licensed to Thomas Gubbin "The Defence of Conye-Catchinge, or a confutac'on of those ij injurious pamphlets published with R. G. against the practisioners of many nymble wytted and mistical sciences." Herbert, 1354.

million of repentance, n. d. 1592, 1600, 1616, 1617, 1621, 1629, 1637.*

22. Philomela the Lady Fitz-Walter's Nightingale, n. d. 1592, 1615, 1631.

23. A Quip for an upstart Courtier, or a dispute between velvet and cloth breeches, 1592, 1620, 1625, 1635. Harl. Mis. Vol. V. p. 371.

24. Ciceronis Amor, Tullie's Love, 1592, 1611, 1615, 1616, 1628, 1639.

25. News both from Heaven and Hell (licensed to John Oxenbridge, 1592), 1593.

26. The Black Book's Messenger, or life and death of Ned Browne, 1592.

27. The repentance of Robert Greene, 1592.

28. Greene's vision at the instant of his death, published by Newman, n. d.

29. Mamillia, or the triumph of Pallas, 1593.

30. Mamillia, or the second part of the triumph of Pallas, 1593.

31. Card of Fancy, 1593, 1608.

32. Greene's funerals, 1594. [I believe not his. *I. Reed.*]†

33. The Honourable Historie of Fryer Bacon and Fryer Bongay, a comedy, 1594, 1599, 1630, 1655.

* Ritson in the Bib. Poetica states this piece to have been edited by I. H. initials "presumed to belong to Jasper Heywood;" an error he was led into by those initials being affixed to "Greene's epitaph," printed at the end of the work. Warton points out the publisher in Henry Chettle, which appears confirmed by the epistle before Kinde-Harts Dreame, where he says, "about three moneths since died M. Robert Greene, leaving many papers in sundry booke sellers' handes, among others his Groats worth of Wit." Hist. E. P. Vol. iii. p. 291, 386. Reed's Shakspeare, Vol. II. p. 234.

† Inserted in Steevens's list. Biog. Lit.

34. The

34. The History of Orlando Furioso, a play, not divided into acts, 1594, 1599.*

35. The comicall Historie of Alphonsus King of Arragon, a play, 1597, 1599.

36. A looking glass for London and England, (a comedy, jointly with Lodge), 1594, 1598.

37. The Scottish Historie of James the Fourthe slaine at Flodden, intermixed with a pleasant comedie, &c. 1598, 1599.

38. Penelope's Webb, n. d. 1601.

39. History of Faire Bellora, [q. date of first edition, afterwards published as] "A paire of Turtle Doves, or the tragicall History of Bellora and Fidelio. Seconded with the tragicall end of Agamio, wherein (besides other matters pleasing to the reader) by way of dispute betweene a Knight and a Lady, is described this neuer before debated question, to wit, whether man to woman, or woman to man offer the greater temptations vnto vnbridled lust, and consequently whether man or woman in that vnlawfull act, be the greater offender. A historie pleasant, delightful and witti, fit of all to be perused for their better instruction, but especiall of youth to be regarded, to bridle their follies. Printed for Francis Burton, and are to be sold at his shop in Paules Church-yard at the signe of the Flower de-luce and Crowne, 1606."

40. The debate between Follie and Love, translated out of French, 1608.†

* The author of the defence of Connycatching accuses Greene of selling this dramatic piece "to the Queene's players for twenty nobles, and when they were in the country, sold the same play to Lord Admiral's men, for as much more." It appears to have been very popular, as in 1597 it was performed by Lord Strange's men. *Henslowes List.*

† From MS. notes by the late Dr. Wright, *penes me.*

41. Thieves falling out true men come by their goods, 1615, 1637. Harl. Mis. Vol. VIII. p. 369.

42. Greene's Farewell to Folie, 1617.

43. Arbasto, the History of Arbasto King of Denmarke, 1617, 1626.*

44. Fair Emme a comedy, 1631. [The best authorities for this article are Phillips's Theatrum Poetarum, 1675, and the re-insertion by Steevens in his list for Berkenhout. Langbaine, Mears, and others, consider the piece anonymous. It was performed by Lord Strange's men, who had the other dramas written by Greene, and the construction is similar to Orlando Furioso, not being divided into acts].

45. The History of Jobe, a play, destroyed; see Warburton's list, *Censura, Vol. V. p.* 274.

[*The following pieces have been ascribed to Greene.*]

Mihil Mumchance, his discoverie of the art of cheating in false dyce-play, n. d. [Inserted by Mr. Reed in his list, but doubtful. It forms N°. 32 in Mr. Beloe's list, though mentioned in the following page as not by Greene.]

Art of Juggling, 1612 [Reed's list, & ante p. 374.]

Greene's ghost haunting coney catchers, 1602, 1606, 1626. [" I doubt this being Greene's." *I. Reed.*] The Epistle Dedicatory says, this little pamphlet, which by a very friend came to my hands, and adding somewhat of mine owne knowledge, and vpon verie credible information, concluding " your's to vse S. R." These initials are given to Samuel Rowlands,

* To Arbasto was added the " lovely poem" of Pyramus and Thisbe, written by Dunstan Gale. *Ritson's Bibliographia Poetica.*

but

but they are more probably those of the author of the Art of Juggling.]

Greene in conceyte newe raised from his graue to wryte the tragique storye of his faire Valeria of London. (Licensed to William Jones 1597), 1598, was written by John Dickenson.

Greene's poet's vision and a Prince's glory, 1603 [N°. 37, of Mr. Beloe's list, written by Thomas Greene the actor, better known by John Cook's dramatic piece of "Greene's Tu Quoque."]

The late Mr. Reed inserted an additional manuscript list of Greene's works in a copy of the Biographia Literaria; to that I have made several additions. The greater portion of the titles having been fully given in Mr. Beloe's Anecdotes of Literature made a repetition unnecessary.

Conduit street. J. H.

ART. XI. *Camden's Gifts of Arms. Extracted from Morgan's Sphere of Gentry.*

[CONCLUDED FROM P. 271.]

Surry, 299. *Thomas Clay* de Rigate. A. 2 chevr. engrailed S. intr. 3 trefoils S. 1613.

London. *Edmund Rolph*, Goldsmith. A. 3 crows S. a trefoil in chief V.

301. *Edward Smith*. A. fess V. intr. 3 ogresses.

Suffolk. 302. *Robt. Cook* of Laneham, 1612. G. an inescutcheon A. intr. 3 crosses formé fitché in saltier encountring on the escutcheon.

Essex. 303. *Wm. Luckyn* de Badow, 24 June, 1611. S. a fess dancè intr. 3 leopards' faces O.*

* The paternal coat of Lord Grimstone.

Essex. 304. *Robt. Garset*, Esq. of the Body to K. James, May 1614, vel Feb. 1, 1612. A. a saltier entr. 4 mullets G.

Sussex. 305. *Marshal* of Michelham, Dec. 2, 1612. Barry of 6, A. & S. a canton Erm. charged with an inescutcheon G.

London. 306. *John Warren*, 1613. Checky O. & B. on canton Erm. a lion ramp. double quere.

307. *Robert Johnson*, son of John of Goldenton in Bedfordshire, B. chevron O. entr. 3 eagles lifting up their wings O.

Essex. 308. *Robt. Maidston* de Boxsted, 1614. O. 2 battleaxes in saltier S. the iron A.

309. *Thomas Thwaits*, Alderman, 1598. A. a plain cross S. fretty O. in the dexter quarter a lis G.

Lincoln. 310. *Rd. Williamson* of Gainsborough, 1602. O. a chevr. G. entr. 3 trefoils S.

311. *Humphry Bugg* of Sutterton, Mar. 12, 1602. O. on a fess S. 3 budgets A.

312. *Sir Robt. Cross*, Quarterly A. & G. in first quarter a cross crosslet G.

Suffolk. 313. *Spring* of Pakenham. A. a chevron engrailed G. entr. 3 mascles G.

314. *Jeffrey Paynell* G. 2 chevrons A. border A.

London. 315. *Laurence Camp*, July 2, 1604. S. a chevron O. entr. 3 griffins heads erased O.

316. *Henry Wollaston*, Draper. Crest. 1616. A. 3 mullets pierced S.

Berks. 317. *Thos. Orpwood* de Abingdon, 13 Oct. 1600. V. 3 crosses formy A. on chief A. 3 boars heads couped S.

Leicester. 318. *Halford*, High Sheriff, July 16[illegible]. A. greyhound pass. S. on chief S. 3 lis O.

London. 318. *Barbar*. O. 2 chevrons G. 3 lis in chief G.

Surry. 319. *Wm. Knightley* de Kingston on Thames, Quarterly Erm & Paly of 6, O. & G. on a bend B. a lance O.

REMARKS.

Many of my readers, it seems, will rejoice at the conclusion of this long article. As a notice had been given of its continuance, it appeared proper to print this small fragment to complete it.

I cannot admit, to one of my Correspondents, who has honoured me with a private letter on the subject, that the book from which it is extracted is very common; nor is the article, in my mind, totally uninteresting or useless. In the introductory observations to it, I have given some reasons why I think otherwise. I cannot allow that its insertion is inconsistent with my original plan; but even if it be not strictly conformable with the arrangement hitherto adopted, it certainly does not infringe on the licence I claimed for myself in the preface to the first volume, where I said I "would not be unalterably confined to any plan."

It is very true that he, who undertakes a work of this kind, is bound in common prudence, and indeed for the purpose of continuing its very existence, to consult the taste of his readers: and now that I know it, I shall certainly take care to press subjects of this kind no further. As to their dryness, I did not quite think that an objection in a work of antiquities. But I have no desire at present to enter into a defence of the illustrious science of heraldry!!

My Correspondent suspects that this long article has been inserted to fill a space, for which I was not otherwise prepared. He will excuse me for assuring him that this was not the case. My judgment, such as it is, must answer for the introduction of it. At the same time periodical publications are surely entitled to much candour, on account of occasional hurry, and casual instances of inconsiderate selection.

The man, who can give up his whole time to the conduct of such a work, is too detached from the concerns of general literature as well

well as from the business and pleasures of life, to possess those acquirements of the mind, which more than make amends for the lapses of haste, and accidental neglect and indifference.

Let a liberal censurer reflect what it is to carry on a work month after month, and year after year, through sickness and sorrow as well as through health and ease of heart; through business and distraction, as well as through leisure and calm spirits; at moments of languor and despondence as well as of energy and hope: and he will not judge too rigidly, and expect what is scarcely possible!

It is my present intention to explain in another place more at large the purposes which I have endeavoured to effect by this work, and the extent to which I had hitherto flattered myself that I had succeeded. If I have failed, I have failed in a design, which I can confidently assert to have been actuated by pure, virtuous, and disinterested *motives.*

I am not ashamed to confess that I love literary fame; and perhaps too fondly!

> "Fame is the spur which the clear spirit doth raise
> To scorn delights, and live laborious days!"

My fame, I hope, does not depend on the present work. But if I am doomed in consequence of these my humble endeavours to be considered a mere dull plodder among black-letter books, a stupid transcriber

> "Of all such learning as was never read,"

I must submit to my fate; and endure it with the best fortitude which I can command. To mean misrepresentation, and low and petulant abuse from malignant and half-educated libellers, I have long been accustomed. Such conduct will never shake me in my steady resolves; nor drive me from pursuits which I think either amusing or useful. I know that men, to whose talents and acquirements I look up with admiration, have been equally abused. I have heard Warton's History of Poetry derided for its dulness; and the writer's intellectual endowments refused any other praise than the power of industry!!!

What I am, neither praise can increase, nor censure diminish. The time I have spent in unmercenary literature, I can at least look back upon with satisfaction, as an innocent and virtuous occupation of a large portion of my life.

August 11, 1808. *Editor.*

ART.

Art. XII. *Reply to the Defence of Grotius.*

TO THE EDITOR OF CENSURA LITERARIA.

SIR,

It is a great obstruction to progress in literature, that authors are often too negligent concerning the minutiæ of facts, for a contrary conduct would prevent many erroneous conclusions deduced from them: thus P. M. informs us "that both Bayle and Moreri say, that Galatinus took the *whole* substance of his work from Porchet, as Porchet himself had done from Martini."* But this is impossible; for the book of Galatinus was published five years before the book of Porchet, as appears from the prolegomena of Maussacus to Martini, where Porchet's book is dated in 1520, but that of Galatinus as early as 1515 for the first edition; but there was a second at Frankfort in 1602, from which I have made the quotations in my letter. Martini died about 1284, and his work was only read in MS. until 165·, when it was first published at Paris from a copy found in the library of Tholouse, and then almost unknown, with notes by De Voisin: this gave Galatinus and Porchet opportunity to pilfer from it without discovery, until that first publication of it. P. M. erroneously then considers that first publication as a *republication*, of which there was one indeed in 1687 at Leipsic.

Now, it is from the first edition in 1651, that I have made my quotations, and I have not found there the least good reason for his supposing it "to be probable that the foundation of the story about Nehumiah is to be met with in the first edition."† On the contrary,

* P. M. is not answerable for the errors of Bayle or Moreri. *Editor.*

† This follows from the credit given to Bayle and Moreri. *Editor.*

neither

neither the titles to the chapters, nor the contents of them, so far as I have read them, contain any thing relative to that subject; nor yet the copious index, which has no references to any other of the names than *Haccadosch*, and these only in the notes of Devoisin, relative merely to the date at which he might have compiled the Mishna: there is also a list prefixed of all the authors quoted by Martini, in which not even the name of Haccadosch appears. But although Galatinus did not copy from Porchet, yet he certainly did from Martini; and in Collier's *Hist. Dict.* there is a truer account of these facts under the word *Raymund*, than in the above one of Bayle, and taken from some of the works of M. Simon, where *much* is rightly substituted for *whole*; as accordingly I have proved from the prolegomena by Maussacus, that Galatinus inserted *many* articles of his own from spurious books: now, that erroneous word *whole* seems to be what has misled P. M. still to conceive that something about Nehumiah is to be found in the *first* edition of Martini. As to the censure however of Galatinus by Reinoldus concerning his *nimio studio Talmudicarum nugarum*, it must be equally applicable to all the three authors, if to any one; yet it is rather an unreasonable one, since it was the very object of their books to prove, that the explications of the Jews themselves both in the Talmud and elsewhere, applied all passages in scripture relative to the Messiah in the same manner as the Christians themselves; and this first writ opportunely by Martin at a time when the Jews in Spain, before 1284, possessed almost all the learning then current in that nation, of which Martini was a native, viz. in Catalonia, and they had converted also many Christians to Judaism.

With

With respect to Philo that some ancient Christians had supposed him author of the Book of Wisdom, and some modern ones also, is indeed true; but then they supposed also, that the passages in that book, which were thought to glance at Christianity were writ *historically*, by his being himself converted to Christianity by St. Peter at Rome, therefore *after* the passion of Christ, not *prophetically*. What P. M. quotes from Duhamel of a prophetic nature relates merely to the *passion* of Christ himself; but I know of no author ancient or modern, except Galatinus, who made Philo prophecy also *de Martyrum victoriis et ecclesiæ Christi statu*, or whoever before asserted that the Nicene council* received the book *tanquam sancti spiritus dictamine scriptum*, and not rather as an historic testimony concerning Christianity, in case they did not receive it as a mere Jewish book.

But however this might have been, yet at least it appears from that diversity in the opinions of the ancient Christians (if any of them did so *anciently* suppose the twentieth verse to be a *prophecy* of the death of Christ and not a *relation* of it) while some of them thus conceived Philo to have writ *before* the passion, and others made him not to become a Christian author until his journey to Rome *after* it, that neither of the opinions is entitled to much credibility. As little evidence also had Grotius to affirm that it was interpolated after Christ, though composed by a Jew before; and just as little evidence has P. M. to conceive that the whole of it was writ after Christ: I find no satisfactory evidence either way, therefore cannot but wonder at the

* But other councils have. See p. 335. *Editor.*

readiness

readiness with which such affirmations* are made with so little evidence to support them, when there is sufficient evidence throughout the whole, that it was writ by a Jew, from the constant comments upon early Jewish history, while nothing is said but in *one* place, which can be strained into any reference to Christ, viz. in the second chapter; yet even this of such a *general* nature relative to the unhappy fates which too often befall righteous men, that it might just as well have been writ by any rational heathen as by a Jew or Christian. It is the mode of expression chiefly which proves it to come from the pen of a Jew, by a righteous man being called *a child of the Lord*, and *a Son of God*, with other Jewish ideas; but why should these phrases be here strained into any reference to Christ, when the same phrase is applied afterwards to the whole Jewish nation? In chap. xviii. 13, the writer says, "that the Egyptians on finding their first born children slain, acknowledged *the Jewish nation to be the Son of God*," ωμολογησαν θεου υιον λαον ειναι. Tremellius rightly renders this in the singular *populum filium esse dei*; but the English is in the plural, yet in the same sense, *to be the sons of God*. Now how acts the vulgate? It omits *filium* altogether *(populum dei se esse)*, and thus by substituting *se* for *illos*, it in fact makes the Egyptians *sons of God* instead of the Jews. This was apparently done, that *Son of God* before might be more readily confined by readers to Christ.

Such are the arts of some translators and the neglects of others in not adhering to the originals! An error of the press made υιος θεον in my letter instead of υιος θεου,

* This is not an affirmation of P. M. but merely an inference. *Edit.*

which

which phrase occurs in the eighteenth verse, as παιδα κυριου does in the thirteenth, and both which Tremellius renders accurately. Both of them also are quoted by Galatinus, but here again we may observe an artifice in the vulgate; for it renders both phrases by *filium Dei*, for the same reason as before; and hence it was, that the old English translation has *God's son*, and I suppose, in both verses, like the vulgate. The evidence of these words having any reference to Christ must have appeared very precarious to the translator, when such arts were thought requisite to support that interpretation. I cannot believe, however, that the zeal of the first Christians was so cold, or their judgment so little, as to write nineteen chapters containing reflections *altogether* relative to events in ancient Jewish history, in order to introduce so early as in the second chapter a *single* verse, in which the words *Son of God* occur, and which *may be* applied to Christ, yet *are* applied in such a levelling manner, that it makes every righteous man just as much a Son of God as Christ himself. "If the just man be the Son of God, he will help him, and deliver him from his enemies." Now why should not every just man be as well called a Son of God, as the whole Jewish nation?

S.

P.S. The above verse was plainly imitated from Psalm xxii. 8. "He trusted in God, that he would deliver him, let him deliver him seeing he delighted in him." Ηλπισεν επι κυριον ρυσασθω αυτον ὁτι θελει αυτον. This was the very verse which the Pharisees applied to Christ at his crucifixion, "He trusted in God, let him deliver him now if he will have him, for

he said I am the Son of God Πεποιθεν επι τον θεον; ρυσασθω νυν αυτον, ει θελει αυτον, &c." Now it was this application to Christ of that verse, which probably first led the ancient Christians to apply also to Christ the imitation of it in the Book of Wisdom as above-mentioned, and hence might arise the supposition that Philo was instructed in Christianity, or that he there predicted the passion of Christ; especially as the phrase *Son of God* was found in *Wisdom*, added to the words of the psalm; but no real Christian in that early age would have ever voluntarily employed *Son of God* in such a familiar and disrespectful manner as to apply it to the Jewish nation, who crucified Christ, as well as to every righteous man without distinction. And that the author himself, whoever he was, merely intended to *imitate* the words of the psalm is confirmed not only by the sense, but also by his employing the very same word ρυσεται for *will deliver*: there seems some room also for doubt, whether the thought of the Pharisees, when they applied that verse to Christ and joined to it *the Son of God*, was not drawn from the same words in the Book of Wisdom, rather than from the words of Christ (who always called himself *the Son of Man*) in order thus to make it the more applicable to him; and thus that this speech of those Pharisees may possibly be thought to become some testimony of the existence of the Book of Wisdom before Christ.

S.

ERRATA.

P. 166, *for* procure *r.* prove—313, magna *r.* magnus—vale *r.* vate—repertur *r.* retertur—juro *r.* jure—314, ver. 5, 6 *r.* vers. 6—315, 266 *r.* 966—317, inde *r.* is de—316, officietur *r.* afficietur.—335, note, prali *r.* Israeli.

ART.

ART. XIII. *Old Poetry.*

[*Peace I hear a voice.*

The following is transcribed from the volume containing the oration of John Russell, printed by Caxton, ante p. 351.]

" Peas I heir a voyce, saith man thou shalt dye,
Remember the paynes of purgatorie!

Why sittist thou so syngyng, thenkyst thou nothyng,
That who so best hoppith at laste shal haue the ryng?
Remembre thy maker and pray to that kyng,
To that blisse that he bought the vnto the bryng.
Thou shalt aby,
This worlde defygh;
Pes I hier a voice.

I prove the by Reason that thou art vnkynde,
He that deid afore the, is clene oute of thy mynde;
Thy frendis afore the, why art thou so blynde?
In pr gatory paynyng there shalt thou them fynde.
With doolefull cry,
Thou shalt aby,
This world defygh,
Peas.

Man compasse in saying in mynde every delle,
And pray for tho soules so grete paynes fele;
In purgatory paynyng their sorowys to heele,
Thy self in no wors cas and yis it is weele.
This worlde defygh,
Thou shalt abye.
Peas I hier a ——

I haue herd this voice, well Mary fulle of grace
Spekith it to me; yo, I will high me a paas
To the chirche, me to amende: Lady pʳy [pray] for space,
Lord leste I come to late, yo, alas! alas!!

They 'le say then he gathers vp money of others,
To put to vse for increase;
Ells he gathers it vp, to run awaye wu 't:
What terrible wordes be these!

Hearing a presse for souldiers theyle start,
Ells hide them selves when we come;
Their wiues then will saye, to presse wee yee maye:
Our husbands are not at home.*
Coyne for magazens sent for in hast;
Much ado was eare they yeilded,
Yets' gather'd and paid; and I am afraid
They will not in hast be builded.
The justices will set vs by the heels,
If wee do not do as we should;
Which if we performe the townsmen will storme;
Some of them hang 's if they could.

The constable 's warnde to th' sessions then,
Vnwilling some goes, alas!
Yet there may wit and experience lerne,
If that he be not an asse.
There shall he see the justices set,

* This idea of pressing the wife for the husband is the subject of a humorous old song (Latinized by Bold), beginning,

"I am a cunning constable," &c.

Of which the second stanza is as follows:

"Ho! Who's at home? Lo! here am I!
Good morrow, neighbour. Welcom, Sir.
Where is your husband? Why truly
He's gone abroad, a journey far.
Do you not know when he comes back?
See how these cowards fly for life!
The king for souldiers must not lack;
If I miss the man, I'll take the wife."

[This note was extended for the purpose of casting a severe reflection upon the system of press-warrants. It is to be lamented that any thing so harsh should be necessary for our national bulwark, the navy; but it will not justify a repetition of the censure in the intemperate language adopted by Ritson.]

Here

Here three of O yeses, and
Then shall he here the commission read,
Though little he vnderstand.*
Our free landed men are called for in then,
To be of the great inquest,
The chief of our townes, with hoare on their crownes,
That what should be done knowes best.

Choice men of euerye towne in the sheire,
Three juries there must be more,
Cal'd vnto the booke with 'here, sir, here!'
The wisest of twentye before;
Then there shall be see who right hath transgrest
Punished for his offence,
There shall be here a number amerc 't,
Along of their negligence:
What things are amisse, what doings there is,
Justices charge them enquier,
Fore clarke of the peace and baylies at least
A dozen besides the crier.

Verdicts must come from these juries then,
But howsoeare they endite them,
Theyle not be tooke till next day by ten,
Vnlesse that their clarkes do wright them.
Ruff wordes or smooth are all but in vaine,
All courts of proffit do savour,
And though the case be neuer so plaine,
Yet kissing shall go by fauour;
Theyle punish the leastest, and fauour the greatest,
Nought may against them proceede,
And who may dare speak against one that is great,
Lawe with a powlder indeede!

But now my constableship's neare done:
Marke hearers, sayers and singers,
There is not an officer vnder the sunne,
But does looke through his fingers.

* It was then in Latin.

Yet where I see one willing to mend,
Not prating nor making excuses,
Such a one if I can I'le befreind;
And punish the grosse abuses.
My counsel now vse, you that are to chuse,
PUT ABLE MEN EUER IN PLACE;
FOR KNAUES AND FOOLES IN AUTHORYTIE DO
BUT THEMSELUES AND THEIR COUNTRIE DISGRACE."

Conduit street. J. H.

ART. XIV. *The Ruminator. Containing a series of moral, sentimental, and critical Essays.*

No. XLII.

Complaint of a Literary Man.

TO THE RUMINATOR.

SIR,

To a mind like yours, constantly ruminating on the diversified and contradictory moral traits of our species, and touched with a keen sensibility at its failings and misfortunes, I feel an insurmountable impulse to open the anxieties of a melancholy and overloaded heart. If you cannot speak comfort to me, methinks* the mere act of pouring out the fulness of my mind will give me relief.

I am a man who have given up the principal part of my life to literature, which however I have done rather as an amusement than a business. I have read and written as whim directed, without any other view, than

* I am happy to see this word justified in *Jamieson's* Etymological Scots Dictionary. *Editor.*

that

that of a pleasing occupation of my time, unless perhaps it was mingled with the hope of a reward in the acquisition of literary fame. Thus have I whiled away the vigour of my youth and my manhood; and the hour is arrived, when I look back on the precious time thus lost, with hesitation, regret, and a mixture even of awe and trepidation! For what are our faculties given us? Are they to end in their employment here, or in the worldly reputation they procure? These are questions which more than startle me at periods of serious thought!

I look upon the great mass of mankind, and imagine that I see them employed still more unprofitably than I am. Their amusements are more sensual; and are productive of at least as little benefit to their fellow-creatures. If it be pleaded that their habits are less solitary, they still may be more selfish. The productions of the study are capable of a wider communication, than the exertions of conversation; and surely are in general of a more refined and improving nature. These thoughts intermix some rays of comfort at such hours of gloom!

But, alas! the clouds close together again; and at moments I seem involved in impenetrable darkness. The acquisition of all I had sought for, books, knowledge, fame, I feel, like Solomon, to be *mere vanity!* The objects of my earthly idolatry, the great meteors of human genius, fade before my sight. They appear insignificant, and vapid, like myself; their talents wasted; and the monument of their works unworthy of the labour which it cost.

Does this proceed from the disease of my mind; or from a just sense of the misapplication of its powers?

Does it not whisper views of fame, and reward, beyond this world? and employments directed to effects of a higher kind, as the means?

When the utmost purpose resulting from the employment of those mental faculties with which Providence has endowed us, is a barren exercise of the understanding or the fancy of others, how far short do they fall of their capabilities? They might at the same time instruct, refine, and exalt; direct the head; and elevate the heart!

Had I, instead of wasting my life in idle inquiries on trifling subjects, and idle excursions of the imagination, bent my humble talents to acquire and convey solid knowledge, and delineate the visions of a better order of existence, perhaps even I might have secured a renown, which, while it never ceased to gratify me here, might have soothed my spirit hereafter!

It is past: the flight of Time is irrevocable; books lose their zest; the charms of learning have vanished; and fame, could I grasp it, is not worth the embrace! Such at least is the present unhappy state of my mind. Can you give me peace, Mr. Ruminator? Can you dissipate these clouds? And are you subject to no similar dejections? You seem to pursue your course without interruption through fair weather and foul! But perhaps I know not your difficulties. Like me, you may feel languor, disgust, despondence! O, Sir, how much luckier than I, are you then, who do not stop as I have done!

"Tu ne cede malis; sed contra audentior ito!"

I am, SIR,

Your constant Reader,

HOMUNCIO LITERARIUS.

August 8, 1808.

To

To a mind in the state of my Correspondent's, it would be presumption in me to enlarge on the obvious and only topics of consolation. I leave it to the accomplished and eloquent divine, to delineate in their full force the comforts of religion; to point out the views, which never lose their lustre, and the wreath of which the flowers never fade. These and these alone will be powerful enough to counteract the disease, which the present letter so pathetically delineates; and which I myself, alas! have felt too deeply to be insensible to the sufferings of my Correspondent.

Aug. 11, 1808. RUMINATOR.

N°. XLIII.

Poetical Fragments.

The following poetical fragments, found among the papers of an eminent literary person, lately deceased, may for once be allowed in combination to form a paper of the Ruminator.

I will not venture to say that they have never been printed before, though I do not recollect to have met with them.

" *Thoughts occasioned by the Funeral of the Earl and Countess of Sutherland,* 1766, *at the Abbey of Holy-rood-House. By the late Sir Gilbert Elliot, Bart.*

" See where the Forth, by many a winding shore,
Still undiminish'd, holds his way, and see
Yon mountain hoar, a stranger to decay,
Still as of old, o'erlooks the walled city,

Her

Her dwellings, spires, and rocky battlement;
E'en that proud palace, rear'd by human toil,
Still braves the stroke of time, though long untrod
The paved court, and silent be the hall.
These all remain: yet in the mouldering vault
Sleep Scotland's boasted kings, their ancient line
Extinct, and all their long-descended sway
Shrunk to this little measure. O! farewel,
Farewel, ye mighty names, for high exploit
And warlike prowess fam'd; entreated oft,
And oft assail'd by French or English monarch.
Such are thy triumphs, and thy victory such,
O Death, relentless! whom no charm can sooth,
Thy valour, Bruce, nor all the civil lore
Of the first James, nor Mary's matchless bloom.
Ill-fated Queen! Then wipe your tears away:
I'll weep no more: let the long funeral pass,
And darken all around: I'll weep no more.—
True, they were young; and noble was thy birth,
O Sutherland! and in thy manly mind,
An inmate there, was sealed sweet affection.
Yet wherefore mourn? In pity heav'n bestow'd
An early doom: lo! on the self-same bier
A fairer form, cold by her husband's side,
And faded every charm, she died for thee,
For thee, her only love. In beauty's prime,
In youth's triumphant hour, she died for thee.
Bring water from the brook, and roses spread
O'er their pale limbs: for ne'er did wedded love
To one sad grave consign a lovelier pair,
Of manners gentler, or of purer heart!
Nor man alone decays: this antique tomb,
Where, mix'd with kings, they lie, yon mountain hoar,
And rocky battlement, one awful day,
Shall give to ruin; while alone survives,

Bright

Bright and unquenchable, the vital flame,
Portion of Heaven's own fire, which once illum'd
High-minded virtue, or with milder glow
Warm'd the pure breast of lovers and of friends."

"*The Ballad of Shinkin, with a Latin and Greek Translation.*

" Of a noble race was Shinkin,
Of the line of Owen Tudor;
But hur renown is fled and gone,
Since cruel love pursued hur.

Fair Winny's eyes bright shining,
And lily-breasts alluring,
Poor Shinkin's heart with fatal dart
Have wounded past all curing.

Hur was the prettiest fellow
At stool-ball and at cricket;
At hunting-race, or foot-ball chace,
Gods splut, how hur could kick it!

But now all joys are flying,
All pale and wan hur cheeks too;
Hur heart so akes, hur quite forsakes
Hur herrings and hur leeks too.

No more shall sweet Metheglin
Be drank at good Montgommery;
And if love's sore last six days more,
Adieu, cream cheese and flummery!"

" Præclarus ortu Shenkin
E Stirpe Theodori;
Sed cessit a Me Splendor Famæ
Venereo Furori.

Splendentis

Splendentis Winifridæ
Ocelli perculère;
Cor (heu!) crudeli ictu teli
Desperat Ars mederi.

Tam clarus erat nemo
Seu Pili, seu Bacilli;
Cursu pedestri, aut equestri,
Haud quisquam compar illi.

Sed gaudia fugerunt,
Emaciantur Genæ;
Cor (heu!) sic dolet, non, ut solet,
Jam cepe olet benè.

Non posthac deglutienda
Promulsis de Montgomery;
Si desit quies plus sex dies,
Œternum valeat Flummery."

" Περικλειης ην Χιγκιν,
Θεοδωριδης γενος;
αλλ' υη ερωτος ημιζρωτος,
ου νυν, υδ' εκει μενος.

Καλλιστης Ουνιφριδης
'Οφθαλμω πυρος μεστω,
την κραδιην υτασατην
ώτειλη ανηκεστω.

Παλαι μων εν αγωσι
παντ' αθλα λαζειν δικη,
τω γαρ τρεχοντι, η ζαλλοντι,
αει παρην η νικη.

Νυν δ' εν αυτε παρειαις
ιδε το χλωρον τοδε.
Καρδι αλγει, τυρον μισει,
Κρομμυα δ' υκ συωδη.

Τδρομελι

Τδρομελι σκετι
πιειται εν Μοντγομερι.
Καν η φλοξ δεινη εξημαρ μεινη,
το λοιπον χαιρε, φλεμερι."

"*Hymn by the late Duchess of Devonshire. Æt.* 13.

"When I behold with wond'ring eyes
The daily blessings God bestows,
A thousand thankful thoughts arise;
My heart with grateful joy o'erflows.

Each flower, each shrub, conspires to sing
The praises of the God on high;
The praises of the eternal King,
Who gave each shrub, each flow'r, its dye.

Who gave the sun its balmy heat?
Who bids the thunder loudly roll?
Who made the universe complete,
And form'd the earth from pole to pole?

With me in Hallelujahs join
To sing our holy Maker's praise;
In choral hymn, or song divine,
In prayer and thanks our voices raise."

N.B. The continuation of the Story of Longford came too late for insertion in the present Number.

Art. XV. *Address to Time.*

INSCRIBED TO THE EDITOR OF "CENSURA LITERARIA."

Oh! Time, thou shadow of enormous growth,
Pacing with silent stride this checquer'd world,
A giant unperceiv'd!—in thy swift march

What

What havoc hast thou seen of men and things,
Of states and cities; cities great as our's
Bow'd to the earth, entombing their proud founders.
With them the living mass that throng'd the streets,
The active crowd, the breathing multitude!
The dust of desolation covers all!
* * * * *
Time on his hasty pilgrimage hath mark'd
The dismal change, and blush'd as he sped on,
Too conscious of th' irremeable deed;
From Memory lock'd all knowledge of th' event,
And given the key to Ignorance! Mother Earth,
How many a scornful beauty dost thou clasp;
How many a pompous thing of titles vain,
Bloated with pride and gorg'd with luxury,
Lies huddled in the narrow house of death,
A sav'ry banquet for the glutton Worm!
How many heroes crimson'd o'er with blood,
A spectacle abhorred of their God;
How many kings of sable character,
Whom scarce this globe's vast limits could contain,
Clipt in the grave and happily forgot!
These we lament not!—but shall Genius die?
Is there no distance 'twixt the common mind,
The worldling's, cumber'd with its native clay;
And his who, shaking off this mortal coil,
Soars on the wings of high inspired thought,
Full of the emanation of his God?
There is:—the philosophic sage feels *this*,
When, cheer'd by Truth's bright rays, he penetrates
In quest of lone Obscurity's dun vale,
And tracing Science to her inmost depth,
Reveals to man the hidden cause of things.
The Patriot feels it, fir'd with just disdain
To see his country's senate sunk in vice,
And strains his lungs, confronting the foul tribe;

Boldly

Boldly asserts an injur'd people's cause,
Spite of their venal bickerings!
And yet the Poet feels it greater still!
Say, oh ye amiable Sons of Song,
How vast the distance 'twixt your bliss and theirs?
Whether meek slaves to Pity's dewy eyes
Ye drop the tear upon your plaintive harps,
Melting in all the ecstasy of love;
Or wak'd to higher theme exalt your strains,
Coasting Imagination's boundless field,
Ethereally sublime!—How far aloof
Sit those who glory in the minstrel's lore,
Glad to appreciate his genuine worth;
Belov'd enthusiasts! who delighted woo
The raptures flitting from the well swept string!
Theirs is the transport, pure as gifted bards,
As round their heads angelic visions float,
The sweet illusions of embody'd thought
Shook from ten thousand symphonies!
Dear to the Muse is ev'ry honor'd name
That calls to light the long forgotten Bard,
And gives the guerdon to his merit due;
Plucks the dark veil from Time's retentive grasp,
And plants eternal laurels on his tomb!

Finis. T. J.

ART. XVI. *On the Basia of Secundus: and Stanley's Poems.*

TO THE EDITOR OF CENSURA LITERARIA.

SIR,

Through the medium of your very valuable and amusing monthly publication, I shall perhaps obtain a piece of information I have long desired. You doubtless are well aware, that the first poetical version of

of the *Basia* of Johannes Secundus complete came out 1732, printed in 12mo. by Henry Lintot, and embellished with two beautiful engravings of Secundus, and his mistress Julia, by Bernard Picart. Who was the author of that Translation has often been inquired; but it has not hitherto been ascertained: yet a clue would seem afforded to that knowledge, in a *Dissertation to Sir Richard Mede, Bart.* prefixt to the Poems, and in another at the end of them. From the one we learn, p. 14, that he had travelled in Holland with Sir Richard (perhaps as tutor or companion) and in the other, p. 92, he acknowledges to have given a specimen of an intended publication of *Anacreon, Moschus, L. Bion,* translated at the end of Mr. Sterling's *Musæus.* Your familiarity with literary anecdote may perhaps point out the author in question.

You cannot but know, I presume, that Mr. Stanley, author of the *Lives of the Philosophers,* first gave the *Basia* of Secundus, at least the greater part of them, an English dress, which he published in a collection of his *Poems,* 1651. This collection contains complete versions of *Anacreon, Moschus, Bion,* and the *Pervigilium Veneris,* accompanied with notes, denominated *Excitations.* Mr. Stanley's *Poems** are well worthy your attention, Mr. Editor.

* Stanley's Poems are very scarce, and sell at an high price. They have only once been seen by the present Editor. An account of the author may be found in Wood's Ath. I. F. 284. See also Nichols's Collection of Poems, VII. 59—VIII. 311.

In the parish register of Bishopsbourne in Kent, is the following entry of the poet's father and mother—"Oct. 15, 1621, married Thomas Stanley, Gent. and Mary Hammon," daughter of Sir William Hammond of St. Alban's Court in Nonington. *Editor.*

The Editor will feel obliged to any Correspondent who will answer these queries.

There

There is another book, that occurs to my recollection, which, if extracted from by you, Sir, might greatly amuse and gratify your readers; it is *Deckar's Gull's Hornbook*. This work affords a greater insight into the fashionable follies and vulgar habits of Queen Elizabeth's day, than perhaps any other extant. A chapter given by Dodsley at the end of his *Collection of Old Plays*, and another by Beloe in his *Anecdotes of Literature*, are the only excerpts I am acquainted with from this curious book.

I am, SIR,

Your constant Reader,

J. N.

ART. XVII. *Bibliographical Catalogue.*

Art. 1. *A treatise named Lycasolace, devided into fower bookes, which in part are collected out of diuerse authors in diuerse languages, and in part deuised by Cyprian Lycar, gentleman. The contents of the said fower bookes are declared in the sixt page.* Dispares mores disparia studia sequuntur. Tra sepolto tesoro, & occulta sapienza, non si conosce alcuna differenza. [Printer's device] *Imprinted at London by Richard Field for Iohn Harrison, and are to be sold at his shop in Paules Church yard at the signe of the Greyhound.* 1590. 4to. *pp.* 168.

Dedicated "To the Right Worshipfvll his brother-in-law, Maister William Roe, Esqvier, and Alderman of the honorable citie of London," and devised rather to profit "friendes and louing countriemen, then to please the eares of the eloquent rethoritian or curious schooleman, for as a lofty and long discourse that will make of a molehill a moun-

taine, and of an emmet an elephant, is a thing irkesome vnto them which desire plainnesse and couet breuitie, so a plaine sense with truth and hartie affection vttered to friend is most allowable." Dated "from my house in London the 1 day of May in the yeare of the creation of the world 5552, and in the yeare of our redemption, 1590. Your louing brother-in-law Cyprian Lvcar."

The work is principally on the art of measuring, and in addition to every page having geometrical lines and angles, are several folding plates. In one is a representation of a "kinde of squirt made to holde an hoggeshed of water," for the purpose of extirpating fires, and appears not improbably the origin of the engines now in general use.

Art. 2. *A short and plaine dialogve concerning the vnlawfulnes of playing at cards or Tables, or any other game consisting in chance; offered to the religious consideration of all such as make conscience of all their waies.* 1 *Thessal.* v. 21. *Trie all things and kecpe that which is good. Imprinted at London for Richard Boile.* 12mo. *eight leaves.*

By the epistle addressed "to the Right Worshipfvll Master Lionel Maddison, Maior, the Aldermen, his brethren, and the godly Burgesses of Newcastle vpon Tine; Iames Balmford wisheth the kingdome of God and his righteousnesse that other things may be ministred vnto them;" and which concludes "if magistrates, who should not carrie the sword in vaine would doe what they may by law, to banish these forbidden past-times, or rather lost-times, I doubt not but that preaching and writing against them would more mightily preuaile; and this good would come of it, many would applie themselves to better exercises, there would bee lesse time mispent in alehouses and God lesse prouoked to displeasure against vs. But these things I referre to the consideration of the wise, and this my dialogue to the iudgement of the godlie, chiefly to you, whose good I wish especially.

especially. Farewell, from my studie the first of Ianuarie 1593." The work condemns dice, cards, tables, and all games of chance or lottery with many scriptural allusions in proof of their unlawfulness.

Art. 3. *A treatise concerning the right vse and ordering of Bees; newlie made and set forth, according to the author's owne experience: (which by any heretofore hath not been done). By Edmund Southerne, Gent. Better late then neuer.* [Printer's device of two hands clasping, &c. *Herbert*, 1242.] *Imprinted at London by Thomas Orwin for Thomas Woodcocke, dwelling in Paules Church yard at the signe of the Blacke Beare.* 1593. *4to.* 17 *leaves.*

An Epistle Dedicatory "to the Right Worshipfull Mistres Margaret Astley,* wife to John Astley, Esquier, Master and Treasurer of her Maiestie's Iewels and Plate, and Gentleman of her Highnesse Priuie Chamber." Followed by an address "to the reader."

The treatise is divided under various heads, and concludes with the following story.

"I remember once there was a gentleman, a very friend of mine, which had good store of bees, vnto whom the parson (who yet liueth, and I feare is one of Martin Malapert's house) came and demanded tythe bees. Tythe bees (quoth the gentleman) I neuer yet payd any, neither is it the custome in this parish, and I am loth to be the first that shall bring it vp, and yet I am very willing to pay my due; honey, money and waxe, you shall haue with al my heart, but bees cannot be told, therefore how shall I pay them. Told or told not, (quoth the parson) or due or due not, I will haue the tenth swarme, and you were best bring them home to my house. Why, then I might deceive you (quoth the gen-

* Who was buried at Maidstone in Kent, 1601; see Gent. Mag. Vol. LVII. p. 548.

tleman) and bring you a castling, or an after-swarme for a whole swarme. Well (quoth the parson) the honey, money and waxe shall make amends for that. But you can neuer haue profite of those bees if they be castlings, (quoth the gentleman) which I bring you. It is no matter for that, (quoth the parson) bring them me, I pray you. Well it shall be done (quoth the gentleman). It fortuned within two daies the gentleman had a great swarme, the which he put into a hiue, and towards night carried them home to the parson's house, the parson with his wife and familie he found at supper in a faire hall, the gentleman saluted them, and told the parson he had brought him some bees. I mary (quoth the parson) this is neighbourly done, I pray you carrie them into my garden. Nay, by my troth (quoth the gentleman) I will leaue them euen here. With that he gaue the hiue a great knocke against the ground, and all the bees fell out, some stung the parson, some his wife, and some his children and familie, and out they run as fast as they could into a chamber, and well was he could make a shift for himselfe leauing their meate vpon the table in the hall. The gentleman went home, carrying his emptie hiue with him. On the next morning the bees were found in a quickset hedge by a poore man, who since hath had good profite of them, and is yet liuing. Within foure daies after the gentleman was cited to appeare before the ordinary; who, when he came, demaunded why he had used the parson after that maner. Why sir, (quoth the gentleman) I haue not misused him to my knowledge. No, (quoth the parson) did you not make your bees sting me and all my folkes? Not I, (quoth the gentleman) but you would needes haue a swarme of bees, the whiche I brought you home according to your owne request, and left in your hall, and since I sawe them not. I but (quoth the ordinary) why did you not let them alone in the hiue? So I would (quoth the gentleman) if they had been in mine owne garden. Why did you not let the

parson

parson haue the hiue? (quoth the ordinary) I could not spare it (quoth the gentleman), for I bought my hiue in the market, and I am sure, as couetous as he is, he can haue no tythe of that which I buy in the market according to the English lawes; but I did by his bees as he willed me, and as I haue done by all his other tythes, which I haue euer left in his hall, and so I did these, and yet there was no bees euer demaunded for tythes in our parish till now, and besides, the statutes for tythes in this case prouided is on my side, but honey, money and waxe he shall haue with a good will. And that is not much amisse (quoth the ordinary). So noting the circumstances of every cause, gaue sentence that both of them should stand to their owne charges. So they were contented, and afterward became friends, and if they doe not well, I pray God we may. Finis."

Art. 4. *Poor Robin's perambulation from Saffron-Walden to London, performed this month of July* 1678. *With allowance July* 11, 1678, *Ro. L'Estrange. London: Printed for T. E. and are to be sold by the general assembly of Hawkers.* 1678. *4to. pp.* 22.

A perambulation in verse, now become curious by the local notice of various places. The title is contradicted, as the author afterwards states his journey commencing on Saint Andrew's day in the preceding November. This tippling itinerant started from the Rose and Crown, accompanied with convivial friends, to Audley end, alias Nineveh, where they divide.

"The first town I came to was Wenden nam'd,
Who hate Eighth Henry, though a king much fam'd;
The reason of the same they understand,
He was the first man ever wore a band,
And that's a fashion to which theyll not come,
As being chargeable and troublesome,

Therefore

Therefore without bands commonly they go,
By which sign you a Wendea-man may know."

He drinks at Sparrow's end, &c. At Newport, although not pressed by hunger, he eats of

" Some ribs of pork new kill'd, broil'd on a gridiron
Of seven ribs, three on each side and one mid iron."

This iron bound hitch into rhime may be added to the collection in Bysche. At Pye-corner, where the liquor made the tongue run and legs cripples, the rule of the hostess was no penny no paternoster; for

" — if the purse chance to be in the wane,
Then you may call, and call, and call again;
You have free liberty for to begone sir,
For quickly come, is turn'd anon, anon sir!"*

At Eastwick, Nantz-brandy is described as superior to Ambrosia, Metheglin, Usquebah, Perry, Worcester-cider, Brunswick-mum, liquorish Steponey, Bracket, Cardinum, Rosa-solis and Aqua-vitæ. Crosses the new river at Stansted-dell by the Rye through Hoddesdon to Waltham-Cross, (having noticed the subterraneous passage from Cheshunt nunnery to Waltham-abbey;) where he gives the history of Queen Eleanor from Fuller, Speed, and Walsingham. Enumerates the several crosses, and that Charing-cross " was by the rump, that maggot-end of a parliament, pulled down; to such uncertain periods come oftentimes the fairest structures, as this which was built of marble, and therefore the more subject to the covetousness of avaritious hands. Thus, as John Taylor hath it,

' Old Charing-Cross that lasted many lives,
Is turn'd to saltsellers and hafts of knives.'

But this Cross at Waltham being not so rich, escaped ruin, though time hath made it something ruinous in respect of its former beauty and splendour. But enough of this Cross,

* By and by; so used by Shakspeare in both parts of Henry IV.

last

lest I cross my reader with the tediousness of the relation."
At Endfield stood a house

"call'd old Joan's, but wherefore so,
To tell to you the truth I do not know;
Nor can we ought of its antiquity read,
In learned Cambden, or laborious Speed;
For had they at the same but tope't their nose,
They would have writ of it I do suppose;
Nor did John Taylor, the brave water-poet,
In all his rambling travels surely know it;
For honest John did ne'er commit that crime,
To drink good ale, and mention not the sign."

The Blew Bell at Edmonton introduces Peter Faber deceiving the devil; at Newington the signs and handsome hostesses implied jack-daws may be caught by rooks, and Kingsland, producing a similar reflection, brings the author's best couplet:

"From thence my course to London I do bend,
And at the City made my journey's —— End."

Art. 5. *The Araingment of lewde, idle, froward, and vnconstant women; or the vanitie of them, choose you whether. With a Commendacion of wise vertuous and honest Women. Pleasant for married men, profitable for young men, and hurtfull to none. London: Printed by Edw. Alde for Thomas Archer, and are to be solde at his shop in Pope's-head Pallace nere the Royall Exchange.* 1615. [Reprinted for M. Stace, Middle Scotland Yard, 1807.] *4to. pp.* 64.

Art. 6. *Ester hath hang'd Haman; or an answere to a lewd pamphlet, entituled, the Arraignment of Women. With the arraignment of lewd, idle, froward and vnconstant men, and Husbands. Diuided into two parts; the first proueth the dignity and worthinesse of Women out of diuine Testimonies. The second shewing the estimation of the Fæminine sexe, in ancient and pagan times; all which is acknowledged by men themselues in their daily actions. Written by Ester Sowernam,*

Sowernam, neither maide, wife, nor widdowe, yet really all, and therefore experienced to defend all. John, viii. 7. *He that is without sinne among you, let him first cast a stone at her.*

Neque enim lex iusticior vlla
Quam necis artificem arte perire sua.

London: Printed for Nicholas Bourne, and are to be sold at his shop at the entrance of the Royall Exchange, 1617. [Reprinted ut sup.] 4*to. pp.* 53.

The republication of these rare tracts is with such minute attention to typographic similarity as to render the scarcity of the old copies immaterial. To ensure general circulation and accommodate readers who feel interested in the manners of society, and in the page of the satirist seek for a trait of the age gone by, the reprint is at a price that merely covers the expense.

Conduit street. J. H.

Art. XVIII. *Literary Obituary.*

1808. May . At his villa, called "The Nursery," near Oswestry, Shropshire, aged sixty-eight, John Dovaston, Esq. who had made great antiquarian and scientific collections. His MSS. were always open for the inspection of the curious.

July 21. At Edinburgh, æt. fifty-six, after a long and painful illness, Henry William Tytler, M.D. author of the Translation of Callimachus, and several other literary works.

Aug. . Lady Diana Beauclerc, relict of the Hon. Topham Beauclerc, and sister to the Duke of Marlborough and the Dowager Countess of Pembroke. Her designs for *Leonore* and *Dryden's Fables* are well known.

Aug. 16. Dr. Osborne, M.D. formerly of Hanover-Square, and late of Old Park, near Dover.

To Correspondents.

The Reply of P. M. to S. on the merits of Grotius, having been only received on the 15th instant, is necessarily postponed on account of the Index, &c. which claim a place in the present Number. The Norwich Communication is postponed for the same reason.

GENERAL

GENERAL INDEX.

A.

r. Geo. 76
a poem on, 250
me, 147
Poetical, to E M. 328
——— to a Turf, 331
n, friendly, a poem, 153
64
Emperor, 171
aperor, 172
Virgil, tranſlated by Gawen
, 37; account of, 37; col-
inſcript of laſt leaf, 37
ſs, 205
17
as, 149
, Jannæus, 66, 158
, King of Aragon, 389
, King of Aſturia, 31
ms, 266
ter, ob. 110
, 163
ind Moors, Chronicle of, 29
90
r Menaphon, 386
s, 66
fts of, by Camden, 140, 266,

ev. Geo. ob. 336
rs. Margaret, 419.
ev. Dr. ob. 223
me, 148

B.

ns, 148
Dr. Rd. 76
me, 393
as, 58, 158, &c.
ms, 147
arms, 141
Baronage of Dugdale, its character, 114, 115
Barry, Capt. Gerat, his Diſcourſe on Military Diſcipline, account of, 240; dedication, 241; contents, 242; extracts, 243, 247
Barrymore, Earl, 241
Barthelemy, his diſtribution of Jewiſh coins, 57, 160
Baſnage, 69
Bath, Lord, ob. 222
Bathurſt, arms, 267
Bayer, 65, 160, 166
Beauclerc, Lady Diana, ob. 424
Bedwell, arms, 267
Bees, Treatiſe on the ordering of, by Edm. Southerne, 419
Bennet, arms, 141
Birch, Dr. ob. 222
Bither, 164, 165; ſiege of, 159
Black Book's Meſſenger, 388
Blandford, Marquis of, 354
Blount, Martha, 199
——— ———, ob. 221
Bolton, arms, 268
Bolton, Dr. ob. 221
Book-Sales, Report of, 212
Bourbon, Duke of, his daughter, 34
Bourges, arms, 147
Bowden, arms, 270
Bowſer, arms, 140
Breeſly, arms, 266
Brent, arms, 143
Brereton, Tho. ob. 222
Bright, arms, 148
Bridges, family of Woodcheſter, pedigree of, 143
Brond, arms, 145
Brown, arms, 147
Brook, arms, 140
Bruges, arms, 143
Bryant's Mythology, 205

Bugg, arms, 392
Bullein's Bulwark, 373
Burgundy, Charles, Duke of, 352
Burton's Leicestershire, 239
Buxtorf, 171
Byndon, Visct. 359

C.

Camp, arms, 392
Cannon, arms, 146
Capper, etymology of, 57
Card of Fancy, 388
Cards and gaming, dialogue on, 418
Carr's Mahometan, or Turkish History, extracts from the commendatory verses to, 149
Carter, Mrs. extracts from her Letters, 197
Cary, arms, 145
Castle of Health, by Sir Tho. Eliot, account of, 20; various editions, *ib.*; extract from "Proheme," *ib.*; division of the work, 23; specimens, 23, 26, 27
Cawley, arms, 141
Caxton, W. an account of a new-discovered tract, supposed to be printed by him, 352
Chaucer's Seven Deadly Sins in his Parson's tale, 77
Chesterfield's Letters, 204
Cholwill, arms, 146
Churchill, Cha. ob. 222
Churchyard, T. verses by, 178
Ciceronis Amor, 388
Clare family, ancient Earls of Gloucester, 116
Clarissa, 199
Clay, arms, 391
Clerk, arms, 269
Cobden, Dr. ob. 222
Codrington, arms, 141
Collins, arms, 142
Collins, Arthur, his Peerage, 115
Collinson, Peter, ob. 223
Comb, arms, 270
Conny catching, 387
Constable, on the office of, 403
Cook, arms, 391
Coosenage, discovery of, 387
Cordall, arms, 142
Coryat, Tho. an original letter of, 73
Coventry, arms, 141
Coulf, arms, 149
Couper, arms, 148
Crane, arms, 141
Cranfield, arms, 145
Cripps, R. his curious Greek MS. described by Dr. Raine, 214
Criticism, modern, defects of, 57
Cross, arms, 392
Cruden, Alex. ob. 111
Cunningham, Dr. W. 370

D.

Dale, arms, 147
Dalrymple, Alex. ob. 336
Davis, Sir John, his Epigrams, 122; specimens of, 123, 127
Dawes, arms, 271
Deal, arms, 148
Death, a preservative against, an ethical discourse, by Sir Tho. Eliot, 251; dedication to, 252; specimen, 254
——— Exhortation against the dances of, translated from Erasmus, and printed by Berthelet, 256
De Beft, arms, 268
De La Fountain, arms, 269
Delany, Dr. ob. 223
Derby, Lord, his Tract on the Protestant Religion, 235
Derrick, Mr. ob. 110
Dibdin's edition of More's Utopia, 210
——— new edition of Herbert and Ames, 354
Disputation of Conny Catching, 387
Dix, arms, 143
Dobbins, arms, 266
Dodsley, Rt. ob. 222
Doraftus and Fawnia, 386
Dorset, Charles, Duke of, ob. 110
Douglas Gawen (see Æneid.)
Douglas Cause, Lord Mansfield's Speech on, 97; President Dundas's on do. 271
Douglas, Lady Jane, her Letter to Mr. Pelham, 108
Dovaston, John, ob. 424
Draper, arms, 144
Duck, arms, 270
Ducy, arms, 269
Dugdale, (see Hornby.)
Duhamel's edition of the Vulgate, 335
Duke, arms, 268
Duncombe, Wm. ob. 110
Dundas, President, his Speech on the Douglas Cause, 271

E.

Eccentric character, Story of, 180, 322
Effingham, Lord, 29
Eliz. Q. verses by Churchyard on the Earl of Leicester receiving her, 178
Egmont, John, Earl of, ob. 111
Eliot, Sir Tho. his Castell of Health, 20;

20; his Preſervative againſt Death, 25
Elliot, arms, 147
Emma, Fair, 390
England, Dan. ob. 222
Epicureus of Eraſmus, a tranſlation of, 258; a tract in dialogue, 261
Epigrams, (ſee Davis)
Epiſtle, poetical, to a friend, 82; another, 87
Eraſmus, tranſlations from, 256, 258
Eſſe, arms, 146
Eſſex Champion; or hiſtory of Sir Billy of Billericay, account of, 225; an imitation of Cervantes, 226
Eſſex, Lord, 237
Eſther hath hang'd Haman, an anſwer to the arraignment of lewd women, 423
Eſtimate, true, of life, by Young, 201
Euphues, Cenſure, 386
Exchange, Royal, 387

F.

Fair Bellora, 389
Families, on the decay of, 238
Fielding, his Tom Jones, contraſted with Richardſon's Clariſſa, 199
Fielding, Sarah, ob. 223
Fiſher, arms, 147
Floures of Philoſophie, (ſee Plat)
Follie and Love, debate between, 389
Folville, arms, 141
Forſter, Sir Mich. ob. 221
Fowler, arms, 140
Friendſhip, unentitled ſtanzas on, 179
Fryer Bacon and Frier Bungay, hiſtory of, 388

G.

Galatinus, Petrus, Inquiry concerning, 96
——— information of, 174, 316, 334, 395
Gale, Tho. ſurgeon, 370
Gaming, Dialogue on, 418
Ganz, Jewiſh hiſtorian, 159
Garſet, arms, 392
Gaſcoigne, G. head of, 124, n.
Gervis, arms, 145
Gibbon, John, herald, 141
Gib cat, an attempt to explain that expreſſion, 232
Gilchriſt, Mr. 380
Glover, arms, 141, 270
Goſton, arms, 270
Goldſmith's Vicar of Wakefield, 209
Goodwin, arms, 270
Gourney, arms, 270
Grainger, Dr. ob. 109
Gray, arms, 142
Gray, John, ob. 110
Green, arms, 140
Greene's Ghoſt, 390
——— Neuer too late, account of, 7; ſtory of, 8, 9, to 17; extract, 11
——— Second Part, 133; precepts of wit, 135; ſonnet, 136; ſtory continued, 137, 140
——— Poet's Viſion, 391
Greene raiſed from his Grave, 391
Greene's Viſion, 388
——— Funerals, *ib.*
Greene, Robt. biographical memoir of, 380; Liſt of his Works, 386
Greene's Farewell, 390
Grey, Dr. Zachary, ob. 222
Groatſworth of Wit, 387
Grotius, criticiſm on his theological writings, 92; they are characterized by too great a regard for Talmudic fables and interpretations, 93, 334; his epitaph, 96
———, Defence of, in reply to the above criticiſm, 303, 395
Grove, Joſ. ob. 222
Gull, epigram on one, 123
Guthrie, Wm. ob. 110

H.

Hales, arms, 267
Hall, arms, 145
Hardwicke, Ld. ob. 221
Hare, arms, 146
Hamerſley, arms, 148
Harington, Sir J. his Metamorphoſis of Ajax, 3. 9
———, arms, 269
Harris, Rev. Mr. ob. 110
Harſnet, arms, 146
Harvey, Gabriel, 382, 383
Haward, arms, 267
Hayes, arms, 149
Heath, arms, 269
Health, Caſtle of, (ſee Eliot)
Heathcote, Rt. his library, 213
Helborn, arms, 268
Henley, arms, 146
Henrion. 69, 163
Henry VII. inſcription on his tomb, 132
Henry, Prince of Wales, 75
Herick, arms, 141
Hero and Leander, 386

Heywood, epigrammatist, 125
Hickes, Sir Mich. 74
Highlands of Scotland, difficulty in surveying, 41; cairns there described, 42, 50; modes of life, *ib.*; provisions, 47; towns there, 53; changehouses, 54
Hill, arms, 142
——, arms, 149
Hillary, Dr. ob. 231
Hitcham, arms, 141
Hixon, arms, 268
Hobbs, arms, 271
Hobeck, arms, 145
Holford, arms, 39
Homer, Morgan's Treatise on, 235
Hooke, Nath. ob. 221
Hornby's Letters on the errors of Dugdale's Baronage, account of, 113; criticism on, 114; extracts from, 115; second letter, 116; specimen of, *ib.*; general character of the Baronage, 118, 119
Houston, arms, 140
Howard, Dr. Leon. ob. 110
Hoyle, Edm. ob. 210
Hull, John, his Chirurgery, account of, 369; specimens of, 371
——, arms, 267
Hume and Rousseau, their quarrel, 206
Hurd, Bp. ob. 223
Hurwits, Mr. 173
Hutton, Hen. his Follie's Anatomie—Satires, account of, 347; full extracts, 348; his Epigrams, 350, 351
Huxham, Dr. John, ob 223
Hyrcanus, Johannes, 65, 158

I.

Ingram, Mr. 74

J.

James, IV. history of, 389
Jervis, arms, 147
Jewish Coins, inquiry into, 57, 158
Job, history of, 390
Johnson, arms, 392
Jonson, Ben, 384
——————, his translation of one of Ovid's Elegies, 120
Jortin, Dr. ob. 122
Jugling, the Art of, account of that book, 374; written by Sa. Rid. and not by Gemma, 375; extracts from, 376, 380

K.

Kelham, Rt. ob. 122
Kercher, arms, 140
Kitchingman, arms, 268
Knight, arms, 145
Knightley, arms, 393

L.

Lake, Sir Ja. W. his Library, 213
Lanfranke of Mylayne, his Chirurgia Parva, anciently translated from the French, 370
Langley, arms, 141
Lardner, Dr. Nath. ob. 223
Leatt, arms, 267
Le Clerc, 307
Leman, arms, 148
Lenox, Stuart, Duke of, 359
Lever, Ralph, his Art of Reason, account of, 341; extract from the epistle dedicatory, 343; specimen of the book, 346
Lewis, his history of Great Britain, 65
Lhuyd's Irish Dictionary, 48
Licence to live at Ease, an old poem, 77
Ligen, arms, 269
Lillie, Wm. 118
Lisle, Dr. ob. 109
Lister, arms, 142
Literary man, complaint of, 406
Lobb, Dr. The. ob. 222
Lodge, Edm. 19
Long, Dr. Roger, ob. 111
Longford (see Eccentric Chancellor.)
Love, persuasion against, a poem, 155
Lover, complaint of, a poem, 154
—— another, 157
Louis XI. histoire de, 220
Lowth, Bp. 315
Loyd, Rt. ob. 222
Lucar, Cyprian, his Treatise on Measuring, 418
Lucasolace, a Treatise on Measuring, 417
Luckyn, arms, 391
Ludolf, 168
Luther, arms, 147
Lyttelton, Lord, his Monody, 202
————, Bp. ob. 223

M.

Maccabee, Simon, coins of, 58
Macdiarmid, Mr. ob. 111
Maddison, Lionel, 418
Mahomet, 89

Mahometan hiſtory, (ſee Carr.)
Maidſton, arms, 392
Mallet, David, ob. 222
Mamillia, 388
Mansfield, Lord, his Speech on the Douglas Cauſe, 97
Manwaring, Ralph, (ſee Vienna.)
Margaret, Lady, ſiſter to the King of England, 34
Marlow, Chriſtopher, his tranſlation of Ovid's Elegies, account of, 119; ſpecimen, 120
Marſhal, arms, 392
Martin, Dr. ob. 222
Mary, Q. of Scots, her luxury, 19
Maſquerado, Spaniſh, 387
Matters, Certain, compoſed together, containing the genealogy of the Kings of Scotland, with liſts of the Nobility, &c. 359; an extract from, 360; further extracts, 361, 364
Mauſſacus, 395
Meaſuring, Treatiſe on, 417
Melancholy, private, expreſſed in two poetical epiſtles to friends, 82, 87
Melbourn, arms, 148
Mennes, Sir John, poet, 267
———, arms, 267
Meyrick, Jas. ob. 110
Mihie Mumchance, 390
Military Diſcipline (ſee Barry)
Millar, Andr. ob. 223
Millet, arms, 267
Mills, arms, 146
Milner, arms, 142
Milton, Mrs. ob. 110
Mirrour of Madneſs, tranſlated from the French by James Sanford, 17; prefatory lines, ib.; ſpecimen, 18
Mirror of Modeſty, by Greene, 386
Mitchell, Dr. ob. 222
Monardo, by Greene, 386
Montfaucon, his French antiquities, 202
More, Sir Tho. his Utopia, 210
Morgan, Sylvanus, his Treatiſe of Honor, a MS. account of, 235
Moulſon, arms, 270
Mountain, arms, 145
Mounteney, Rd. ob. 223
Mourning Garment, 387
Mudge, Zach. ob. 110
Mumford, Dan. his library, 213
Murden, arms, 268
Murray, Mungo, ob. 111

N.

Narciſſus, Ovid's Fable of, tranſlated, 337; ſuppoſed to be by T. Howell, 338; ſpecimen of, 339; moraliſation of it, 339; ſpecimen, 340
Neal, arms, 142
Nehumias, a Jewiſh doctor, 95, 174, 316, 395
Never too late, 387
Newbery, John, ob. 110
News from Heaven and Hell, 388
Newton, T. (ſee Saracens.)
Norris, arms, 270
North, Sir Edw. 252
Northover, arms, 147

O.

Oat cakes in the Highlands, 51
Obituary, Literary, 111, 223, 336, 424
Oldfield, arms, 267, 270
Ordericus, Vitalis, 117
Orford, Earl of, his Royal and Noble Authors, 203
Origen, 309
Orlando, Furioſo, 389
Orpharion, 387
Orpwood, arms, 392
Oſborne, Dr. ob. 424
———, Tho. ob. 109
Otranto, Caſtle of, 203
Othoman, Emperor of the Turks, 29
Ottius, 59, 61, 163, 166, &c.
Outlaw, arms, 145
Overbury, Sir Tho. 384
Ovid's Elegies, (ſee Marlow.)

P.

Pandoſto, 386
Panton, arms, 149
Paradiſe of Dainty Deviſes, extracts from, 151
Paramour, arms, 266
Paris, Sir, a knight in romance, 34
Paull, Jas. ob. 112
Paynell, arms, 392
Pelerin, 65
Penelope's Web, 389
Perambulation of Poor Robin, 421
Perceforeſt, la hiſtoire du, 218
Percy, Rev. Tho. ob. 112
Perimedes, 386
Pierſon, arms, 266
Pinner, arms, 270
Philo, author of the Book of Wiſdom, 176, 355, 400
Philomela, 388
Philoſopher's Game, by R. Lever, 345
Plat, or Plot, Sir Hugh, his Floures of Philoſophie, poems, account of 1; preface,

preface, 2; contents, 3; ſpecimens, 4, 5, 6
Platt, arms, 270
Pocock, Bp. Rd. ob. 222
Poetry, Old, 77, 178, 318, 401
Poetical Fragments, 4
Politianus Angelus, 75
Pomponius Lætus, 130
Pope, edition of his works by Warburton, 198; its characteriſtics, 199
Porchet, 96, 395
Pordage, Sam. his Poems, account of, 247, and of the author, 248; ſpecimens, 249, 250
Poſtlethwayte, Malachy, ob. 109
Povey arms, 148
Power, arms, 271
Poyntell, arms, 142
Pozolo, city, 130
Prannel, Citizen, 359
Preſtley, arms, 269
Prettiman, arms, 142
Promiſe is debt, a poem, 156
Proteſtant Religion, Lord Derby's Tract on, 235
Proteſt on Douglas Cauſe, 107
Proud, arms, 140
Pſalmanazar, ob. 221

Q.

Quintin, a deſcription of, 232
Quip for a Courtier, 388

R.

Rainey, arms, 270
Rawdon, arms, 269
Raymond, Martin, 96, 304; his Pugio Fidei, 174, 316, 335, 395
———, Ld. his library, 213
Reade, arms, 270
Reland, 59, 61, 64, 163, 166, &c.
Repentance of R. Greene, 388
Richardſon, 199 (ſee Fielding.)
———, Wm. ob. 110
Rime, Romiſh, an Anſwer to, being a counter-Ballad on that occaſion, account of, 364; ſpecimens, 367
Ripley, Sir Geo. Induction to his Compound, 318
Ritſon, J. 338
Roberts, arms, 147
———, arms, 148
Robin, Poor, his Perambulation from Saffron Walden, 421
Ralph, arms, 391
Roncevalles, battle of, deſcribed by T. Newton, 50
Roads, new, in Scotland, Remarks on the Third Report of the Commiſſioners, 40; ſurveyors, their difficulties in performing their taſk, deſcribed with humour, 41, 57
Roo, William, Alderman, 417
Roſemuller, 312
Rouſſeau, (ſee Home) his character, 206
Rowbach, arms, 146
Roy, Lieut. 41
Ruſthead, Owen, ob. 110
Rugeway, arms, 270
Ruminator, No. XXXIV. p. 82; XXXV. 87; XXXVI. 92; XXXVII. 180; XXXVIII. 187; XXXIX. 193; XL. 322; XLI. 329; XLII. 406; XLIII. 409
Ruſſell, arms, 268
———, John, Ambaſſador of Edward IV. his ſpeech to Charles Duke of Burgundy, 352

S.

Sacker, arms, 149
Saliſbury, Robt. 1ſt Earl of, 76
Sanford, James, his Mirrour of Madneſs, 17
Saracens, hiſtory of, compiled by Tho. Newton, account of, 28; preface, *ib.*; ſpecimen 30
Sare, arms, 148
Sayer, arms, 146
Scaliger, 170
Schemoun, 165
Schomburgh family, 128
Schorer, Mr. ob. 222
Scott, Jonathan, his MSS. 212
Seal, arms, 142
Secker, Abp. ob. 223
Secundus, his Baſia, 415
Sermon, Funeral, of P. Gregory, 386
Shaw's Gaelic Dictionary, 48, 57
Shenſtone, Wm. ob. 221
Shepheard, arms, 266
Shepherd, arms, 142
Short, arms, 148
Shrewſbury, Lord, 19
Shute, arms, 266
Shuter, arms, 147
Skeres, arms, 142
Smith, Dr. ob. 222
———, arms, 146, 268, 391
Somers, arms, 142
Song, modern, 195
Sonnet by Greene, 136
Souch, arms, 140

Southern,

Southerne, Edm. (see Bees.)
Spencer, Paul, ob. 109
Spence, Rev. Mr. ob. 223
Spiller arms, 146
Spring, arms, 392
Squire, Bp. ob. 222
Stalker, arms, 142
Stanley, Tho. his poems, 416
Stephens, arms, 140
Sterne, his writings and character, 207
——, Laur. ob. 222
Story, a mysterious one, 180
Stukeley, Dr. ob. 222
Swayne, arms, 269
Swift, Mrs. Carter's opinion of, 209
Syrian coins, 61

T.

Talbot, Miss, her letters and character, 197; ob. 110
Taverner, arms, 146
Taylor, Rev. Tho. his library, 213
Templeman, Dr. Pet. ob. 110
Thieves falling out, true men come by their goods, 390
Thornton, Bonnel, ob. 223
Thwaits, arms, 392
Time, poetical address to, 413
Titus, 64
Tom Jones (see Fielding.)
Tonson, arms, 269
Tonson, Jacob, ob. 109
Townshend, Marquis, his library, 212
Trajan, coins of, 58
Treheron, arms, 268
Tripp, arms, 266
Troyes, Jean de, his histoire de Louis XI. 220
Tribulacyon, XII Profites of, a treatise printed by W. de Worde, 345; specimens given, collated with an ancient MS. 355
Turler, Jerome, his Traveller, account of, 127; extracts, 129, 132
Twisden, Sir Roger, 359
Tyler, W. H. ob. 424

V.

Vaccination, some curious facts and remarks on, 176
Vicar of Wakefield, by Goldsmith, 209
Vienna, a romantic novel, account of, 333; written by Ralph Heaworing, 34
Vienna, daughter of the Dauphin, 34
Voltaire, his weak arguments, 206

W.

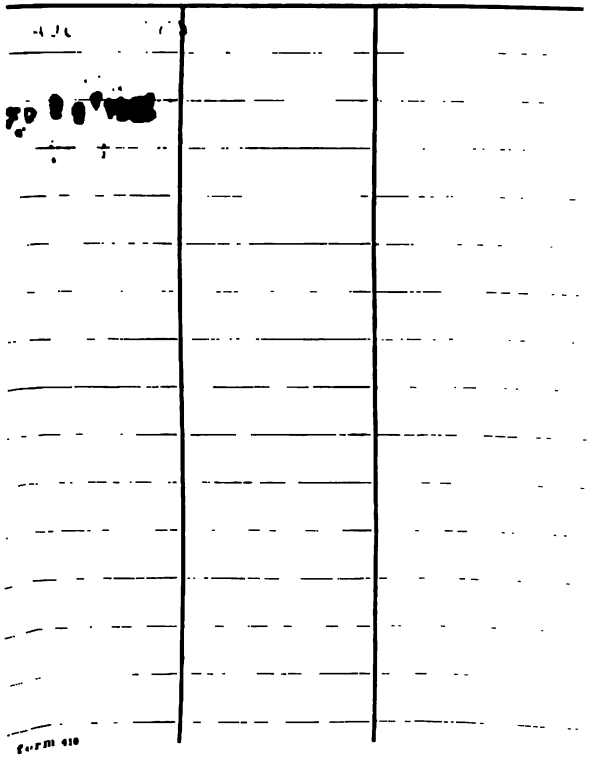
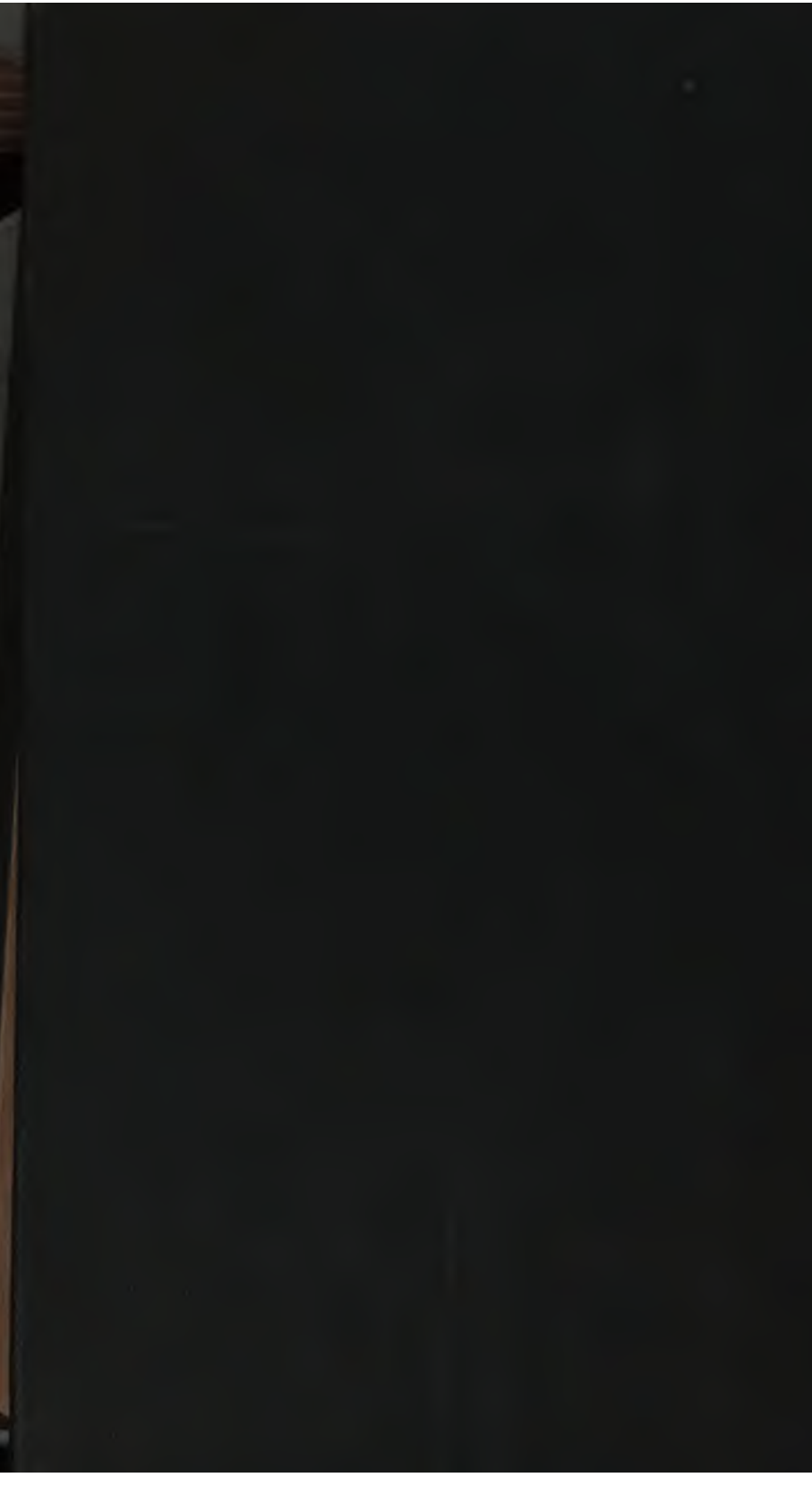
Wagstaff, arms, 267
Waite, arms, 142
Wakeman, arms, 266
Walpole (see Orford.)
Walter, arms, 145
Walthew, arms, 142
Warburton (see Pope.)
Warner, Dr. Ferd. ob. 223
Warren, arms, 392
Waterhouse, Edw. 236
Watkinson, Dr. ob. 109
Watts, arms, 149
Weld, arms, 141
Wiles, arms, 148
Westrow, arms, 145
Whitaker, Laurence, 75
Whitfield, Rev. Geo. ob. 111
Whitsunday, poem on, 155
Wightwick, arms, 143, 145
Williamson, arms, 392
Willoughby of Parham, Ld. ob. 282
Wilson, Cha. Hen. ob. 112
Wife. Fran. ob. 109
Witcraft, exposition of the term, 341
Wither's Letters of Advice on the choice of Knights and Burgesses to Parliament, 261; a scarce tract, *ib.*; specimens of, 262, 265
——, his Abuses Stript, 347
Withie, arms, 267
Wollaston, arms, 392
Women, Lewd, the Arraignment of, 423
Wood, arms, 140
——, Rev. W. ob. 112
Wright, Sir Martin, ob. 109

Y.

Yorke, Cha. epitaph on, 211, ob. 110
Young, arms, 148
——, Dr. Ewd. ob. 222
——'s Night Thoughts, opinion on, 200, 201; his conversation, *ib.*
Youth, poem on the instability of, 151

END OF THE EIGHTH VOLUME.

T. Bensley, Printer,
Bolt Court, Fleet Street, London.

THE NEW YORK PUBLIC LIBRARY
REFERENCE DEPARTMENT

This book is under no circumstances to be taken from the Building